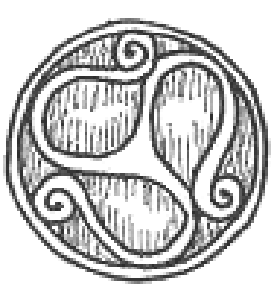
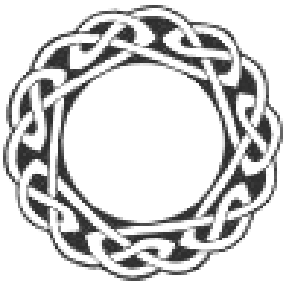
A Reformed Druid Anthology

Second Edition

A.K.A.
"Son of A Reformed Druid Anthology: The Druid Strikes Back"

40th Reunion 2003

The Drynemetum Press

Bonewits, Bodfish and Weinberger
The primary editors of these magazines.

A REFORMED DRUID ANTHOLOGY

2nd Edition

In three volumes.

(Main Volume, Green Books Volume and Magazine Volume)

This is Volume Three of the Saga

(Parts 11-14 of ARDA 2)

THE MAGAZINE VOLUME

One CD of files, a DVD movie and a 25 Year Collection of Various NRDNA Magazines from 1977-2004, including:

The Druid Chronicler 1977-1981

The Pentalpha Journal 1978-1980

A Druid Missal-Any 1982-1991

News from the Hill of Three Oaks 1994

The Standing Stone 1994

A Druid Missal-Any 2000-2004

The Druid's Egg 2003-2004

MOCC Free Voice 1997-2004
(absent in printed version)

The Drynemetum Press

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This is copy

Given to:

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2800 pages. Three Volumes. 8 1/2" x 11" dimensions. Hardback.

Suggested Catalogue Description of the Collection:
"A uniquely rare encyclopedic anthology of 40 years worth of literature by the Reformed Druids of North America, which is the ancestor of the modern Druidism in America. This collection was primarily produced by the Berkeley Grove and the Carleton College Grove. Contents include a history, study guides, meditations, poetry, songs, jokes, theological debates, rules, customs, liturgies, magic charms, statistics, and recommended reading lists. Their various works of literature draw upon Buddhism, Christian traditions, ecology ideals, the Feminist movement, very ancient Jewish practices, Earth-centered mysticism, New Age beliefs, Neopaganism, Hinduism, the Occult, the Celts, Tao, Wicca, and lots of Zen."

Printed in Times New Roman font.

Acknowledgments

A detailed list of the various authors can be found in Part Four: "Credits, Founders and Known Innovators" but I would like to thank a few very special people for their help in putting this collection together.

Stacey Weinberger has proven of inestimable assistance in acquiring and understanding material from the 1980s at the Live Oak Grove. I have assisted her in the on-line publication of the newer Druid Missal-any for five years, and we have a fine working relationship. My greatest regret is that I was unable to draw further from her experience.

Without Mark Heiman's professional layout experience in the first ARDA project, these volumes would not look as fine and polished. His style and influence continues in the 2nd Edition. He also has kindly given advice and assistance on maintaining the on-line version of these files.

Steve Crimmins contributed enormous energies to provide photos and transcriptions and typing up last minute articles to fill up this 2nd Edition. I would like to thank Eric Hillemann for providing space at the Carleton Archives for the Carleton Druid Archival Project, for conducting many oral interviews with past Druids, and offering helpful hints in collecting and organizing a mountain of materials.

I would like to thank my parents, my friends, roommates, fellow Carleton Druid grove members, Ar nDraiocht Fein, The Henge of Keltria, all the other groves of the Reform, and the authors of the First Amendment.

In order to be true to all my friends, I should boldly state the following about Druidism:

The Entire RDNA Dogma is Contained in the Two Basic Tenets of Reformed Druidism (Law 4-6):

1. The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth-Mother, which is Nature; but this is one way, yea, one way among many.

2. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it men do live, yea, even as they do struggle through life are they come face to face with it.

No more, no less, but these are often traditionally abbreviated into:

1. Nature is good.
2. Likewise, Nature is good.

Alternate Constitutional Version (1963):

North American Reformed Druids believe that one of the many ways in which the object of man's search for religious truth can be found is through Nature, the Earth-Mother.

North American Reformed Druids believe that Nature, being one of the primary concerns in man's life and struggle, and being one of the Objects of Creation, is important to man's spiritual quests.

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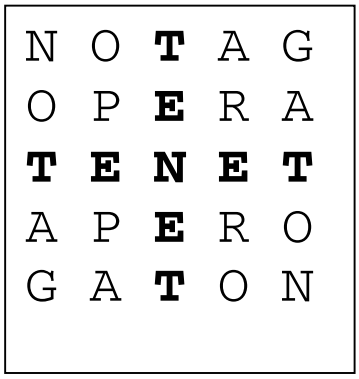
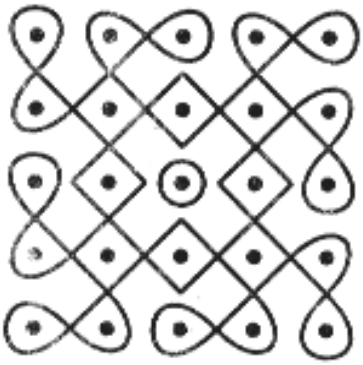
2. Please, do not take this stuff too seriously. Most of us certainly do not!
3. Materials represent only the individual opinions of their authors and no one else.
4. We do not have official group dogma. We merely have our individual opinions, and we bicker frequently.
5. Just because it was printed, doesn't mean the authors haven't changed their minds since they wrote the materials.
6. Most Druids get along just fine without ever reading ANY of these unofficial materials. Many (if not most) Druids thrive better without this literature!!
7. In general... most of us consider Reformed Druidism to be a perspective, not a religion. Do not be fooled by all the external trappings, whistles, and bells.
8. Membership in Druidism is considered very compatible with all religions by many members and the term "Druid" is usually considered to be gender neutral. Or, at least, we tend to think so.
9. Technically speaking, those who do not have the Apostolic Succession descending from Fisher are not permitted to perform most of the traditional liturgies.
10. Within reason, all documents have been presented here in their original historical forms (i.e. after spell-checking and versical numbering).





I edited and published a small newsletter from around 1976 c.e. called *The Druid Chronicler,* which eventually turned into *Pentalpha Journal and Druid Chronicler,* disappearing (like so many small publications do) in 1981. While age and illness have wiped large portions of my wetware, I have been able to snag a few memories while reading through these old issues.

Originally my goal was have a way of announcing the events sponsored by my NRDNA grove in Berkeley and to network with other groves in the Reform. I can't remember if I had in mind a replacement mechanism for the Council of Dalon ap Landu, which appeared then (as now) to be defunct as an organizational system, but I at least had the idea of keeping the Druids of the Reform in regular contact.

Then I thought of how nice it would be to have a Neopagan newsletter that would print accurate historical, botanical, and other materials instead of the fluffy pseudo-historical, pseudo-scholarly nonsense that most other Neopagan pubs of the time were putting out. I had managed to do this with *Gnostica* for Llewellyn Publishing for a couple of years and I missed doing it. Moreover, I had always felt that the Ancient Druids had been the scholars of their times, so that a modern Druidic publication ought to at least attempt to have high standards. Then I started sending copies to other Druid groves, both inside the Reform and outside, based on my belief that more contacts with like-minded folks were better than fewer. (Remember, all this was very much pre-Internet.)

When I married my second (official) wife, Selene, we created an organization called Pentalpha: the Association for the Advancement of Aquarian Age Awareness, abbreviated as AAAAA. Five A's interlocked into a star shape are called a "pentalpha," hence the name and the logo. This was obviously more of a "new age" group than a specifically Druidic one. It also needed a newsletter, but I knew we couldn't manage to put out two high quality publications, so we combined a new *Pentalpha Journal* with the older *Druid Chronicler.* We started covering various New Age and non-Druidic Pagan topics, and put out several rather nice issues.

Then Selene and I separated, Pentalpha folded, and *PJ&DC* became the plain old *Druid Chronicler* again. In 1981, I married again, to Sally Eaton, and we decided upon some sweeping changes to how we wanted to experience Druidism. Some of the thinking that was going to go into my eventual creation of *Ár nDraíocht Féin:* A Druid Fellowship first appeared in the pages of Volume 5, #1 of the *Druid Chronicler,* which folded shortly thereafter.

I hope that those reading these pages more than twenty-five years later will find them of interest, or at least amusement. Remember what old Bilbo used to say about how dangerous it is to step outside your house—you never know where the road is going to take you.

Bright blessings,

Isaac Bonewits

Foreword

When Brother Mike asked me to write the introduction to the Missal-Any section of ARDA and told me I would be in essence I would be writing proxy for Emmon Bodfish, its original editor, I thought, my god, how to fill those shoes and do them justice. Emmon began the Missal-Any at Oimelc 1982 along with Joan Carruth and I believe Chris Sherbak, when the Druid Chronicler ceased publication. It started out as a venue to publish news of the RDNA groves, dates of the High Days and regular services but became so much more. Within the same initial year, Emmon was already writing lead articles that covered an aspect of the particular High Day that were well-researched. Celtic scholars such as Tom Cross and Professor Jim Duran would submit articles. But what made the Missal-Any stand out from other Druid publications was Emmon's unique stamp upon it. Let me clarify. The Missal-Any wasn't self-serving or a product of Emmon's ego. It was a way to get the information "out there" on the High Days, news of what the groves were up to, Celtic history, language, folklore, mythology, and contemporary druid culture that the readership might not otherwise have access to. The lead articles were thought provoking, not mere regurgitation of material from books, and could be used as a springboard for further research by the more ambitious readers. As far as I know no other druid group's newsletter publishes news of their groves.

And there was Emmon's sense of humor. He had a wry wit that appeared in the sorts of cartoons he would add, clips from newspapers and ads which bespoke his observations on the world. They too would make you think, and laugh, and make you look at things in a way you hadn't considered before.

After nine years A Druid Missal-Any ceased publication with the Oimelc 1991 issue. Due to health reasons Emmon needed to devote his energy to finding a place to live where the air was cleaner, leaving the editorship open. Another nine years later (note the trend of the sacred druidic number!), the publishing mantel was once again assumed, this time by me, his student.

Now I had been the proofreader for several years. When Emmon started to consider moving away he offered me the editorship. I in no way felt I had the wisdom or knowledge to be able to take it on, and so the Missal-Any remained on hiatus. Then in 1999 Emmon died. In his will he left me his entire Celtic studies library as well as his Canon copier. Was this to be taken as "a sign" to start up the Missal-Any again? In consulting the AD at the time of my grove he said it was a question of the ownership. The fictitious business statement had certainly lapsed by this time. It was then not long after this discussion that I found in Emmon's effects a letter from me turning the editorship down. Bingo. I could run but I couldn't hide any more. A Druid Missal-Any was reborn.

Samhain 2000 was the first issue of the new edition, mere weeks after my Third Order ordination, following the same format as before, and still produced as a labor of love. The new Missal-Any grew from one and a half pages its first issue to an average of over twenty. It is available by mail as well as by modern technology through email, and thanks to Brother Mike, on its own web site. Emmon's presence is still felt in the occasional reprinting of his lead and "see-and-do" articles. And he remains an inspiration to me still, to do good research, to come up with interesting topics, and to interject humor where possible. Tapadh leat, mo charaid.

Beannachd agus slan leibh,

Stacey Jo Weinberger, ODAL
Archdruid, Poison Oak Grove,
Publisher, A Druid Missal-Any
This 21st of Gearran, Y.R. XLII
21st of April, 2005 c.e.

Introduction

By Michael Scharding, DC Grove

Welcome to the third and final volume of the 2nd Edition of A Reformed Druid Anthology. No other modern Druid organization has produced and released a collection as long and complete as the RDNA. I hope that other Druid groups will follow our example and take steps to preserve and compile their past publications and re-release them for later generations to enjoy and study. A group without a past may have trouble finding its future.

This essay will greatly assist you in fully appreciating the contents of this enormous volume, which is largely free of commentary or exegesis. Although most of the interesting articles have been lifted from those 27 years of magazines and included in the Main Volume and Green Books, you might still wish to watch how Druidism changes over time in a slow chronological manner, to put the articles in the context of their times. Reformatted for publication, they are a treasure to cherish and pretty much speak for themselves.

So please brush off the dust of ages past, so that your browsing might reveal insight into your future. Please read it carefully and enjoy.

Division of the Magazine Volume

The Magazine Volume is actually a multi-media volume of four "Parts", as you can tell from a brief skim of the Table of Contents. Go ahead take a look! Part 11 consists of newsletters that form the bulk of the volume. Part 12 has the short conclusion to the ARDA 2 project. Part 13 is the Druidic movie on a DVD. Part 14 is the Druid Disk copy of nearly all the RDNA records on CD ROM disk.

Part 11 is also sub-divided into four "sections", based primarily on the different publishing runs of the materials. Section One consists of 19 issues of Isaac Bonewits' Druid Chronicler and Pentalpha Journals in the late 1970s. Section Two has the 69 issues of Emmon Bodfish's A Druid Missal-Any throughout the 1980s. Section Three has 34 issues of the current A Druid Missal-Any by Stacey Weinberger in the 2000s, with further updates released annually on the internet. Section Four has the 8 issues of OMS' "The Druid's Egg", being published here as a courtesy; MOCC's "Free Voice" was also intended, but was unavailable in time for the publishing deadline.

History of NRDNA Publishing

From 1963-1975, RDNA members sent mostly hand-written missives and a few mimeograph published booklets. From 1976-1991 regular typed and photocopied (and later word-processes and printed) newsletters and magazines were sent by the NRDNA on a national scale. From 1991-2000, intermittent newsletters and books were released during the first archival movement, in addition to slow proliferation of various online conferences since 1988. From 2000-2004, the internet age drastically reduced the cost of newspaper and conferences, leading to a resurgence of RDNA communication.

The newsletter tradition is perhaps the greatest legacy of the NRDNA to Reformed Druidism. Carleton Druids had a solid inward-looking sense of identity and were tightly networked by their alumni ties and internal correspondence tradition, but the other Reformed Druids were widely scattered and worked in a nodal format and needed something fixed and stable on which to build a community, a way to share information and reach out as a recruiting tool. Part 11, in a sense, details the shifting politics of "Californian" Druidism. I should add as a side note, it has become very difficult to distinguish the RDNA & NRDNA.

Bonewits' newsletter publishing was preceded by his initial book "Real Magic" in 1971, his two year stint editing Gnostica magazine from 1973-1975, and publishing Druid Chronicles (Evolved) in 1976. This, plus his wide-ranging Neo-Pagan contacts, gave Isaac the skills to publish the Druid Chronicler magazine in 1977. After a few years in the SDNA, he launched the Pentalpha organization to build a functional framework for more organized Druid organization along with releasing the Pentalpha Journal. In 1980, Division, divorce and unemployment forced him to suspend the elaborate PJ, and the Druid Chronicler struggled afterwards another year. After Isaac left the Berkeley Grove to found ADF Druidism, the nearby Live Oak Grove under Emmon Bodfish published their local "A Druid Missal-Any", which networked the few remaining scattered groves until it also faded away. Not long after Emmon's death in 1999, Stacey resumed the Missal-Any and it became the unofficial on-line voice of Reformed Druidism in the 2000s, and seems likely to continue for a while.

As a side note, it can be estimated that Druid Chroniclers reached perhaps a few dozen people, Pentalpha Journals perhaps a hundred subscribers at the maximum, old Druid Missal-Any in the dozens, and the New Druid Missal-Any reaches about 150-200 folks within 6 months of posting on line, plus e-mailed and print versions. So most Reformed Druids haven't read and still don't read the newsletter, just doing their thing.

Joys of Newsletters

I suspect that the Magazine Volume will be the least popular section of ARDA2 because few people appreciate old newspapers. I am under no pretensions that our publications were the best-written, most inspired or widest distributed after 1983 among Modern Druids, when the stellar ADF and Keltrian publications came out. Yet these newsletters and magazines are permeated with the characteristics of Reformed Druidism. They were cheap (or free), homely, witty, eclectic, straight-talking and non-dogmatic. They are like a treasured family album, complete with strange relatives and embarrassing baby-photos of us.

It is often said, "newspapers are the first draft of history." Indeed, a few frenetic dedicated editors tried to scoop out a bucket or two from the torrential river of events and thoughts that rushed by them. They took great pains, financial hardships and spent their precious leisure time trying to tell us something about ourselves. Yet the reward for their labors often is that these newsletters soon become lost and forgotten after a few weeks. Newspapers are sometimes classified in the publishing world as "instant best-sellers and instant garbage." Indeed, many Druids are conflicted over the place of written records, since the Ancient Druidism eschewed the pen in such matters.

To illuminate, throughout the process of ARDA1 and ARDA 2, I had been torn by two different inclinations; to publish or not to publish. On the one hand, it seems prudent to leave the past buried, so that the possibly stultifying accretion of tradition and dogma would have little chance of holding Druids back from exploring new frontiers. On the other hand, as a historian, I understand that interpolation from past events may shed light on the future course of Druids, perhaps avoiding a devastating crisis or two in the future. In the end, I decided to re-release the material and trust the Druids to make the wisest choices in their usage as possible tools.

In my experience, Reformed Druids have four primary sources of wisdom and knowledge (in rough order) to nurture their Awareness; Nature, personal reflection, consultation with friends, and musing over written records. In the last case,

newsletters and books are the most physical "fossils" or detritus left behind by a group. They are only a pale hazy reflection of the vitality of the the original living groves (with their inexpressible foibles, the deep conversations, interaction, the sights, smells, the personalities, etc.). Add to this, that most Reformed Druids have been solitary, and an endless stream stories have remained untold. Thus sadly, for those of us who weren't there, it's all we have to draw upon to recreate and imagine those times, and it is indeed a very meager and unsatisfactory substitute.

Yes, amidst the grove events and calendars are some very interesting articles. True, most of the sizeable or time-enduring articles have already been extracted from the newsletters and put into appropriate categories in the Main Volume (liturgy, apocrypha, organizational) or Green Book (poems, songs, seasonal essay, histories). The materials are presented here as-they-were, scattered willy-nilly, with almost no commentary, so it would be very difficult to use this book to answer a question on a specific topic, due to it's unfocused nature.

The strongest reason to read this book is that it gives you glimpses of how groves have changed over time. Taken as a whole, the Magazine Volume offers you an overview of what topics and events mattered to them, at what time, and for how long. You might glean several clever ideas for your own grove's events, and learn from the mistakes of past groves. You will also see how those articles first-appeared, nestled in hard-to-find corners of magazines, popping up at odd times, much like Life's wisdom and Awareness.

I would recommend to any Grove leader to start a newsletter or to motivate their members to contribute to an existing one. As I mentioned before, newsletters build a sense of community, plus give an outlet for shy members to present their thoughts and works in a slow and lengthy manner, conducive to deeper reflection, in contrast to the discursive witty banter and small talk that occurs at meetings. Perhaps this volume will also give you ideas on the contents of your future productions? There are so many possibilities and tools lurking in this simple publication for those who have eyes to see.

Assembly of the Magazine Volume

Unlike the Green Books and Main Volume, the Magazine Volume posed special challenges and problems that greatly delayed the compilation and publishing.

When I first published ARDA 1 in 1996, there were only a measly handful of collected Pentalpha Journals, Druid Chroniclers and four Druid Missal-Anies in the Druid Archives at Carleton College, hardly 80 pages worth at most. Thus, out of neglect or disinterest, I didn't even bother to include them. However, over the years, the amassed page-load has grown 12-fold due to an increasing realization of the magnitude and importance of unknown publishing efforts over the years and improved access to previously hidden collections. Along with "Druid Chronicles (Evolved)", the newsletters are invaluable for understanding the rich diversity of the non-Carleton faction of Reformed Druidism, above and beyond Isaac Bonewits' more famous exploits.

I can take little credit for the contents of the Magazine Volume, as my chief contribution was endless monotonous hours of merely re-typing the fine-crafted, creative work of my predecessors, carefully formatting them in easy-to-read ways, and scanning and tweaking their pictures, trying to faithfully reproduce the contents and style of the originals, knowing that it was both impossible but imperative to try my best. It has left me with a profound sense of respect and empathy for their labors during a less-sophisticated technical age.

But they also had several freedoms, as in Emmon's case, where he would paste in articles at odd angles, tack on clipped cartoons, photocopy in actual plants, scribble in the margins and other hands-on embellishments; much like an artist choosing different paints for his canvas. In contrast, our rendition of his work in neat orderly columns, stable spacing, rigidly squared – it is so much more lifeless and bland, bereft of his artistry. Similarly, in the case of the new Missal-Anies, the original on-line versions were a riotous splash of color, with text snaking its way around the embedded pictures of small and enormous size. Due to memory overload, many unnecessary graphics have been removed from the new Missal-Anies. Each Grove had a "logo" for its news reports, and there were distinctive icons for the section divisions. I recommend that the artistic readers someday go see the originals and see them as the works of art they are, beyond the textual documents that are emphasized here. It should be noted that PJ & DC Vol. 2.5, 2.6., 3.1, Missal-any Vol. 20 and OMS Vol. 1-3 in here were not available for compiling the earlier Main Volume and Green Books collections. Take a look.

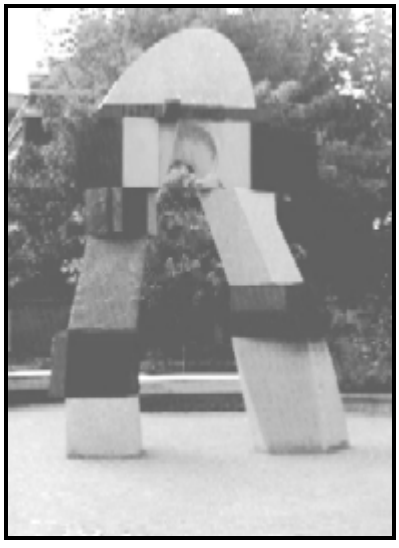
Final Thoughts

I would like to thank all the people who assisted me over the years by giving me copies of back issues, explaining the importance of various articles, and assisting me in the production and review of this volume. I am eternally grateful to them, as should we all.

As I now turn again my focus away from European matters and leave for life in Korea and Asian Affairs, I bequeath to you a very solid 40-year foundation of hard-to-find works that Reformed Druids can draw upon, if they wish. It is uncertain at this point whether it will be I or another who produces further collections. Whoever it will be, I hope they will draw deeply upon the Earth-Mother and her fellow Druids for inspiration.

I wish you well in your daily endeavors and hope that the blessings and lessons of Nature will be ever apparent unto you.

Yours with love, in the Earth-Mother,
Mike the FoOl
Raining Patriarch of Taranis
Day 14 of Earrach, Y.R. XLII
Feb 14, 2005 c.e.



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More on Open Ceremonies
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Information Booklets
MG Highday Celebrations
Ritual Writing Contest
Ritual Vestments for Druid Services
Protogrove News
SDNA Internal Organization
SDNA Grand Tour of USA
New Developments with the Chronicles
Future of The Druid Chronicler
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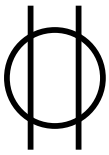

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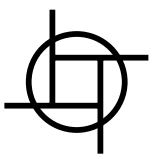

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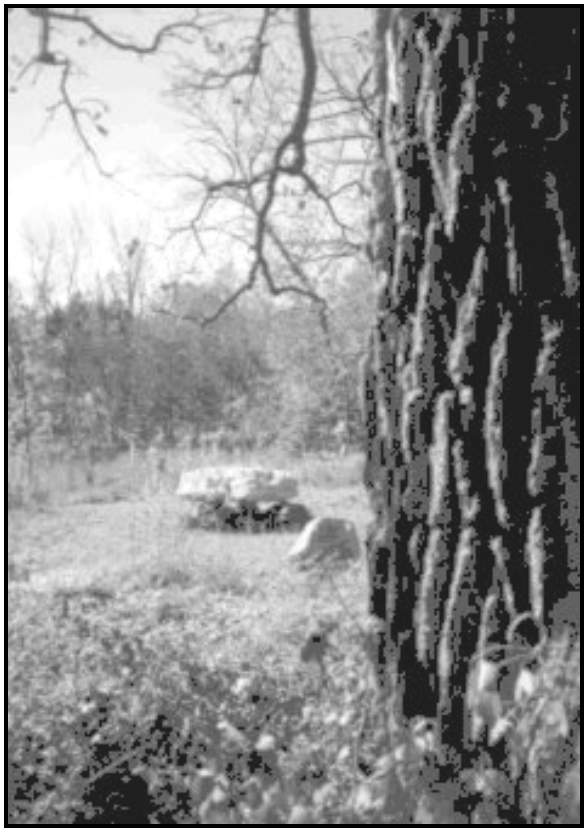

HIC LIBER IN MEMORIAM EMMONIS DEDICATUS.

This edition's volume is dedicated to Emmon Bodfish. who died in 1999, prompting the revived enthusiasm in newsletter publication. May he rest with peace and frolic in the Land of the Young forevermore.

Editor's Blessing upon the Reader

May the blessings of the Earth-Mother be apparent unto you in every day of your life. May you live as long as you wish, make and keep good friends, profit in your just undertakings, gain respect from your peers for your good deeds, and avoid ill-health.

As For Written Tradition…

"They are said to commit to memory a great number of verses. And they remain some 20 years in training. Nor do they judge it to be allowed to entrust these things to writing although in nearly the rest of their affairs, and public and private transactions, Greek letters are used. It seems to me there are two reasons this has been established: neither do they wish the common people to pride themselves in the training nor those who learn to rely less on memory, since it happens to a large extant that individuals give up diligence in memory and thorough learning through the help of writing."
Julius Caesar 44 b.c.e.

Midwinter

When the wind blows cold
on the Hill of Three Oaks
the hearth fire is warm.

Richard Smiley, 1964

The Inheritance

What shall I leave as
A keepsake after I die?
In spring, flowers;
Summer, cuckoos;
Fall, red maple leaves;
Winter, snow.

Ryokan's deathbed poem, 1831

PART ELEVEN

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1977-2004 c.e.

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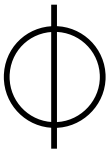

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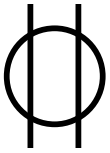

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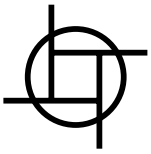
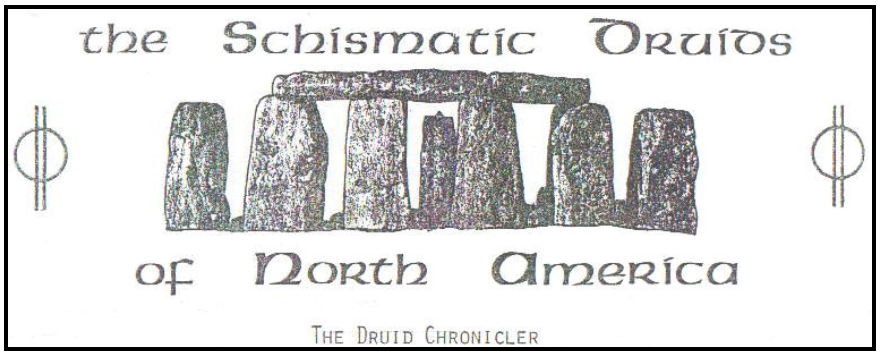


Drynemetum Press

Part 11 of ARDA 2

SECTION ONE



The Druid Chronicler

Volume One

1977 & 1978

Drynemetum Press

The Druid Chronicler

The Schismatic Druids
of North America
Volume 1 Number 1
Mean Geimredh, 16y.r.
9 Dec 77 to 6 Jan 78 c.e.

THE DRUID CHRONICIER is edited by Adr. Isaac Bonewits. Funds for this issue were provided by him, Stephen McCaully. Bill Heidrick and others. Letters should be directed to the publisher listed below. All contents Copyright @ 1977.

A Druid Newsletter!

This is the first issue of THE DRUID CHRONICLER, a highly irregular Druid newsletter to be issued whenever enough money and new is available to do so. It is published by the Mother Grove of the SDNA, but will carry news concerning all the Branches of the Reform. Would-be receivers of this should let us know in writing and kick in a buck or two (cash) to cover printing and postage costs.

Mother Grove Winter Meetings:

The Mother Grove meets every other Sunday night (Aspeneve) from 6:00 to 10:00 pm Pacific Sidhe Time. These are not official Druid worship services, since they take place indoors, currently at the home of Sister Shirine Morton,(DAL) which is at: 2820 San Pablo Avenue, Berkeley, CA 94702. The telephone number is (415) 841-4833. Right now these meetings consist of an hour's Daoist or Tibetan meditation, an hour or so of Hasidic Druid "hairpull" friendly theological arguments,) a potluck dinner and a couple of hours of Bardic activities (poetry, new and old songs, music and possibly some music lessons on Celtic instruments).

Dates for these biweekly meets are: Dec. 11 & 25, Jan. 8 & 22, Feb. 5 & 19, Mar. 5 & 19, Apr. 2 & 16 & 30.

Mother Grove Highday services are at 3:00 P.M., PST at John Hinkle Park in North Berkeley (off Arlington, near the Alameda Circle). Winter Solstice will be celebrated December 25th, with all retiring to Shirine's afterwards for more Druish activities and a three-way birthday party. Oimelc will be celebrated on February 5th) and Spring Equinox on March l9th.

Hazel Nut Grove Winter Meetings:

Adr. McCaully informs us that his Grove will be meeting with the Mother Grove during this winter and will resume its regular Saturday afternoon meetings next summer.

Tuatha Grove Winter Meetings:

The newest SDNA Grove in San Diego, is holding meetings in the home of the now Archdruidess. Contact her (address appears elsewhere in this issue) for details on times and activities.

Ordinations:

To the Third Order: Shirine Morton (MG77), Patricia O'Neil (MG77), and Christopher Sherbak (MG77). To the Order of Dian Cecht: Joan Carruth (Matriarch), 77.

Grove Mutations in 15 y.r.:

The Berkeley Grove NRDNA and the Mother Grove SDNA met together on Sunday afternoons for all of the winter Highdays and most of the summer. The Hazel Nut Grove NRDNA was formed by Br. Stephen McCaully in August, so that Druids who worked on Sundays could meet on Saturdays instead. Also in August, Br. Bob Larson, AD of the Berkeley Grove, resigned to get ready to go to Ireland and the Grove dissolved, the remnants being absorbed into the Mother & Hazel Nut Groves. During his September trip to Ireland with Cody & Jani Grundy, Bob Larson formed a Grove with Cody called Clan Na Brocheta and he is now the new AD of the Clan Na Brocheta Grove RDNA. Bonewits, AD of the Mother Grove, had resigned last December (76 c.e.) in favor of the Assistant AD, Joan Carruth. She was AD for the rest of the year, until new elections in September when Isaac took up the job again. In November, Isaac went south and ordained Pat O'Neil and Chris Sherbak. Pat is starting the Tuatha Grove SDNA in San Diego, while Chris is going to try to start up a Grove or Protogrove in Los Angeles. Sister Kathleen McQuilling may try and start a Grove in Santa Cruz. Br. Avery Grant is starting up the Acorn Grove SDNA in Minneapolis, since the Twin Cities Grove SDNA seems to have collapsed. No word has been heard from any of the other Groves supposedly existing elsewhere. If they will send us their news we'll print it,

The Archdruid's New Phone Number:

An event of earthshaking surprise has befallen the Mother Grove. Adr. P.E.I, Bonewits actually has a phone number in his very own home!!! Call (415) 547-6697, afternoons and evenings only.

Celtic Library:

Adr. Stephen has a Celtic library of over 400 titles in his home, which is available for use by Bay Area Druids and other Pagans. Many of the texts are quite rare, and microfilming and photocopying is available at slightly above cost.

About the Chronicles

The first printing of THE DRUID CHRONICLES (EVOLVED) has been out of print for several months. Unfortunately, Gnostica magazine has only recently gotten around to printing "What & Why is Reformed Druidism, in the 1970's," complete with obsolete addresses. So your Editor finds himself getting all sorts of orders for the book, with no books left to mail out. So here is what we're going to do.

All the checks sent are being returned. I have opened a new savings account and will run it as a Publication Fund. As soon as we get enough money to reprint TDCE (which may take as much as $1500, since we no longer have free printing) we will reprint and will send copies to all those who have donated $7.50 or more (the new cover price). In the meantime, small amounts of $20-30 may be used from time to time in order to publish this newsletter. If we can find an used printing press, we may just buy it and do our own printing.

Cash, checks and money orders should be sent to: P. E. I, Bonewits, Box 9398, Department PF, Berkeley, CA 94709 and clearly marked as being for the Printing Fund. We can't promise that TDCE will actually get reprinted if you donate five or ten bucks, but we can promise that without some donations from you it really will be impossible to get anything published.

The Druid Calendar for 16 y.r.

The new calendar has been calculated but the artwork and paste-ups are taking forever and printing cash is short. So what we are going to do is make us a two year calendar for 16 & 17 y.r. and get it out by Oimelc. In the meantime, we give you the following data which can be written on your civil calendars. "Ss" means "Sunset,"

The Highdays:

Samhain was Ss Nov. 6, to Ss Nov. 7,

Winter Solstice is Ss Dec. 20 to Ss Dec. 21,

Oimelc is Ss Feb. 3. to Ss Feb 4,

Spring Equinox is Ss Mar. 19, to Ss Mar. 20.

The Months:

Mi na Samhna was Ss Nov. 8 to Ss Dec. 8.

Mean Geimhridh is Ss Dec. 8, to Ss Jan. 6.

Deireadh Geimhridh is Ss Jan. 6, to Ss Feb. 2.

Mi na hOimelc is Ss Feb. 5, to Ss Mar. 6,

Mean Earraigh is Ss Mar. 6, to Ss Apr. 5.

The Active Groves

The following are all the active Groves--that your Editor knows for a fact still exist:

Mother Grove SDNA Adr. P. E. I. Bonewits, Box 9398, Berkeley, CA 94709. Phone: 415-547-6697, afternoons and evenings.

Hazel Nut Grove NRDNA, Adr. Stephen W. A. McCaully, 6620 Telegraph Avenues Oakland, CA 94609. Phone. 415-653-1710, afternoons and evenings.

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

Tuatha Grove SDNA, Adr. Pat O'Neil, 1808 Third Avenue, Apt. 1. San Diego, CA 92101.

Acorn Grove SDNA., Adr. Avery Grant, 3540 South Columbus, Minneapolis, MN 554070

The Druid Chronicler

Volume 1, Number 2
Mean Earraigh, 16 y.r.
6 Mar. to 5 Apr. '78 c.e.

This issue of THE DRUID CHRONICLER was printed at cost, courtesy of the O.T.O., Box 2304, Berkeley, CA 94702.

About this Newsletter

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

Ordinations:

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

Mother Grove Spring Equinox Services:

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

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

Mother Grove "Druid-Nights:"

There aren't too many of these left before Beltane, just those on April 2nd, 16th and 30th. The meetings will be moved to the Archdruid's new house just as soon as the moving process is finished. So far, the average meeting has consisted of a Grove business discussion, a potluck dinner, Hasidic Druid "Hairpull" and Bardic activities, and they have been running from 7 P.M. to l0 P.M. or so.

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

Note on Open Ceremonies:

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

Druidic Education:

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

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

Keeping Your Copies of the Newsletter:

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

The British Druids:

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

Information Booklets:

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

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

Mother Grove Highday Celebrations:

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

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

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

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

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

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

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

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

Ritual Writing Contest:

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

Ritual Vestments for Druid Services

By Isaac Bonewits, 1978?

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

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

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

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

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

Los Angeles Protogrove

Br. Chris Sherbak is trying to start an SDNA Grove in the Los Angeles area. He can be reached through: 588 North Lucerne Blvd, Los Angeles, CA 90004; phone: 213-467-5701

News from Yuma, Arizona

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

Other Protogroves

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

SDNA Internal Organization

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

SDNA Grand Tour:

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

New Developments with the Chronicles:

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

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

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

Future of The Druid Chronicler:

We've already been sent a good article on California Oaks and Sequoias, and several bards have offered songs and poems for publication. Should we start printing these in the newsletter or stick to plain news? Should we include other Neopagan groups or not? Your Editor is masochistic enough to type the pages, but more pages mean more expense, and that means more subscriptions have to come in. We'll keep the prices as low as we can, but we have to have money for printing and postage. If you haven't already kicked in a buck or two to the printing fund by the time the next issue is ready for mailing, this is the last issue of the Druid Chronicler you will probably receive.

Miscellaneous Neopagan Activities in the Bay Area:

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

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

Editorial: Ecology Action!

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

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

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

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

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

Spring Equinox

New Reformed Druids of North America
By Bonewits & Larson, c. 1975

Preparatory Details

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

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

The Invocation

O Lord, forgive these three errors that are due to our human limitations:
Thou art everywhere, **but we worship thee here;**
Thou art without form, **but we worship thee in these forms;**
Thou hast no need of prayers and sacrifices, **yet we offer thee these prayers and sacrifices;**
O Lord, forgive us these three errors that are due to our human limitations.
O Mother, cleanse our minds and hearts and prepare us for meditations.

The Procession

Here occurs the Procession, often with the Grove singing the hymn from Customs 2:1-3. Upon arrival near the altar, the Preceptor and the Server or any two others designated by the Grove use their staves to mark the Druid Sigil upon the ground in front of the altar (usually on the South side,)

leaving the bottom of the circle incomplete. The Druid/ess steps into Sigil, which is closed by two staves.

The Praise

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

The Sacrifice

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

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

(Here the Priest places the plant offering upon the 'altar' or the ground if there is no altar. As each of the directions are questioned, the members may turn to face that direction).

PR: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer... of the South...of the East....and of the West.

The Reply

(The sacrifice is not accepted, except in emergency situations.)

PR: The four winds are silent; the Earth-Mother sleeps.

The Chant

PR: And the God of the Sun did arise from His tomb in the South; and once more did He fare forth to His children in the Northern lands. (Pause) O Belenos, O Thou unchanging God of many names, but one Face, we, Thy children, welcome Thee back to our lands.
Chorus: O Lord of Light, we welcome Thee.
PR: O Belenos, O Lord of Light, long have we awaited Thy return, that the coldness of the Night might be taken from our lands.
Chorus: O God of Sun, We welcome Thee.

*****

PR: The nights were long, the trees had shed,
Chorus: The night had conquered day.
PR: The days were short, and life had fled.
Chorus: The night had conquered day.
PR: The winds were cold, the land seemed dead,
Chorus: The night had conquered day.
PR: But the Sun returns from the Southern lands.
Chorus: Balanced now are we.
PR: Plants spring up on every hand,
Chorus: Balanced now are we.
PR: "Let Life return!" is the Sun's command.
Chorus: Balanced now are we.
PR: The Sun grows stronger every day.
Chorus: The Day will conquer night.
PR: The world grows lush and Life holds sway,
Chorus: The Day will conquer night.
PR: So let us praise Him in all ways.

****

PR: O Belenos, O Sun, we praise Thee at Thy return to our midst. Welcome art Thou among us.
Chorus: Bless with thy presence, O Lord of Light.
PR: O Belenos, O Lord of Light, bless us with Thy warmth and light, that we may rejoice in Thy sight.
Chorus: Bless us and light our way, O God of the Sun.

The Catechism of Waters-of-Sleep

(The preceptor holds the Waters-of-Sleep while the priest ask the Catechism of the Waters-of-Sleep. The local custom may replace the Preceptor's response with a chorus of the members.)

PR: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?
PREC: THE WATERS-OF-LIFE.
PR: From whence do these Waters flow?
PREC: FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.
PR: And how do we honor this gift that causes life in us?
PREC: BY PARTAKING OF THE WATERS-OF-LIFE.
PR: Has the Earth-Mother given forth of her bounty?
PREC: SHE HAS NOT! THE WATERS ARE HERE, BUT THE SPIRIT HAS GONE OUT OF THEM.
PR: Of what, then, does Belenos give that we may rejoice on this day of His return.
PREC: THE WARMTH OF THE SUN AND THE WATERS WHERE he SLEEPS.
PR: OF WHAT, THEN, DO WE PARTAKE?
PREC: The Waters of the Sun.
PR: Then give me the Waters of the Sun.

The Consecration

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

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

Ordinations

No ordinations are normally done in the Winter Half of the Year.

The Communion

The Priest/ess drink from the chalice and blesses the Preceptor with the words, "the Waters-of-Sleep," and the marking of the Druid Sigil in the air.

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

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

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

PR: To thee we return this portion of thy bounty, O our Mother, even as we must return to thee.

The Meditation

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

The Benediction

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

Drawing the Sigil in the Air

The Priest blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

The Active Groves:

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

Mother Grove SDNA, Adr. Isaac Bonewits, Box 93981 Berkeley, CA 94709. Phone: 415-547-6697, 2pm to l0 pm. Biweekly Sunday meetings and Highdays. Various classes.

Hazel Nut Grove SDNA/NRDNA, Adr. Stephen McCaully, 6220 Telegraph Avenue, Oakland, CA 94609. Phone: 415-653-1710, 2 pm to l0 pm. Biweekly Saturday meetings and Highdays. Celtic library. Various classes.

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

Acorn Grove SDNA, Adr. Avery Grant, 3540 South Columbus, Minneapolis, MN 55407. Phone: 612-823-1303, 2pm to l0 pm. Ecumenical rites with local Wiccans.

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

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

Clan Na Brocheta Grove ODNA /NRDNA, Adr. Robert Larson, c/o Cody Grundy, 9F 820 Circle Court, South San Francisco, CA 9 080. Highdays only, in Irish Gaelic.

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

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

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

The Druid Chronicler

Volume 1, Issue 3,
Whole Number 3
Beltane, 16 y.r.
May 4/5, 78 c.e.

The Druid Chronicler is a highly irregular Druid newsletter published by the Mother Grove of the Schismatic Druids of North America every 6-8 weeks. It contains news of all the Branches of Reformed Druidism, depending upon who sends us reports of local events. The Editor is Adr. Isaac Bonewits. All contents are copyright 1978 c.e. by the SDNA. Announcements may be reprinted freely by any Neopagan publication. Subscriptions are $2+per year, sent to: P. E. I. Bonewits, Box 9398, Berkeley, CA 94709. Cash is preferred.

Bay Area Beltane Rites

As far as purists are concerned, the feast of Beltane starts at sunset May 4th, because the sun hits 16 degrees and 18 minutes of declination at precisely 11:27 am, PDT (Pacific Druid Time) on the morning of May 5th. But most Reformed Druid groups prefer, like other Neopagans, to celebrate the High Days on whatever dates turn out to be most convenient for the majority attending.

The Clann na Brocheta Grove will be celebrating during the afternoon of Saturday May 6th, near the top of Mount Tamalpais in Marin. Services will be in Irish Gaelic, led by Archdruid Robert Larson. The entire Clann will be there from noon to sunset, and the feast is potluck. For details, send your phone number to the Clann's Ri, Cody Grundy (see Grove addresses later in this issue) and he'll call you.

Those who live in the San Jose or Palo Alto areas may want to call Archdruid Steve Savitzky to see when his Grove is celebrating (see Grove addresses).

The Mother Grove and the Hazel Nut Grove will be celebrating on Sunday May 7th, in the Berkeley Rose Garden and in Cordonices Park, across the street from each other in northern Berkeley (see map). Members and friends should assemble in the park by the tunnel entrance before 2:00 pm. The Grove will process through the tunnel into the Rose Garden for the main ceremonies. Afterwards, a potluck picnic will be held in Fireplace Area #2 back over in the park. People are encouraged to bring food, drink, poems, music and garlands in their hair. To get there: by car, go up to the top of University Avenue, turn left (North) on Oxford and go to Cedar. Turn right (East) on Cedar and go 7 blocks to Euclid. Turn left (North) and go about the same distance to the Garden & Park. By bus, first get to the downtown Berkeley BART station and take the Euclid bus, which stops right at the Park.

Label Codes

If your mailing label has a dollar sign in the corner, that means that you are a paid subscriber. "EV means an exchange sub. No sign means you should send us some $$.

Hazel Nut Grove Summer Meetings

The biweekly Saturday services of the Hazel Nut Grove will be held in the same spot formerly used by the Berkeley Grove, in Strawberry Canyon (see map). Archdruid Stephen McCaully is also planning on holding some Celtic Nights at his home. For details on exact times and dates, contact him.

Mother Grove Summer Meetings

The biweekly Sunday services of the Mother Grove will be held in Strawberry Canyon as well, usually around 2:00 pm. Regular Bardic meetings are being held as well, probably at the home of Linda von Brasket, Ob. The next two biweekly services will be on May 21st and June 4th. Exact dates for the Bardic meets haven't been settled on yet. Call Archdruid Isaac Bonewits for details.

Tuatha Grove News

Archdruid Pat O'Neil has moved to a new apartment in the same building, from #1 to #12, so alter your notes accordingly. She says that she's going to be doing at least biweekly services this summer in the San Diego area.

Upcoming articles in The Druid Chronicler

We now have some botanical articles being written, as well as a long and detailed piece by Robert Larson on ancient Celtic calendars, another by him on the roles played by the ancient Druids in Irish society, numerous book reviews, some new music, etc. But in order to print such non-news items we have to have more money to pay for the extra paper and postage costs. So if you haven't kicked in two or three bucks to the Publication Fund for a subscription, please do so now.

Organizational Note

Not only should Groves within the SDNA and HDNA be sending monthly reports of activities (and copies of their Constitutions) to the Mother Grove; but they should also, along with all the other Groves, have their Constitutions on file with and send ordination notices to Archdruidess Sue Olin of Carleton. She is the official chairperson of the entire Council of Dalon ap Landu and should be kept informed.

Pagan Festivals

The Second Annual (Midwest) Pan-Pagan Festival will be held July 14-16, at Lake Holiday, Indiana. The festival is being sponsored by the Midwest Pagan Council, a network of covens, Pagan temples and other magical groups from Illinois, Wisconsin, Indiana and elsewhere. A variety of workshops, songfests, ecumenical rites and other activities will be held in the wooded campground. Groups participating include Calumet Pagan Temple, Parthenon West, Epiphanies, Coven of the Sacred Stones, First Church of the Craft of W.I.C.A. and Sanctus Spiritus, Temple of the Pagan Way, Circle and others. Total cost is $10.00 per person. For details, send a stamped, self-addressed envelope to the MPC's publicity coordinator: Selena Fox, c/o CIRCLE, Box 9013, Madison, WI 53715, marked "Attn: MPC festival.'

A five day International Pagan Leadership Conference, Seasonal Festival and Workshop Retreat entitled "A Gathering of the Tribes" will be held in the mountains of Northern Georgia on Sunday through Thursday, September 10-14. Many Eastern and Midwest Pagan teachers will be present and there will be numerous activities. The total cost is $45.00 per person, if registered before August lst. Send an SASE to: Association of Cymmry Wicca, Box 1514, Smyrna, GA 30081.

A national Pagan convention is now being planned for September 2-4 in Denver, Colorado (though it may be postponed so as to not conflict with the Worldcon science fiction convention) by the Craftcast Farm people. For details, send an SASE to: Mike Meyers, Box 572, Fort Morgan, CO 80701.

Correction

Katheryn Hughes is not a Druid priestess (yet, anyway,) though she is interested in starting a Protogrove of some sort in the Yuma, Arizona area. Your Editor got her mixed up with Sr. Gerre MacInnes in Tucson. But Katheryn's address is: 1329 Ninth Avenue, Yuma, AZ 85364. Write her if you'd like to discuss the meaning of Druidism in your life.

Saving Stonehenge for the Public

We have recently received a letter from the Save Stonehenge Committee (59 Norfolk House Road, London, SW 16, England) informing us that the British government has erected a permanent rope fence around Stonehenge, at a distance of 225 feet from the center. The reason seems to be to protect the monument from vandalism as well as to restrict the hours of access and to charge money to tourists. Unfortunately, the result is to prevent many religious pilgrims from being able to visit the spot when and how they choose. The fence also violates the conditions under which the monument was given to the British government in 1918 by its previous owners. They made their "gift to the nation" expecting "the public to have free access to each and every part." The preservation of Stonehenge as an archeological site, ancient monument, modern religious center and lucrative tourist trap, is a problem of extreme complexity and controversy. Thoughtful letters to the Save Stonehenge Committee, Her Majesty Queen Elizabeth, and Prime Minister Margaret Thatcher (House of Commons, Westminster) are quite important; especially if any of us are to be able to hold religious pilgrimages there in the future.

The Active Groves

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

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

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

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

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

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

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

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

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

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

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

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

The Druid Chronicler

Volume 1, Issue 4,
Whole Number 4
Lughnasadh, 16 y.r.
August 6/7, 78 c.e.

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Bay Area Lughnasadh Rites:

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

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

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

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

Wedding Celebration:

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

About the Midsummer 16 y.r. issue:

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

Hazel Nut Grove News

Adr. McCaully says that the Celtic library now has almost 500 books and microfilms, thanks to recent donations of books and money. Naturally (or supernaturally) he's hoping for more. Classes in Celtic Mythology Tarot and Ceremonial-Magic will be started this September. Stephen is also willing to do research for Neopagans on any Celtic topic (searching out particular Names or types of deities or tales for example) at reasonable rates. The Grove continues to meet every other

Saturday afternoon in Strawberry Canyon (see map, last issue)! Contact Stephen for details on all these matters.

Mother Grove News:

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

Ordinations:

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

Book Publications:

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

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

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

Other Neopagan Publications:

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

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

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

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

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

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

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

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

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

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

A New Invocation:

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

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

AD: In the dust of the galaxy swirls the spark of life.
P: And we partake of it, we and all living beings.
AD: In the mighty helix we dance.
P: And in harmony with all of life we sing.
AD: Gods known and unknown, life potential and actual, noisy and silent, seen and unseen, beginning and ending, uniting and dissolving.
P: Be in our awareness, teach us your joy, let us feel your sorrow, extend our limitations.
AD: Knowing that the smallest motion, the softest note, even the energy of thought itself, reverberates infinitely--let this ritual begin!

New Groves:

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

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

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

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

Giant Pagan Songbook

Another project that has been suggested for us to do (in our copious free time) of songs being written is to publish a compendium of all (or at least many) of the dozens sung by Pagan groups across the country and around the world. A number of very fine songbooks have been put out in the past, but these have all been small (due to printing costs) and many are now out of print. This isn't anything we can make any promises on, but if people will start sending us songs (with music, authors' names and copyright status please) we will reprint some of them in this newsletter and eventually we may actually be able to print (and keep in print) a fairly sizable songbook. In the meantime, here's a song that a lot of people have wanted the words for:

The Woad Song

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

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

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

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

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

This Issue

This issue printed, as usual, courtesy of: The Ordo Templi Orientis, P.O. Box 2303, Berkeley, CA, USA 94702. Bill Heidrick, Perpetrator in Charge.

A Quote from the Sierra Club:

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

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

---Wallace Stegner

The Sierra Club needs volunteers in your area!

Reflections on Celtic Time Reckoning

or "Running Around in Cycles"
By Robert Larson, 1978

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

I. The basics of Celtic time

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

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

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

The Celtic year began at Samhain, which was counted as a day between years. The year was divided into quarters

by the four holy days of Samhain, Imbholg, Bealtaine, and Lunasa. The dates normally given for these days are, respectively, November 1, February 1, May 1, and August 1—the days of the often thinly-Christianized holidays of Hallowe'en/All Souls', Candlemass/St. Bridget's Day/ St. Groundhog's Day, May Day, and Lammas. As I shall explain later, these dates are only approximate, but they'll do for now.

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

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

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

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

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

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

The Celts also celebrated the solstices. At the summer solstice, ceremonies involved the kindling of large wooden (wicker?) wheels, which were then rolled downhill to symbolize the coming decline of the sun after the solstice. Conversely, at the winter solstice huge fires were lighted to symbolize the rebirth of the sun and its coming return. Evergreens and, on the continent and in England, the mistletoe were given special veneration due to their retaining their life during the time of death. In Ireland the yew supplanted the mistletoe and in Scotland, the rowan. Though we have no direct evidence that the Celts celebrated the equinoxes, I am sure that they did, if only from a desire for neatness in their year. Also, the equinoxes are significant solar times, marking the return and departure of the sun--the god's adolescence and old age.

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

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

The two cycles are thus bound into a syncretic whole. The agent of this binding is the moon. In its monthly period the moon reflects the yearly cycles of the earth and the sun. Because the lunation period closely approximates the female cycle, the moon was most likely personified as a goddess. Now, goddesses are normally connected with either the earth or with water in Celtic mythology. The moon goddess is thus connected to the earth by gender, and this connection is reinforced by the moon's obvious tidal effects. Because of the moon's light-giving capability and its obvious solar connection, the moon goddess was probably thought of as the consort of the sun god. The moon is thus symbolically connected to both the sun and the earth. The Celts used the true lunar month. In keeping with the division of the year and the day, the moon's period was divided into dark and light halves determined naturally by the moon's phases; the dark half consisting of the first and last quarters and the bright half, the second and third quarters. These halves were subdivided by the new and full moons, reflecting the four-fold division of the solar and earth cycles and reinforcing the symbolism.

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

To Be Continued…

Some Notes on Oaks

By Rachel

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

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

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

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

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

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

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

To be continued…

This Space for Rent!!

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

Coming Up in Future Issues:

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

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

The Active Groves:

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

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

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

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

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

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

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

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

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

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

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

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

The Druid Chronicler

Volume 1, Issue 5
Whole Number 5
Fall Equinox, 16 y.r.
September 22/23, 78 c.e.

The Druid Chronicler is a highly irregular Druid newsletter published by the Mother Grove every 6-8 weeks. It contains news of all the branches of Reformed Druidism, depending upon who sends in reports of local events, as well as short articles of a scholarly nature, songs, rituals, and other items of Druidic interest. All contents, not otherwise marked are Copyright (C) 1978 by the SDNA/NRDNA (Pentalpha). Subscriptions are $5 per year, sent to the Editor: Isaac Bonewits, Box 9398, Berkeley, CA 94709. Ads are $20 per full page, $10 for 1/2 page, $5 for 1/4 page, etc. B&W, camera ready only.

Bay Area Fall Equinox Rites

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

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

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

Arch Grove News

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

Evergreen Grove News

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

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

Chicago Grove Disappears

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

Men's Groups

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

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

Protogroves

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

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

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

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

Name Change?

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

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

Help Wanted

We're going to need some volunteer help in several areas over the next few months, on both the national and local levels. Artists are needed to donate some new logo designs suitable for The Druid Chronicler and/or official stationary; we are also going to need art for The Druid Calendar for 17 y.r. Obviously we're mostly interested in themes of a Druidic nature, such as oak leaves and trees, acorns, sickles, menhirs and trilithons, Druids of various sorts, Celtic deities, and (of course) interlacings, spirals and other sorts of Celtic designs. But if someone wants to do Slavic or German or Native American stuff for the calendar illustrations 7 1/2" high by 10" wide) that would certainly be fitting for such an eclectic movement. Artwork should probably be black & white, pen & ink work, since our printing facilities are limited.

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

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

A New Special Order:

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

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

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

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

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

Katya Luomala, DAL

119 Goodyear Avenue

Mankato, MN 56001

More Facts About CIRCLE:

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

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

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

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

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

Reflections on Celtic Time Reckoning Continued

DC V1 Iss 5 Sept 1978
By Robert Larson, 1978

This article, begun last issue, is by Adr. Robert Larson of the Clanna Brochecta Grove, and was originally printed in the Clann's' quarterly publication, "An Poc Uaim, "in the Earrach 1978 issue. Subscriptions to this journal are $4.00 per year and can be sent to: Cody Grundy, 820 Circle Court, South San Francisco, CA 94080. We hope to have more of Bob's fine scholarship in future issues.

II. Achieving an accurate calendar

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

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

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

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

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

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

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

To be Continued:

Some Notes on Oaks Continued:

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

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

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

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

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

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

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

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

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

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

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

Wedding Contract:

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

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

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

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

Both of us shall make our best efforts to earn our daily bread, and both shall share the work of creating and maintaining a felicitous environment. When children

arrive in our household, both of us shall share responsibility and authority in raising them.

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

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

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

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

Subscription Business:

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

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

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

"Old Gods & New Devils" Newsletter:

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

The Hermetic Journal

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

Next Issue:

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

The Active Groves:

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

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

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

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

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

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

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

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

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

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

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

Southern Shores Grove, RDNA: Adr. Steve Savitzky, 343 Leigh Avenue, San Jose, CA 95128. Phone: 408-296-6492, 6 pm to 10 pm only. Meets only for highdays. Nonpagan.

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

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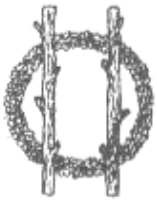
Part 11 of ARDA 2

SECTION ONE

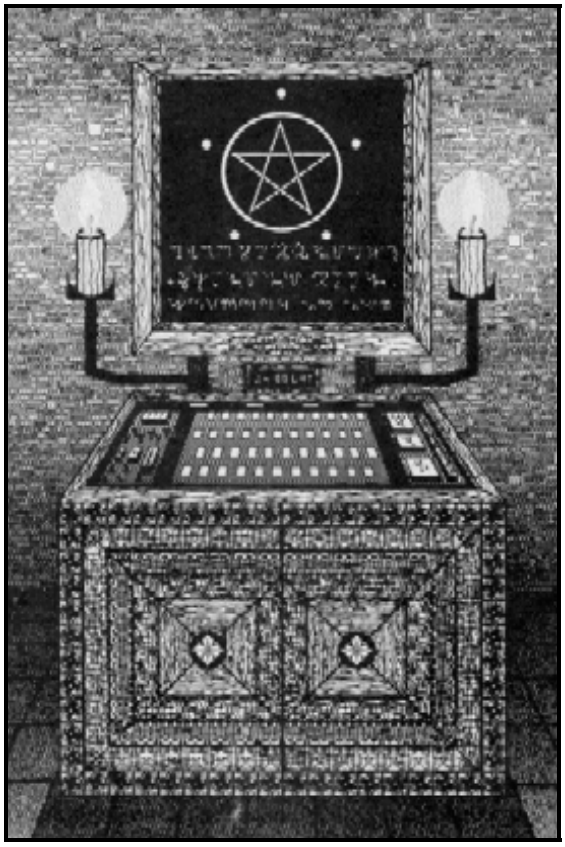
PENTALPHA JOURNAL



The Druid Chroniclers
& Pentalpha Journals

Volume Three, Pt. 1
1979 & 1980

Drynemetum Press



A magical device constructed according to the directions found in an ancient Disc of Shadows. -PEIB

Pentalpha Journal & Druid Chronicler

Volume 3, Issue 1
Whole Number 12
Fall 1979 c.e.

Editorial

Welcome to Volume 3 of *Pentalpha Journal*! We started out two years ago as *The Druid Chronicler*, used both names for a year, and are now switching over completely to the new name. But those of the Druidic persuasion need not despair — *TDC* is still part of *PJ*, as you'll see in this and every issue.

We've grown beyond our original scope— *Pentalpha Journal* is now a quarterly magazine for the entire Aquarian Age community. We still have our Neopagan slant, but we're going be including news articles, reviews and other materials of interest to those who are involved in ceremonial magic, parapsychology, astrology, psychic anatomy, vodoun, earth mysteries, cybernetics, psychic healing, ecology action, polytheistic theology, ritual design and execution, and many other areas of interest to those of us who are seeking our paths towards growth in old/new ways.

Religion *and* Science, Magic *and* Art, Poetry *and* Technology – *all* are needed if we are truly going to make it to the next step in Evolution. We who are engaged in working at the fringes of human knowledge need desperately to communicate – both with each other and with the general public. That's why we publish *Pentalpha Journal: An Interdisciplinary Journal for the Aquarian Age.*

In this issue we've got a review of the recent Parapsychological Association's annual convention, an article on ritual design, an historical survey on the role of sheep in Paleopagan cultures, an inspired prose poem about a divine vision, an article about one metaphysician's discoveries about nuclear power, and more. We've gout our regular departments – *Sushumna, the Chakra Column, The Druid Chronicles, Aquarian Age News,* (about conventions and interesting organizations), *Reviews* of new books and tarot decks, the *Contacts* column, *Feedback* letters, *Pentalpha Activities*, and more.

Next issue we hope to add several new departments, including: *Amargi*, about the activities of the Church of All Worlds; *Thaumaturgic American*, about experimental design for psychics and magicians; *Yggdrasil*, about the activities of Norse Pagans; *Magical Astrologer*, about astrological effects on magical and psychic energies, and vice versa; and maybe even more!

Some of you may have noticed that this issue is late. Well, it did take more time to put together than we thought it would (adjusting to the new format and all), but the primary reason was that Selene, who has been doing all our typesetting and camera work, had a physical breakdown. She discovered that working for 40 hours a week at her regular job, then doing another 30 hours of Pentalpha activities, was more than she could handle!

As a result she exhausted her physical reserves and suffered several illnesses that kept her from doing much of anything, magical or mundane, for over a month. She's recovered now, and is training a new typesetter, so the Winter issue should come out fairly close to schedule in late December. But we've learned an important lesson. We (Selene & Isaac) can't do it all by ourselves anymore! Both Pentalpha as an organization and *PJ* as a magazine have become to big for just two people to handle.

So, we are asking friends, members and readers to help out with the donations of time, energy and money. The response so far has been encouraging (this issue wouldn't have come out without it), we are still going to need all the help we can get if we're to keep the organization and the magazine afloat. Some details on this appear in this issue's *Pentalpha's Activities* department.

Many people have made genuinely wonderful suggestions for things we could do or publish – but hardly anyone things about where the time, money and sheer energy are going to come from. We're will to do our share, and a little bit more, but the rest of the community is going to have to *help* out before Selene, Isaac, and the rest of the gang at Pentalpha *burn* out.

PENTALPHA JOURNAL

An interdisciplinary journal for the Aquarian Age.

*contact column
*movie & book reviews
*thoughtful letters
*lively editorials
*polytheological essays
*announcements of major conventions
*songs & poetry
*ritual scripts and critiques
*scholarly articles
*ceremonial tips

If you're looking for accurate, up-to-date, insightful and inspiring materials on Metaphysics, Parapsychology, Witchcraft, Neopaganism, Ceremonial Magick, Kundalini, Yoga, Druidism and other paths of wisdom, then Pentalpha Journal is for you.

Subscribe!

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Pentalpha Journal is the official publication of Pentalpha: The Association for the Advancement of Aquarian Age Awareness, a chartered member organization within The Church of All Worlds, Inc. It is published quarterly, in the general vicinity of the Solstices and Equinoxes, and contains news, essays, technical articles, songs, ceremonial critiques, and other items of interest to the Aquarian Age community.

Submissions: All items submitted for publication must be neat and legible, and clearly marked as "for publication." Artwork should be camera-ready and black-and-white (unless meant for the cover). If materials are to be copyright in the name of the creators, they must be clearly marked thusly. Our budget is tight, so items without return postage enclosed may not be returned.

Deadlines: All materials, including ads, must be received by November 1st, for the Winter issue; February 1st, for Spring; May 1st, for Summer; and August 1st, for Fall.

Subscriptions: See the subscription form elsewhere in this issue.

Ad Rates: Send for our Rate Card.

Copyrights: All items not otherwise marked are Copyright 1979 by Pentalpha and all rights are reserved to the original creators and publishers.

Editors: Isaac & Selene Bonewits

Staff Writer: Anodea Judith

Artwork: Linda Cook, Anodea, Craig Miller, Zai Zatoon, and others.

Production: Isaac & Selene, Kerrie & Kyle Griffith

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Collation: various volunteers.

Special Thanks

Chris Sherbak – without his generous contributions, this issue, like several previously, would never have come out at all.

Randall Millen – for his meticulous and confidential handling of our mailing list gives us efficiency, accuracy and a strong feeling of security.

Craig Miller – for his beautiful illustrations for the various department logos.

The Ordo Templi Orientis – for letting us use their printing press (as well as their classroom space).

Heliographics – for the use of typesetting equipment and light boards.

A Note About Our Paper

This issue of *Pentalpha Journal* is printed entirely on 100% Recycled Offset Bond from the Conservatree Company. This buff colored paper is easy on the eye, pleasing in its variety of shades, of archival quality (it'll last longer than regular paper), and is ecologically sound.

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They're a major source of the funding that keeps *PJ* in operation. When you buy something from one of our advertisers, you're helping *PJ* as well as yourself. Let them know where you saw their ad. Thanks.

Gnosticon I

The Fir Gnostic Conference of the Gnostic Society and Ecclesia Gnostica will be held October 26th to 28th at the Tree House Motel in the city of Mount Shasta, California. The sponsoring organizations are modem, nondualistic Gnostic groups with strong interests in Jungian psychology, hermeticism, Kabbalah, magic and wholistic health.

Speakers will include Stephen A. Hoeller; Rosa Miller Richard Hanuman, Erin Cameron and Richard H. Svihus. The suggested registration fee is $60 per person or $100 per couple. For hotel reservations, call the Tree House's toll free number: (800) 528-1234. See the ad elsewhere in this issue for further details, or write to: Gnostic Society/Ecclesia Gnostica, 3437 A Street #23. Palo Alto, CA 94303 or phone (415)

494-7412.

Samhain Seminar

The Seventh Annual Samhain Seminar of the Church and School of Wicca will be held November 9th -11th, at the Ramada Inn in Durham NC. The C&SW is an eclectic reconstructionist Witchcraft organization, based originally upon Welsh materials but with a great deal of other occult traditions mixed in,

The theme for this year's seminar is 'Life After Death,' and speakers will include: Yvonne & Gavin Frost, Raymond Buck

land, Colin of Ravenwood, William Wheeler and (possibly) Isaac Bonewits. The cost is free! (Though donations will be accepted and really are needed). For further information, contact: Church & School of Wicca, Box 1502, New Bern, NC 28560: For hotel reservations, write: Ramada Inn Downtown Box 98, Durham, NC 27702.

Science for the People

Most Aquarians [tend] to think that science and technology are wonderful tools and terrible masters. But where can we get honest scientific advice on matters such as nutrition, food additives, the politics of food, etc.? As most "authorities" in the field are pawns of the very power structures that are killing us how, its hard to rind anyone we can trust.

Look into the Center for Science in the Public Interest. They publish books, leaflets, posters and other educational materials aimed squarely at demystifying technology and in returning control of science to the consumer. One of their posters, 'Chemical Cuisine' is a complete guide to all the food additives commonly used, listing which ones are safe and which ones to avoid, with the data presented in a clear and usable format. If you're concerned about what you put into your body then you should investigate C.S.P.I. They're at 1755 'S" Street NW, Washington, DC 20009.

Summer Festivals

The Gathering of the Tribes last June 17th was a big success. Members and leaders of a variety of Earth Religions, including representatives of the Hopi nation, met in Unicoi State Park in Georgia. Amid dire warnings of impending doom. But as the festival organizers had promised all along, the local residents not only were friendly, some of them even signed up for workshops and enjoyed themselves tremendously.

We couldn't get to he Midwest Pan-Pagan Festival held in July, but we heard that it was also a resounding success, with over three hundred attendees and a great deal of knowledge exchanged. They even made the religion page of *Time* in a less snide than usual article (once again we should thank Methodist Minister J. Gordon Melton for his kindness and courageous words to the mass media). We send our best wishes and blessings to all of these folks who are working to bring the Neopagan community together and provide opportunities for us to share our knowledge with each other and with those involved in other areas of the Aquarian community.

Traditional Chinese Medicine A Holistic Model

This is the title of a conference with workshops to be held in San Francisco, December 8th-11th. It's sponsored by the International Society for Professional Education (Box 27573, San Fran., CA 94127; phone 415-731 -1330) and is aimed mostly at professional members of the healing professions. "Continuing Education" credit is available for doctors, nurses etc. but paraprofessionals and nonestablishment healers may find a great deal of interesting information here. On the 8th & 9th is the conference (which -costs $85): talks on the metaphysical bases of Chinese medicine, dietary methods, directing energy flow in the body, diagnosing via tongues, irises and pulses, acupuncture and acupressure, Chinese herbalism, etc. On the 10th and 11th there are a variety of workshops on learning the specific techniques mentioned during the conference. These are expensive ($32 each 3½ hour session) and mastery is hardly likely to be so swiftly achieved, but for those with specific interests they may be well be worthwhile. The faculty has some impressive names including Patricia Garfield, William Khoe, Kim-man Lai, Michael Wong. Yat-Chiow Yeung and others.

Pagan Books

Drawing Down the Moon: The Resurgence of Paganism in America by Margot Adler will be published by Viking Press on October 31st (naturally). This is the first book about the Neopagan movements written by a Neopagan, and certainly is the most extensive thorough and unbiased examination to date. It's entertaining, erudite and (to some) exasperating. Bound to be controversial, it's one book you should not miss buying.

Another book by a Neopagan Witch will be coming out on the very same day, this one *The Spiral Dance: A Rebirth of the Ancient Religion of the Great Goddess*, by Starhawk (Harper & Row). In Order to celebrate the publication, Starhawk and other members of the Covenant of the Goddess (see Contacts Column) are throwing a ritual called "A Spiral Dance" in honor of "the true Halloween," on October 31st at 7:30 pm in the Fort Mason Center for World Music (Building 312, Marina & Laguna in S.F.). The ritual will use masks, dance and polyrhythmic chanting to invoke the archetypal energies behind the Halloween stereotypes. The ceremony is free and afterwards the publishers are springing for a party and book signing celebration. .

We'll have detailed reviews of both these books in the next issue of PJ.

Ariadne

Batya Padeo has been working on promoting the spiritual awareness of the Goddess through her production (and writing and directing) of plays in the Bay Area, Ariadne is her third, and looks to be well worth seeing and supporting. She has been funding the plays out of her own paycheck, depending on volunteers to perform, build & design their own costumes, do all the technical work, and to pay for it all out of their own pockets. They work with bare survival rehearsal space, and the going is rough.

Ariadne is a feminist version of Theseus and The Minotaur and promises to be a powerful experience. It will be running in San Francisco on Oct. 26 &27 Nov. 2,3,4,9,10,11 16, & 1 7,and the cost will be $3.50. For more information, or to send any donations (much needed!) write to Batya c/o Women's Studies Program, San Francisco State, 1600 Holloway Ave, San Francisco 94132 .

Pagan Periodicals

The Crystal well, one of the best-known Neopagan magazines, is back on its feet again after a year of silence. Janine Renee is the new editor, and the Volume 13, #3 Harvest issue is now out. Contents include articles on "Bardic Tree Magic," "Storm Magic" "Crafting a Magical Drinking Horn," "Exercising Your Familiar," "The Blessing Way" and "Inner Plane Travels," as well as poetry, news and more. T.CW. describes itself as a "Journal of Neo-romantic Paganism," and so it is. See the ad in this issue of PJ for subscription details.

The Sword of Dyrnwyn is the newsletter of the Association of Cymmry Wicca, one of the major Neopagan Witchcraft organizations in the Southern stales. They are having Survival problems right now and urgently need people to send them articles, news, recipes, poems, reviews, interesting letters and — oh yes! — subscriptions! The cost is $5.95 per year in the U.S. and $7.95 elsewhere and they need help from the community. Their address is Box 4152, Campus Station, Athens, GA 30602.

Halloween PR

lt's that time of year again! The media are all trying to do "spooky" stories for Halloween, and looking for Witches to interview. Well, this year, at least in the Bay Area, they are contacting people who actually know what they're taking about — thanks to deliberate PR work by the covenant of the Goddess (C.O.G.) and Pentalpha,

C.O.G. is a legal church composed of dozens of Neopagan and Feminist covens, mostly in California. C.O.G. members Starhawk, Valerie Walker (the new First Officer), Deborah Bender (former Correspondence Secretary) and Levanah have all been giving interviews to reporters from radio and TV stations as well as local newspapers. Starhawk and Co. are even throwing special dress rehearsal of her "Spiral Dance" rite for the local TV-stations, parts of which may be broadcast on the evening news magazines Halloween night.

Isaac will be showing up on KTSF (26) TV October 25th at 10:30 pm; on the KPIX (5) TV "Evening Magazine" Oct 31st at 7:30 pm; on the ABC Radio Network news programs (AM & FM) Oct 31st as well as in local papers

Maybe this year we'll be able to get some facts across to the general public for once!

Other Aquarians doing PR work this season should write to the Feedback dept. and let folks know how their efforts are rewarded.

Wheel of the Year

We are delighted to announce that Gwydion's new songbook *wheel of the Year* is finished! It has twenty-eight songs and dances, including all the seasonal and sabbat songs, with twelve songs never before published. The book itself is beautiful (we should know -- we did the production work ourselves) with numerous fine drawings by Craig Miller and a magnificent cover photo of a Stonehenge sunset. It's printed on sturdy stock and will last for years. At $6.00 per copy, it's a real bargain.

Also still available are copies of Gwydion's famous record album, *Songs of the old Religion* at $7.00 each. For either or both, send your check or money order to: Nemeton, Box 212, Redwood Valley, CA 95470

If you have news of upcoming major conventions, soon to be published books, organizations people should know about or other items liable to be of interest to the entire Aquarian/Magical/Neopagan community, let us know!

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The 22nd Annual Parapsychological Association Conference

Or A Journey Into Psientific Technology
By I.C. More

August 15, 16, 17, and 18th of this year brought the members of the Parapsychological Association to the Bay Area for a four-day conference held beneath the Christian cross of Saint Mary's College in Moraga, California. The day was bright and sunny as I waded my way through gas lines and traffic toward the beautiful "nestled in the hills" campus, which was gleaming white with its monklike cleanliness.

After weaving my way through parking lots and past fruit trees, garden paths and other earthly dehghts, I finally spotted a group of hurrying men and women dressed in the standard suit and tie, or heels and dresses that I later learned was both typical and expected for gatherings of this particular group. I, too, was hurrying and arrived in the dark auditorium just in time to see the past president, a white-haired man with an English accent say "Thank you" and sit down. So much for the welcoming remarks This was followed by remarks of Pascal Kaplan, Dean of General Studies at John F. Kennedy University (which hosted the conference) introduce their current Graduate and Under graduate programs in Parapsychology and the Study of Consciousness. The remarks were encouraging and inviting, considering the present limits of most educational institutions, but there was the sense of forced respectability that was to set and/or conform to the academic tone that ran through the whole conference.

The stage was set with a long table, with chairs and microphones and a podium on the right, over which most of the presentations were made. The three or four hundred people in the audience appeared to be a mixture of ages, nationalities and professions, but the large percentage of the population seemed to be over fifty, male, and quite successfully professional looking (as well as white). They came from a wide geographical range in this country as well as many from England, Iceland, Germany, and India.

The first set of papers was to be on the topic of *Psi and Cognition* and they began with an excellent paper by Ernesto Spinelli of Hampshire, England, on "The Effects of Complex Tasks on GESP Ability in Young Children." Mr. Spinelli found that GESP (general extra sensory perception) not only decreased

with the increase of age in the children (who ranged from 3 to 8 years old) but GESP decreased with the increase of cognitive tasks as well. In other words, the more complex the conscious thought (or left brain activity), the weaker the GESP ability of psi function. Most interesting. The ensuing papers dealt with experimental approaches to testing psi with and against memory, speaking more to the fastidiousness of the experimenter than to the value of the findings themselves.

The rest of the morning dealt with topics on *Micro PK Studies* and contained papers on "The Mystery of Irreproduceability," a paper on Aversion Therapy and Psi, showing that subjects did not show greater psychic ability under the threat and use of painful electric shock; and "Directional PK Effects with a Computer-based Random Generator System," a rather interesting experiment involving the successful psycho-kinetic (PK) control of a random, moving computer graphic display.

The break for lunch gave everyone a chance to mingle, and I found myself joining three men at a table in a cafeteria whose beauty was as great as its food was poor. The conversation was typical – one man who considered himself a professional skeptic argued with another man who considered himself a professional psychic, while the third tried to mediate between the two and I gave up altogether trying to get a word in edgewise. I excused myself and returned to a very scientific set of papers on *Spontaneous Case/Free Response Methodology*, which discussed the qualities of targets used in psi experiments to test EP by having the subject guess or describe what they think is on a given screen, card, or similar set-up. It was shown that pictures of organic outdoor scenes scored more "hits" or appropriate matching responses that pictures of people, boatyards, etc. Animals were also high on the "hit" score.

The *Symposiums* were by far the most interesting and the one scheduled for the first day was on *Psi and Scientific Method: Views from Diverse Perspectives*, and it was here that Rhea A. White, a middle-aged woman from the American Society for Psychical Research, let the "cat out of the bag" by stating that psi phenomenon cannot necessarily be measured by science and physical methods that she had felt that way for 25 years and that the taboo against this kind of belief was so encompassing within the Association that she was only just now having the courage to say so in front of her colleagues. This was a typical indication of the state of the art within the Parapsychological Association. There was an intense loyalty to standard scientific method, with downright hostility to anything vaguely radical, and at the same time a growing dissatisfaction among the younger members about the overuse of such clinical methods.

The *Symposium* of Thursday morning interested me a great deal covering Altered States of Consciousness (Charles Tart), Psychic Healing, Psi-Conducive Communities, Shamanism, and Haunting, but many of the papers turned out to be other than I expected. Tart's paper dealt chiefly with hypnosis and drew no major conclusions, the Psychic Healing paper had more theory than it did Psi or Healing, the Psi-Conducive Communities mentioned a few tribal cultures with some mention of fasting and hallucinogens, but made absolutely no mention of any of the current American groups who gather together for the express purpose of doing psychic work, such as ritual magic or healing. Nor did the speaker mention any forms of ancient or modern "Witchcraft" as being related to such communities.

The talk on Shamanism (Rex Stanford), entitled "Are we Shamans or Scientists?" seemed to stress that it's more important to be scientists than to be shamans, stating that science had made more progress than magic and would probably continue to do so. The last talk, "A Case of Haunting," given by a very serious looking fellow (William G. Roll) turned out to be the most humorous talk given, and discussed the fact that the auras of the parapsychological experimenters stay in the laboratory long after the experimenters themselves have gone home each night, and that these factors need to be considered in evaluating clinical results.

There were more talks throughout that day and the next which covered such topics as *Psi and Personality* (people with open minds are more psychic that people with closed minds), *Improving Communication Between Parapsychologists and Other Scientists*, a roundtable discussion of such things as grants, publications, and the overuse of scientific jargon among those in parapsychological research. *Psi and Social Interactions* spoke of poltergeists in the family, the effect of competition on psi performance, and more on the experimenter effect.

Friday afternoon was perhaps the highpoint of the conference with a symposium on *Synchronicity and Psi: Causal vs. Acausal Paradigms*, chaired by Barbara Honegger, (Washington Research Center). It was in this symposium that I saw the first traces of actual creative thinking. The talks began with Alan Vaughan (New Ways of Consciousness Foundation), who discussed the parameters of space and time, as created by consciousness, which exists outside of space and time. This was followed by a talk on poltergeists by Hans Bender from Germany, a delightfully entertaining talk stating in essence that collective unconscious is identical with nature, making, as each speaker did, many references to C. G. Jung along the way. Barbara Honegger gave a brilliant talk on the effects of language as a factor in synchronicity, delving into her own personal experiences, and dealing with the questions of inter-hemispheric verbal communication as a factor in waking state psi. The symposium ended with a gentleman from Maryland, who attempted to rebut all of the above theories by garbling Jung's definition of the term synchronicity, and stating that it had no causal or psychic factor at all, and besides it was all "unproven". Despite the audience's apparent fear of any less-than-scientific thinking, it seemed that these talks were well received. Anyone willing to take the courageous step and present new theories was welcomed, at least by those who shared similar views and perhaps did not have the courage or experimental documentation to say so.

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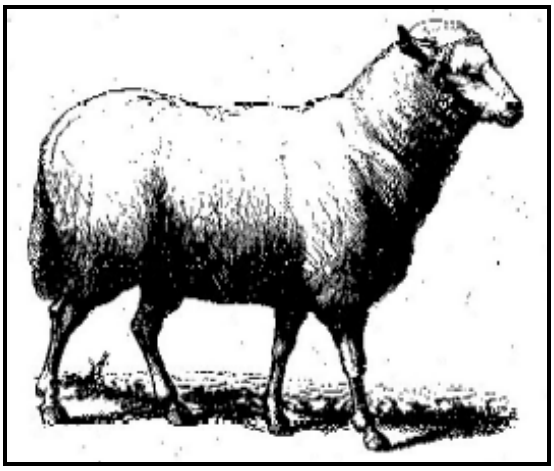


An Unexpected Look at Sheep in Paleopagan Society

By Cyprian

We cannot hope to understand ancient Pagan cultures, much less their religions, without a thorough and realistic scrutiny of just how various Paleopagan peoples actually lived. We need to know the circumstances of their lives because religious though, social behavior and the entire texture of civilization (or the lack of it) ultimately is determined by the physical circumstances in which people find themselves. Thus the desert Arab Moslem sees Paradise as a green and blooming land filled with flowing waters…much the picture of a verdant English landscape.

One of the vital aspects of European Paleopagan life, and one which has been largely overlooked simply because it is no longer of any consequence in western civilization, is the severe paucity of fiber throughout European history until at least the latter part of the 18th century. Today we are so glutted with fibers, both natural and artificial, that we have lost sight of the simple fact that the ancient European peoples had a hard scratch of it to put clothes on theirs backs.

Archaeology can tell us that Neolithic people wore leather garments because we have found the tools used to make them; we also know that they raised sheep because we have found the bones; and we also know they raised flax, the source of linen, because we have found flax seed imprints in their pottery. That they made textiles is know from finds of spindle whorls and pictorial representations of simple frameless looms and, by the most incredible of good fortune, the find of a piece of carbonized cloth.

At this point we need to stop and point out something so obvious that it's generally overlooked: wool from sheep and linen from flax were the two and *only* fiber sources commonly available to the Paleopagans in northern Europe and Britain. Although silk was imported into Europe at a surprisingly early date, it won't be discussed here because its scarcity and high price kept it forever out of reach of all but the very wealthiest individuals (this was also true of cotton until recently). Leather, wool and linen were what people wore because that was all there was available to them.

Now all this makes a difference, a big one, as to what was important in life and what wasn't. Many people now assume that the sheep was a meat animal throughout western history simply because that is the animal's status now. However, this is not true at all. Sheep were not considered a meat source in the West until wool was no longer critical as a fiber supply – not until the late 18th century! The sheep was simply too valuable for its wool to be casually slaughtered and served up as so many mutton chops.

Compounding the sheep's value as a primary fiber source was the sheep's rather uncertain and slow reproductive cycle; a slaughtered sheep is difficult to replace through normal herd reproduction. Also, while pigs, goats and cattle can browse profitably in scrub and forest land and even help clear the land for future cultivation, sheep must graze in open pasture; just another factor setting them apart from other domestic animals. These considerations, all working together, assured sheep a unique place in the economy until modern times, when wool lost its premier position in the quest for fiber.

(Woven cotton cloth was introduced into England in 1681 c.e., establishing the third fiber, even though cotton could not be grown except in parts of the Mediterranean Basin and required prodigious hand labor to be turned into cloth. A century later the production of textiles became the first industry to be taken out of the cottage and fully mechanized and powered by other than human or animal muscle. Thus, for better or worse, the Industrial Revolution was founded upon the spinning jenny, the cotton gin, and the steam powered loom.)

An example of the sheep's preindustrial importance may be found in Ralph Whitlock's delightful book, *The Folklore of Wiltshire* (Batsford). Whitlock, who had himself been a farmboy, recounts how Wiltshire (England) farms were run for the benefit and convenience of sheep and how the shepherd was the "king" of farm workers.

Archeological evidence sustains the sheep's favored position in Paleopagan times. A bone count made at Durrington Walls (Wiltshire near Stonehenge) suggests the eating habits of the Neolithinc occupants of the site. The count reveals 27.4% were cattle bones, 63.8% pig and a mere 1.9% sheep and goats. The remaining percentages were distributed among wild game. Dr. Euan MacKie proposes in his book, *Science and Society in Prehistoric Britain* (Elek), that the occupants of Durrington Walls were not consonant with the normal rural population of Neolithic Wiltshire but were in fact members of a priestly caste, perhaps associated with close-by Stonehenge. The scant 1.9% certainly

seems to indicate that sheep and goats were used as sacrificial, ritual animals and not as a regular food source.

About 15 miles almost due north of Durrington Walls is the great Avebury Neolithic complex. Part of this complex is the Windmill Hill causewayed camp. Archaeological investigation has suggested that this hilltop site was a seasonal cattle market and, according to my own research at the hill, this fits in with our growing knowledge of the pre-Christian pastoral calendar in Britain. Analysis of the animal bones found at the Late Neolithic level reveals 56.2% cattle, 22.6% pig and 13.1% sheep and goats, the remained being again wild game. It's too bad, for our purposes, that the archaeologists did not see fit to separate out the sheep from the goats! At any event, 13.1% of the total could well represent sacrificial animals, herd culls and normal herd mortality. The percentage is too small to represent any real reliance on sheep as a meat source.

It's of some interest to note that hilltop markets, by then largely sheep, continued in Wiltshire until about World War One. Whitlock (cited about) says the shepherds hated the open and exposed hilltop sites. I wonder if those shepherds realized they were continuing a tradition begun at least five thousand years earlier?

People do not sacrifice that which they hold of little value. They do not offer dirt to the Gods. But their sheep were of value – of great, almost over weaning value—and they offered them.

In this light, Christian terminology and iconography establishing the Christ as "The Good Shepherd," "The Lamb of God," "The Sacrificial Lamb," etc., begin to make a lot more sense. So too does the Nativity story that announcement of the birth of the Christ child was made to "shepherds tending their flocks by night" and not to farmers hoeing their crops at noontide. No, these terms and images would be readily understood by the European Paleopagans whom evangelists were trying to convert to their new and radical faith.

We should observes in passing that some authorities contend that the word *Lammas* (used by some to refer to a major holy day occurring in early August) originates from the so-called "Lamb Mass" celebrated each August 1st at the Cathedral of St. Peter Vinculis, in York, England. At this mass, each man holding land in feudal tenure brought a lamb as offering. Such an offering would be entirely in keeping with earlier Pagan practices – only now the Pagan sacrificial lamb was offered to the "Sacrificial Lamb of God."

The Neolithic pre-Celtic society of Europe and Britain apparently was more agricultural than pastoral. The available archaeological evidence points to a farmstead society based on wheat and barley with enough domestic animals to supply immediate needs. One of the factors limiting domestic livestock production was the difficulty in obtaining enough feed to "winter-over" the stock. Consequently, as an approaching winter depleted the pasturage, surplus animals were harvested at Samhain and the remaining breeding stock was gotten through the winter as best as could be done.

The difficulty in providing winter food is best illustrated by the well-known "elm-decline" that began in prehistoric Britain around 3,000 b.c.e. The pollen record showed a sharp decline in elm pollen after that time, but there was no satisfactory explanation until a chance find at an ancient Swiss lake-village site revealed the Neolithic inhabitants to have been stripping leaves and twigs from elm trees and using them for winter cattle feed. Such a technique could hardly be expected to support the large herds we associate with a pastoral society. Even by the time of Saxon England, the situation seemed hardly better. Dr. Dorothy Whitelock, in her book, *The Beginnings of English Society*, (Penguin Books) records: "Owing to the shortage of feeding stuffs, only a minimum of stock could be kept throughout the winter; many beasts had to be slaughtered in the autumn and the flesh salted for winter consumption."

The idea of pastoral society and the extensive land-use techniques required to support it does not seem too indigenous to Europe. Instead it appears to have been imported, perhaps from the steppes of Asia, and its best known historical impact came in Greece where invading male-god oriented pastoralists are believed by some to have overwhelmed the resident female-deity oriented farmers (including those of Crete) and to have established their own civilization, the Mycenaean, which gave us such pastoral Bronze Age swashbucklers as Herakles (Hercules), Agamemnon and Achilles. Perhaps, from such stock sprang the Tuatha de Danaan – pastoralists all – who pushed their way into Europe's final frontier, Ireland. Irish folklore certainly remembers these daring bronze-weaponed pastoralists, just as many of us remember, through Home, the deeds of Achilles 'neath the storied towers of Illium.

It seems almost criminal to dismiss so much fascinating history in a mere paragraph, but the ebb and flow of peoples in not our subject here. Let us merely note that the Bronze Age warriors of Greece were themselves overwhelmed by yet another pastoral peoples, the Dorians, who with their new swords of iron pretty much hacked their way into whatever territory they wanted – and they wanted it all – just as the later Iron Age Kelts overcame the farmer and the Bronze Age pastoralists of Europe, Britain, Scotland and Ireland.

You will note that our discussion has turned from one of peace to one of the sword. There is a reason for this shift and it is rooted in a fundamental but little recognized difference between the farmer and the pastoralists. The physical evidence indicates that the Neolithic farming age was one of those now rare eras in human history, an era of relative peace. There is a reason for this: farmers, no matter how hard they try, can cultivate only a limited amount of land. This limit is determined by their own labor (and the labor available to assist) and the technology at their disposal. What this means is that the farmer is not land-acquisitive. Extra land is of no value to a farmer. Instead of an asset, it can be a liability. Further, because of the nature of farming operations, the farmer is wedded to the land and there is no better way of putting it. In the spring one must plant, then cultivate, then harvest, then prepare the land to plant again. The ploughman in AElfric's *Colloquy*, quoted in Whitelock's book, may speak for farmers everywhere when he declares:

"I go out at dawn driving the oxen to the field and yoke them to the plough. It is never so harsh a winter that I dare lurk at home…but when the oxen have been yoked and the ploughshare and coulter fastened to the plough, I must plough each day a full acre or more…I must fill the oxen's manger with hay, and water them, and clear out the dung."

This endless cycle of toil to wrest a livelihood from the soil leaves precious little time to go adventuring.

Pastoralists have an entirely different life situation. Rather than being tied to the land, they rove upon it as they follow their herds and flocks. Further, as their animals exhaust of pasturage, they *must* move on to new land, regardless of who claims it. As the herds increase in size, still more land is required for their support. Thus pastoralists are very much land-acquisitive. They must have land and ever more land if their animals, which are their

livelihood and wealth, are to survive and prosper. The pastoralist, unlike the farmer, is ever aggressive because the herds ever need new lands to graze. Today, we call this process of land acquisition "war." Only the weapons have changed.

So there we have the nub of it: the pastoralist must be aggressive in order to acquire ever more land for the flocks and herds, and they made their warlike male deities in this image. Farmers are settled upon the land, and in this sense are considered passive, and their Earth Goddess is molded after them. They are ripe for exploitation because of their more or less fixed position upon the land, and they have certainly been exploited throughout history. The traditional contempt of the ruling pastoralist for the farmer was nowhere better shown than in the recent farmers' "tractorcade" upon Washington. Our government openly admitted the farmers had been ripped off and, according to our Secretary of Agriculture, we are going to continue plundering the farmers. After all, as pastoralists we have a license: announcement of the birth of Christ was made to shepherds, not farmers.

In trying to take a realistic look backward at the role of sheep and the herdsman in Paleopagan society we have kicked the shins of at least two popular notions: that the sheep was valued as a meat animal, and the shepherd (he*r*der) represents, with their lambs, the tender and loving creature of popular and especially Christian myth and iconography.

The final part of this essay, which has already taken unexpected turns, deals with the relationship between stockpeople and their animals. Here we must attempt to destroy one more romantic shibboleth, kick another shin, if we are to approach the realities of Pagan life. As a boy, I grew up on my grandfather's farm. This was a dairy and stock farm, and such farming that was done was done mostly to provide feed and pasture for the animals. Now, while it is true that our work animals, being fellow laborers, were held in some affection (I still remember with something more than nostalgia a big hammer-headed mule named "Old Jack"), the other animals, from chickens to prize dairy cows, were viewed purely for their value as meat or milk producers. When one of the dairy cows (and they were all named) fell behind in milk production, she was loaded on the truck and taken to the stockyards and sold as a canner and cutter. There was no tear shed, the only concern was how to best replace her in the herd to make up for the loss in milk production. This was a matter of economics, not sentiment.

The same outlook was even more pronounced in the case of animals raised for meat. I well remember the year I was given two pigs to raise, John and Mary, and with my sister I tended to them most diligently. I think I was about eleven at the time. Sentiment? A few days after Samhain I took my Remington .22 and dropped them both cleanly, then helped dress out the carcasses. The meat was mighty good that winter, and the next year I was allowed to participate in the big "hog killing" and this was a signal honor in my life.

The point of all this personal history is to indicate two things: (1) I know what I'm talking about because I've been there, and (2) domestic livestock are economic assets but like other assets they are of no value until they are harvested. In the case of the dairy cow, the harvest is milk, twice a day. When that harvest fails, the cow is no longer an asset and she must be disposed of and replaced by a new animal that will fill her place in the economic production line.

With animals raised for consumption, the relationship seems even more direct. From the moment of birth, the animal, be it the wobbly and appealing calf, the charming pink piglet or the fuzzy chick, is destined for the table. I promise you, sentiment and romantic notions have no place in this real and hardheaded world of animal husbandry, simply because they are unreal luxuries that cannot be afforded. Sentiment cannot be put on the table nor in the bank. This is not to say that stockpeople do not care for their animals, of course they care for them, but they are not sentimentally attached to them. The animal is bred, born, nurtured and finally slaughtered to provide human food, and in so doing a curious thing occurs. The animal, in making its individual sacrifice, assures the survival of its species.

Lest this seem an unusual assessment, we need to remember that Nature ever squanders the individual to promote the survival of the species. Consider this: not one of our domestic plants or animals, unlike the other inhabitants of this planet, is likely to qualify for the endangered species list. In harvesting domestic plants and animals, we guarantee those species will survive and prosper.

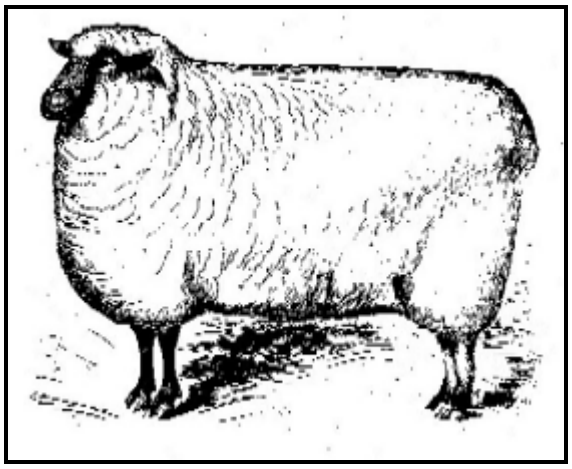
This arrangement may seem harsh in terms of the individual animal, but it has worked exceedingly well in terms of species welfare. If you thing this is not so, then think about how many wild cattle or wild sheep exist as compared to their domestic relatives.

It's only in the last handful of years that even our most advanced societies have been able to produce a sufficient surplus of food and fiber that they have been able to stop viewing wild (undomesticated) animals as unwelcome competitors for the available food and land supply and/or as welcome supplements to a meager larder. To the pioneer American settler trying to establish a farm in the wilderness, that deer raiding the cornfield was no beautiful and noble Bambi but a damned predator eating the food the family must have to survive the winter. Why not just kill the varmint out of hand and at the same time put some welcome fresh meat on the table?

Even today, there are very few areas of the world that can afford the luxury of wildlife conservation. Never was there a more tragic example of this truism than the recent slaughter of dolphins by Japanese fishers. Remember the photographs of the murdered dolphins awash in a lagoon of their own blood.

This essay, which began innocently enough, has been built to end on that final vicious note. This has been intentional and I plead guilty but make no apology for the purpose: to persuade you that there is nothing romantic or sentimental or idyllic about securing the essentials of life – food, clothing and shelter. It is tough, realistic and unrelenting work. That romantic dream of the bucolic life is no more than the vapours of some simpering poet or philosopher who never touched a hoe, cleaned out a stall or slaughtered the prize pig that their family might have food on the table.

My plea is simple. If we are to be Pagans, then let us be Pagans and understand something of the realities of Pagan life, and not become just so many more silly victims of Walden Pond.



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Rite Thinking, Rite Action

By Kyle Griffith

Why doesn't the average Neopagan ritual raise as much psychic energy as a Pentecostal revival meeting? Because the revivalists use simple, concrete techniques for raising power and we don't.

The most basic tent meeting ritual is the Rite of Initiation. After hymns like "Are you Washed in the Blood of the Lamb" and a sermon on sin and salvation, the preacher asks "sinners" to step forward and "accept Jesus." The act of initiation can be a handshake, an embrace, or baptism with water, but in every case it is accompanied by an outpouring of psychic energy from the whole congregation, welcoming the new convert "into the fold." A number of ex-acidheads who became Jesus freaks have described this rite as a psychic experience more profound than any drug; and plenty of people who attend a Fundamentalist church every Sunday never miss a chance to step forward at a revival meeting to be "saved" all over again. Of course the clergy and congregation also get a psychic lift every time the rite is performed.

The important thing for us to remember is that the revivalists themselves admit that their initiation rite has little to do with an intellectual-belief in the doctrines of Christianity and converts are urged to join a regular congregation as soon as possible. Success of the ritual depends not on acceptance of a complex system of belief, but only on two simple acts of will. One, the "convert" has to accept initiation. Two, each member of the congregation has to accept the convert.

The old movie *Freaks* has a beautiful example of such a ritual in a completely non-religious context. A beautiful normal girl is marrying a deformed midget for his money. As part of the wedding ceremony, the company of circus freaks surround her and start chanting 'We accept you, we accept you, one of us, one of us!' The girl, who of course is acting in bad faith, bolts in terror. The scene is one of the most eerie I've ever seen in a movie, and it owes a good deal of its terror to its raw portrayal of magic.

Now, I'm not suggesting we turn our rituals into tent meetings, drumming in public and initiating people by the score just to generate psychic power. There are ways to generate the same power even within the confines of a small stable group. The best as far as I'm concerned is a technique used in Voodoo and Amerind practices: assuming a special state of consciousness as part of the ritual. There are many ways of achieving this, but all involve the same two simple steps as the basic act of initiation. After preparation involving music, dance, preaching etc., a member of the clergy asks a member of the congregation, "Are you read to receive the Power'' The member says yes, and some simple ritual act is performed to confer the power. Simultaneously, the whole congregation responds with an act of some words that symbolize the granting of power, while willing themselves to project the power into the individual, This process goes on until the whole congregation has received the power.

This all sounds childishly simple, much less sophisticated than most of the power rituals now in use. Well, it's supposed to be. It should be simple, repetitious…and powerful. The technique works very well for the Bible-belters, and it can be made to work just as well for us. The reason it can be made to work is because it does not depend on belief in particular deities or elaborate doctrine. All you have to believe in is the basic concept of Magical Power, and the ritual itself is constructed to reinforce that belief by enabling every member of the congregation to feel it.

Each individual group should be able to apply this technique to its existing rituals without making major changes. If your group uses special names for the members during rituals, the congregation might address the member receiving the power by his or her ritual name. If you wear special garments or ritual objects, receiving the power could be the act of putting them on. Or you might partake of a sacrament or recite a verbal formula. The ritual could also take the form of a dance with people moving from one ring (or other formation) to another as they receive the power. Any of these will work if your fells comfortable with them. As far as I'm concerned, though, the simpler the whole thing is, the better it will work.

OK, you've received the Power, now what do you do: with it. My suggestion is, start working Magic. If someone present needs healing, they should become the focus of attention while a specific healing ritual is performed. If someone needs advice or guidance, some sort of divinatory spell should be worked, Better yet, the whole group can go out and do something active: plant a grove, prepare a garden, even have an orgy. The important thing is that the activities have a concrete purpose, and that no particular activity be prolonged until it starts to drag and power seeps away. Hours of mumbo-jumbo about Gods and Goddesses accompanied by dancers panting like marathon runners just doesn't seem to work these days. Sure, maybe your group can successfully recreate the Saturnalia, but personally, I've never seen a long, complicated ritual that was worth the effort.

The important thing to remember if you want to raise and sustain magical power is to keep rituals short, simple, and to the point. Everything you do should have a concrete purpose, whether you're trying to heal, defend, or just make yourselves feel good. Rituals that make extensive reference to elaborate mythologies or methodologies may look impressive to outsiders. (Actually, few do, unless you think people giggle when they're impressed) but unless each ritual phrase and act means almost the same thing to everyone involved, so that individual emotional responses reinforce each other, very little power is going to be generated.

Generating psychic energy isn't at all hard. The crowds at sports events generate so much of it that a lot of professional athletes become magicians (Christian, Voodoo, and even a few Pagan, or so I hear rumored) in self-defense against bad vibes while on the road, or to make maximum use of home field advantage. Political groups from the Right to he Left raise and use psychic forces, And so can we, if we try to get back to the simple techniques everybody else uses.

This department is for news, reports, announcements and other materials of specific interest to Reformed, Neopagan and Mesopagan Druids of all persuasions, throughout Europe and North America.

Arch Grove

Samhain will be celebrated on Saturday night, Nov. 3rd. at Adr. Carolyn Clark's house. There will be a "dumb supper," skyring and other divination activities following outdoor services around the oak trees in the back yard. The grove meets for full moons and Highdays; as with most Druid groups the emphasis is religious rather than magical. There will also be some all day hikes in the country, with emphasis on gathering and using plants (medicinal & dye). For details, call Carolyn.

Evergreen Grove

The grove is growing by leaps and bounds, with over 30 members from the Olympia attending recent activities. On October 31st, the grove will celebrate Samhain with a "dumb feast" and a graveside vigil for a recently deceased member of the grove. Adr. Cyndie Schuler says that they will continue their full moon and Highday celebrations, and will be holding regular sessions of *Mind Games* (based on the book of that title by Jean Houston & R. Masters). Contact Cyndie for more details on times and places.

L.A. Grove

Adr. Chris Sherbak would like to invite Neopagans and other interested folks in the Los Angeles area to contact him about organizing Druidic activities in Southern California. L.A. Grove services, like those of all other NRDNA groves, are open to the general public.

South Shore Grove

Adr. Steve Savitzky says his grove is still active, with the majority of the members coming from the Society for Creative Anachronism ("Southern Shores" is the S.C.A. name for the area around San Jose, California.) So far the grove has been meeting mostly for Highdays, in the Archdruid's backyard (anyone knowing a nearby scenic location appropriate for ceremonies is asked to let him know). They will be meeting for Samhain, and local folks interested in participating can call Steve for details on dates and places.

Mother Grove

The grove has been growing steadily, due perhaps to the regularity of the every-other-Sunday afternoon services during the summer. These will continue through the winter at various locations around the Berkeley-Oakland area. On days when it is raining, indoor meditation and Hairpull sessions will be held. The dates for the next few months will be: October 7th & 21 St. November 4th (Samhain) and 18th, December 2nd, 16th &23rd (Midwinter). The times are usually from noon to 1:00 pm for Bardic practice (music, singing and soon some dance practice) and 1:00-2:00 pm for the actual ceremonies. There may also be another all night vigil for Samhain on November 6/7. For the specific locations each time call Co-Adr, Joan Carruth.

The grove is experimenting with new liturgies, the results of which will be presented herein from time to time. Recently a writer for New West magazine spent the weekend with various grove members, attended a Bardic Revel and participated in the regular cerebration. He became a First Order Druid and has written a very supportive story, which should appear soon, Are we ready for a sudden influx of members?

His visit coincided with a variety of outreach decisions made by the grove. Ads will be purchased in the next edition of the telephone book, Yellow Pages, 'under Churches, Druidic." Posters are going to be designed and put up around campus, and the grove has voted to join the Berkeley Area Interfaith Council. To cover the costs of all this (and incidentally to start covering the supplies that the Co-Archdruids have been paying for out of pocket) the members of the grove have pledged regular monthly donations of from $5-$20 each! For the first time in history, the Mother Grove has a checking account!! Are these the first steps on the road to doom?

Order of Oberon

This is the Bardic Order within the NRDNA, and has been entrusted with the musical and poetic aspects of Druidic rituals. Right now the members are all resident within the San Francisco Bay Area (primarily the Mother and Hazel Nut Groves) and two major sorts of activities are being held.

Every other Sunday afternoon before the services of the Mother Grove, rehearsal/practice sessions are held from noon to 1:00 pm at the site of the ceremonies. These are moderately organized attempts to learn and practice specific songs and (eventually) dances for ritual uses.

Every other Saturday night BYOE Bardic Revels are held at various locations around the East Bay. These run from 8:00 pm "until everyone falls over," and consist of group efforts to sing and play various (mostly Pagan) songs, alternating serious work on religious tunes with not-so-serious Pagan/occult doggerel. Individuals are encouraged to present original works of music, song or poetry. Copies of *The Book of the Bards, Wheel of the Year*, and other collections are available for use, but participants are urged to purchase their own. The dates for these will be: October 13th & 27th, November 10th & 24th, December 8th & 22nd. Call Matriarch Lind or MG Co-Adr. Isaac for locations and details about possible crash space for out-of-towners.

Formal admission to the order of Oberon is at the sole discretion of the Matriarch. All interested persons should contact her directly. The candidate should have ready a song, poem, dance, etc. to perform at their investiture. This offering may be an original work or else an interpretation of someone else's appropriate work (check with the Matriarch for details). It is suggested that each Bard or potential Bard keep a notebook of songs, poems, etc.

Stonehenge Viewpoint.

This is a bimonthly magazine published for those with an interest in archeology, anomalies, standing stones, ley lines and Celtic antiquities. Every issue has something new and challenging, with the scholarship ranging from poor to superb. The July/August issue (#30) included an article on "Hidden Druids in America," most of which was about British Masonic (Mesopagan) Druids, but which included several rare photos of members of the Order of Bards, Ovates and Druids performing rites. Also in that issues were articles on "Megalithic Sites in America," "Maize in India in 1141 A.D.," and "Sir Bedwyr, the Saxon in King Arthur's Court." At 56.00 for two years (the U.S. & Canada), it's a bargain:

Stonehenge Viewpoint, 2821 De La Vina Street, Box 30887, Santa Barbara, Ca. 93105.

Order of Dian Cecht

This is the healing order within the NRDNA and is open to all Neopagans interested in both the magical and mundane methods of healing. Matriarch Joan Carruth says that no new initiations into the order will be performed after Samhain except for emergencies until next Beltane, (see- list of Highday dates in this issue of The Druid Chronicler). However, non-initiates can attend the monthly meetings on these dates this fall October 28th, November 25th and December 23rd.

A possible healing workshop following the feast of the Turkey God (November 22nd-25th) is being -contemplated. This would be an opportunity for local healers to get together and share their specific healing techniques, with an emphasis on the magical and physical aspects rather than the ritual ones. If you would be interested in helping her to hold such a workshop, contact her soon.

Golden Order Section Society

This is an interesting organization headquartered in England, and composed of folk's interest in Celtic folklore, monuments and antiquities, especially those with Druidic links. They publish a quarterly newsletter filled with fascinating charts on tree alphabets, news of Celtic revivals, facts about the ancient Celts, essays on the Holy Days and more. The latest issue (Lughnassadh/Lammas) included the French text of a Breton Druid group's Imbolc (Oimelc/Candlemas) rites.

They also publish a huge collection of posters, charts, booklets, ceremonies and other materials of interest to Druids of all persuasions. Many of these will spark spirited arguments among Druidic scholars concerning their romantic ideas about Celtic past.

Institute of Celtic Studies

If you're interested in learning about the ancient Celtic cultures – Irish, Manx, Scottish, Cornish, Welsh or Breton – then one organization you should contact is the Institute for Celtic Studies (5339 Broadway, #105, Oakland, Ca. 94618). They have lectures, classes, workshops and concerts designed to teach Celtic arts, music, dances, religions and languages.

The quality of their scholarship, artistry and skill is superb, probably because their dedication is so intense. Though most of their activities center in Northern California, they are willing to travel to other parts of the country as well. This fall they are teaching classes in Celtic Mythology and Gaelic Folk-life, Celtic art, Irish & Welsh language, playing the tin whistle, the Scottish, Irish and Welsh pipes, and more. The costs are usually $30-35 per eight-week series, at two hours per week of class time. Those who belong to Celtic Traditions of Witchcraft or Druidism owe it to themselves to investigate the Institute. Associate membership, which includes a newsletter and all mailings, is $12.00 per year.

High Days for 18 y.r.

For those Druids or other Pagans who like to be precise in the holiday celebrations, the following list gives the exact dates and times for the Highdays (according to one Neopagan Druid method) for the next Celtic year, which will be the Eighteenth Year of the Reform (that is, since the founding of the Reformed Druids of North America). The exact times are based on an astronomical/astrological ephemeris which was calculated for *actual* or geometrical positions of the sun, rather than the more commonly used *observed* positions, and this can make a difference of several minutes for some dates.

The solstices and equinoxes, or Minor Highdays, occur when the sun enters certain astrological signs (Capricorn, Aries, Cancer & Libra.) The Major Highdays of Samhain, Oimelc, Beltane and Lughnasadh occur when the sun reaches 16 18 north or south declination (which fits with certain Stonehenge measurements). The times are listen in Greenwich Mean Time and adjustments can be made by subtracting four minutes for each degree one is west of Greenwich England (0 longitude). During Daylight Savings Time, *add* one hour to the local time calculations.

Since Reformed and Neopagan Druid days run from sunset (of the civil day before) to sunset, the exact civil dates on which to celebrate some of the Highdays may vary in localities where the precise times are close to local sunset.

Samhain 17/18 y.r., the Day Between Years and the Beginning of *Geimredh* (Winter), occurs on November 7th, 1979 c.e. at 21:48 (9:48pm) GMT.

Winter Solstice or Yule occurs on December 22, at 11:03 (am) GMT.

Oimelc or Imbolg, and the beginning of *Earrach* (Spring) occurs on February 4, 1980 c.e., at 18:38 (6:38 pm) GMT.

Spring Equinox or Eostara, occurs on March 20 at 11:04 (am) GMT.

Beltane or May Day, and the beginning of *Samradh* (Summer), occurs on May 5 at 5:56 (am) GMT

Summer Solstice or Midsummer, occurs on June 21 at 5:40 (am) GMT.

Lughnasadh or Lammas, and the beginning of *Foghamhar* (Fall), occurs on August 7, at 11:54 (am) GMT.

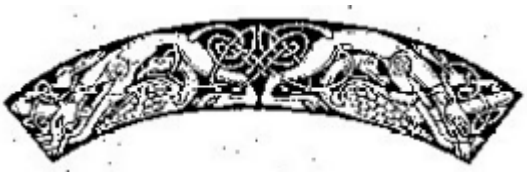
Fall Equinox or the Feast of the Hunters, occurs on September 22, at 21:03 (9:03 pm) GMT.

Samhain 18/19 y.r., starting of the next year, will be November 7 1980 c.e. at 3:19 (am) GMT.

Madrakara

The Earth current is alive and well at Madrakara! From Aug. 24-27 the Western Institute of Esoteric Science held an intensive "exploration or Earth Mysteries" at the nature community of Madrakara, near the Russian River. Thirty-five people gathered to study and experience geomancy, dowsing; sacred geometry, nature ritual, crystal energy and pyramids, orgone accumulators, the ancient lore of the Tuatha de Danaan and the Essenes, stone circles and ley-lines and power points, runes and Ogham, journeying into the field of Earth Mysteries. The four-day intensive closed with an Etruscan ritual wherein a large quartz crystal was prepared by the group for use in future healing circles.

Other recent news: Madrakara has recently been chartered as a grove within the structure of the Golden Section order Society, and has been hosting various activities involved with Celtic studies and healing. The Institute of Celtic Studies held their Bardic School weekend there, harp-playing, piping and whistling, story-telling and singing, eating and drinking, and generally gracing a magical place with magical music. Another weekend saw a healing workshop gathered together by Anodea Judith, for the purpose of sharing healing skills and secrets and talking about techniques, theory and ethics. We gave and received healing for ourselves as well as learning and sharing ideas, and many thanks go to the Madrakara folks for providing both the place and their warm energy.



Druidic Groups

The following are most of the active Druidic groups that we are aware of with branches in the United States and Canada, plus the headquarters of some foreign groups (who will be happy to send detailed lists of their foreign branches). The addresses and information are listed in the Contacts list elsewhere in this issue.

Arch Grove, NRDNA
Clanna Brocheta Grove, ODNA
Confraternite Philosophique de Druids
The Druid Order, An Druidh Uileach Braithrearchas, BCUB
Evergreen Grove, NRDNA
Golden Section Order Society, the Bardic Chair of Caer Llyndain
Hazel Nut Grove, NRDNA
K.A.D. Cahier de Philosophie Druidique
L.A. Grove, NRDNA
Madrakara Grove, GSOS
Mother Grove, NRDNA
Order of Dian Cecht, NRDNA
Order of Oberon, NRDNA
Southern Shores Grove, RDNA
Tuatha Grove, NRDNA

Earthsign, 4155 -24th St. S. F. 94114

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a garden of delights for the body, mind and spirit.

C.A.W. is Alive!

The Church of All Worlds Inc is alive and well in Redwood Valley California. They've finished off the legal procedures to move the church headquarters official to California and have be actively involved in several projects. Recently, the Board of Directors of C.A.W. chartered Pentalpha as a Charter Member organization with the C.A.W. structure (see the *Penthalpha* Activities department for details).

Annual Meeting . . . . .

C.A.W.'s required annual meeting will be held December 1st at 1:oopm in the deep forest of Coeden Brith and Annwfn (adjacent parcels on a ranch outside of Ukiah, which have become centers for Pagan activities in northern California). While most of the meetings will be of interest only to priests and priestess of C.A.W. (where are you?) all are welcome. Please make advance arrangements if you want to attend. For further information, and weekend reservations, write to C.A.W., Box 212, Redwood Valley, Ca 95470.

Forever Forests

Forever Forests, the tree-planting and conservation group established by Gwydion Pendderwen, will be planting trees over several different weekends this winter (if you missed last winter's New Year Weekend planting, you missed one of the best parties of the year). The projects include a lot more than 35 acres of reforestation, spread out over several weekends from late December through February with a five day tree planting: bash from December 28th through January 1st. The cedar, redwood, pine and other species that will be planted will remain as a *permanent forest preserve* in each location. No commercial logging will ever fell these trees. If you haven't received Forever Forests' new brochure telling the whole story (including how to arrange to help plant trees), drop them a card: Forever Forests; Box 212; Redwood Valley, Ca 95470.

Oak Tree

Otter, Morning Glory and others worked very hard again this year restoring the streambed on Coeden Brith, especially the area around Alison's Oak Tree. An enormous effort was made last year to save this tree, with several tons of rocks being packaged around its roots. Unfortunately the streambed scoured another two feet, undercutting the rock baskets and requiring the special efforts of this year. C.A. W. and the folks at Coeden Brith like to thank all the volunteers who have put so much effort into the land where so many good times have been had by Pagans of all persuasions.

Rituals and Songs

Gwydion is best known as a Bard, and his newest publication (even newer than *Wheel of the Year*) is *La Fheile Eoin: The Rites of Summer*, two ritual dramas with music. These were the plays presented at Coeden Brith summer solstice festival this year. If you missed them, or even if you saw them, you'll want to read "The Fox and the End of the World" and "The Dream of Iargalon," both with music and fantastic artwork. The cost is on

$3.00 from Nemeton, Box 212 Redwood Valley, Ca. 95470. It will be published soon, so get your orders in now!

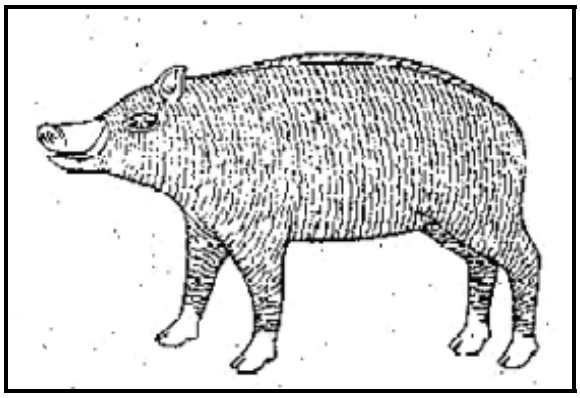
Midsummer Festival

The Coeden Brith Annual Midsummer Festival was all it promised to be – a weekend in the sun and forest of Northern California with 200 friendly Neopagans and a kaleidoscope of activities and rituals and meeting new people.

There were separate hearthfires for individual ceremonies, as well as a large main one for group activities. A Native American sweat lodge was built and traditional rites conducted therein. The Venusian Church from Seattle provided sensuous massages, and the Bee Tree brought along the honey. Gwydion organized, directed and performed music, songs, a ritual masque of his well-love "The Fox at the End of the World," and a late night "Dream of Iargalon." Initiations and ordinations, women's circles and sunrise chants, healings and blessings, revelations and wonders filled the weekend. It was a warm and cuddly gathering, people getting together in a friendly setting to share what we have in common, rather than dwelling on differences.

True congratulations and many thanks are due to Morning Glory and Otter Zell, and the rest of the folks at the Church of All Worlds, for what turned out to be a high point of the year.

-Ed.



Star-Gate Symbolic System, *designed by Richard H. Geer, art by Frank Casron, Cloud Enterprises, Box 1006, Orinda, CA 94563, 1979, $10.00 plus $1.50 shipping (and tax for California purchasers).*

This is a new deck of divination cards, only vaguely related to the traditional Tarot system. The pictures are simple, the symbolic structure has several levels, and the packaging is rather slick. For your money you get 96 somewhat flimsy small cards (2 ¼" x 3 ¼") printed on both sides, a folding plastic layout sheet and an instruction booklet.

The front of the cards include such pictures as: Tree, Wanderer, Root, Air, Chest, Glass, Mountain, Candle and various Stars (Star of Change, of Inwardness, of Impulse, etc.). These full color pictures are not great art, but they are easily understandably by almost anyone.

The backs of the cards have the symbols for the seven categories, the names of the cards again and their primary divinatory meanings. The categories are described thusly: (1) STAR Cards – moods or energies surrounding you; (2) STATE Cards – an out state or condition; (3) STAR-CROSS Cards – how you look or are seen; (4) GIFT Cards -- inner guiding qualities; (5) KEY Cards – a challenge to address; (6) GATE Cards – combined inner approaches; and (7) SIGN Cards – kind of fulfillment.

The usual sexism and creedism so common in standard Tarot designs are, for the most part, missing from this deck – perhaps because only the STAR-CROSS cards have people on them (all of who, however, are pink-skinned). The layout inscribed on the plastic (yuk!) sheet is fairly ordinary, the instructions are written simplistically (though there are some unusual touches to the method recommended for interpretation), and the divinatory meanings ascribed to the cards are somewhat shallow. But the system is quite usable, and not only by adults.

We have an extremely intelligent and creative friend named Cerridwen, who is ten years old and (having grown up in the Aquarian community) quite familiar with various Tarot decks. She was visiting recently while I was examining the Star-Gate deck and was immediately fascinated by the "kid-sized"cards and the "storybook" pictures. After a few minutes of playing with them, she declared they were "kid's Tarot deck" and proceeded to lay out some readings for us. Her choice of cards (done in the usual fashion, by shuffling the cards until they "felt right") for each layout was remarkably appropriate (far more than she realized). *This ten-year-old was able to give good readings her first day playing with the new deck.*

Some folks may feel that only the traditional Tarot designs have sufficient metaphysical depth to be worth using for divination and meditation work. The *Star-Gate Symbolic System* is - based on a complete numerological and astrological system (not, unfortunately, described in the accompanying literature), but even without these organizational details, the pictures chosen have sufficient archetypal vigor that they are perfectly capable of triggering the subconscious psychic forces behind successful divination work – even in children.

One interesting and unusual aspect of this divination system is that the instructions include a spell-casting procedure (not called that, of course). Users of the deck are encouraged to meditate on how the final cards could indicate a maximally beneficial outcome, and to create an emotionally powerful vision, based on those cards, of how things could be improved. People have been using Tarot decks for spell casting for centuries, but books on the subject seldom come right out and mention the procedures.

I think I can definitely recommend this as a beginning divinatory deck for children and adults. Whether the system behind it will prove satisfactory to experience metaphysical students remains to be seen – but there is no reason why we have to limit ourselves to the same Tarot images that have been common for the last 500 years. For those who want to try a new deck, the *Star-Gate Symbolic System* is well worth investigating.

- Isaac Bonewits

Shadow on the Stones, *Moyra Caldecott, Hill & Wang, New York, NY 1979, &$8.95, hardcover.*

When you come up against a Bronze Age god named Groth you know you're dealing with a baddie. This is not to mention his earthly representative, Na-Groth, who warlike tribesmen are terrorizing a sector of prehistoric Britain in *Shadow on the Stones*, the concluding book of Moyra Caldecott's trilogy begun by *The Tall Stones* and continued by *The Temple of the Sun*.

The "Tall Stones" trilogy falls into that increasingly large sector of literature written for advanced adolescents or as light fiction for adults. It's surely as thematically complex as the average pulp paperback, but the distinguishing mark is that most of the protagonists are teens or young adults faced with some crisis of courage and maturation.

Shadow on the Stones re-enters a land who history, while outside of conventional delineations, have become established through the fictional works of such authors as the Thirties occultist/novelist Dion Forture (especially in *The Sea Priestess*) and more recently Peter Valentine Timlett in his own trilogy of *The Seedbearers, Power of the Serpent* and *Twilight of the Serpent*.

It is Britain of the megaliths, the pre-Celtic Neolithic to Bronze Age culture responsible for the great stone circles and barrows of Western Europe. In the historical sequence accepted by these authors, the architects of Stonehenge, Avebury, etc., carried on a religious tradition begun in lost Atlantis and reinforced from contemporary Pharonic Egypt.

The trilogy concluded by *Shadow on the Stones* (the stones being megaliths, of course) tells of lives in this stable theocratic society threatened increasingly by greedy and warlike newcomers. These invaders are not identified, but "na" in the new ruler's name is a Celtic definitive article.

The invaded culture, exemplified by Isar, the youthful hero of the book, Ferm his mother and Karne his stepfather (hero of the first book), must control the threat with a mixture of necessary force (including some improbably Da Vince-esque war gliders!) and high magick's aid. Then they must try to restore the balance with the natural world, typified by the earth forces stored up in the sacred stone circles.

Shadow on the Stones has as its chief weakness the "got to rush, we're near the end" feeling so common in third books of trilogies. The paragraphs are shorter and terser, the pace is faster and faster and pretty-soon-like-this-things-are-hurried-to-a-conclusion.

The story of resisting tyranny is eternal, though, and the archeology may only be anticipating future conclusions. Probably best is the plausible explanation of how stone circles would have been used in a stable Pagan society – and that's something for your favorite articulate eleven-year-old to think about.

-Chas S. Clifton

Jay's Journal, "*edited" by Beatrice Sparks, Times Books, New York, NY, 1979, $7.95, hardcover*.

The Library of Congress cataloging description on the copyright page accurately lists this book as "Witchcraft – Fiction." That listing may be the only accurate item in the entire book. *Jay's Journal* claims to be a diary written by a teenage Mormon boy in the two years before he commits suicide at age sixteen. The book describes his growing involvement with "witchcraft" first defined vaguely as psychic exercises, but eventually revealed as the inevitable "devil worship."

Although the author does an excellent job of depicting the emotional turmoil of a devout Mormon teenager struggling to deal with the 20th century, her treatment of the occult in general and "witchcraft" in particular is replete with one gross error after another. She has Jay led into witchcraft by a follower of Astara – a singularly conservative metaphysical schools whose members would firmly disassociate themselves from anything even vaguely resembling their conception of "witchcraft." To make sure that this Astarian is seen as properly evil, he is later revealed to be a homosexual rapist of young boys. Most bizarre of all, however, is that this Astaran is able to teach Jay how to levitate heavy objects in only a matter of weeks! Not bad, considering that most people involved in psychic studies can work for years without developing that ability (or any of the others Jay so easily masters).

The rest of the book is a tear jerking soap opera of drug addiction, teenage sex and a gradual whirlpool of demonism (complete with cattle mutilations). The same scenario of an international Satanic Brotherhood infiltrating high schools and corrupting America's youth that was so successful in *The Stan Seller* by Baptist evangelist Mike Warnke is repeated by this Mormon author with colorful embellishments.

Jay's Journal is a singularly depressing book, especially for anyone who is actually familiar with current metaphysical movements in the United States. Distortions and mistakes are alternated with outright lies, mixed together in a manner designed to convince teenagers and their parents that the local Tarot reader or psychic healer is an active agent of the Christian Devil. It's a book I recommend every Aquarian in America should read – to remind themselves of just how unscrupulous their would be persecutors can be.

Sparks *could* have written a book in which she accurately described the beliefs and practices of one or more religious or magical groups in order to subject them to a doctrinal analysis according to Mormon dogma. Anyone who belongs to any faith is entitled to critique other systems. But instead of taking this honest approach, she chose to create an emotionally loaded work of fiction. After all, if you can scare people away from examining new worldviews by misrepresentation, you've saved the time and energy you would have spent convincing them that their old beliefs are still useful. *Jay's Journal* appears to be not just the result of gross ignorance, but a deliberate and successful effort to substitute fear and hatred for knowledge.

If, as many people in the Aquarian community suspect, the 1980's are going to be a period of chaos and economic collapse, then we can expect that both the government and the masses will be looking for scapegoats. High on the traditional list of useful victims are members of "funny religions". If there really is a collapse, then our people can once again expect to be murdered, raped and tortured in the name of the Prince of Peace.

And instead of the *Malleus Maleficarum* (the medieval witch hunting manual) our persecutors will be holding copies of books like *Jay's Journal* in their hands. Read it and weep.

-Isaac Bonewits

Witchcraft and Neo-Paganism, *J Gordon Melton, Institute for the Study of American Religion, Box 1311, Evanston, IL 60201, 1979, $5.00, 8 1/2 x 11 offset.*

Melton is a liberal Methodist minister who has been studying minority belief systems in the U.S. for over a decade. He has published sympathetic articles and books for Christian and academic presses. He runs the I.S.A.R., which has accumulated one of the best existing collections of books, articles, pamphlets and other materials relating to minority religions in America.

This latest work is subtitled "A Bibliographical Survey of Books, Periodicals, and Other Materials Representative of the American Magical Community." Like his previous efforts, it is a remarkably thorough and unbiased treatment of its topic. He lists 681 books and articles and 114 periodicals, broken down into such categories as The Magical Worldview, European Wicca, The Emergence of Ritual Magick, Witchcraft in England, Feminist Wicca, Paganism, Voodoo, Santeria, Hex and Huna.

Although he seems have decided to be diplomatic about accepting modern Wiccan dogmas about the supposed antiquity of Neopagan Witchcraft, the majority of his categories are present with accurate and well balanced introductions. He has listed dozens of items, including publications that this reviewer has never heard of before. He invites users of the listings to send in corrections and additions for future printings.

Melton has asked us for information about what has happened to the following (possibly defunct) Neopagan

organizations: Aquarian Family of Covens, Atlantian Wicca, Church of the Wiccan Rede, Dancers of the Sacred Circle, Delphic Fellowship, New England Coven of Traditionalist Witches, Our Lady of Endor Coven and the Religious Order of Witchcraft. Readers who can clear up the mysteries are requested to drop him a not. Those readers who are founders of new religious movements are also invited to send him a description of your group and copies of your literature ordering forms.

In any event, this bibliography is well worth buying for those who are interested in pursuing extensive literary research in the origins and growth of minority belief systems in America.

-Isaac Bonewits.

Gnosticon 1

First Gnostic Conference
October 26, 27, &28 1979
Mount Shasta, California.

The Greek word *gnosis* indicates a knowledge of the heart; an all-encompassing and unifying wisdom through intuition. Gnosticism Was a key e1ement of the pre-Christian Mystery Schools as well as the philosophies of Zoroaster, Pythagoras, Plato and others, Among the earliest Christian the Gnostics emphasized mystical knowledge as opposed to dogma and the necessity of salvation.

During the fourth century, under the auspices of the Emperor Constantine, previously independent Christian groups were organized into a central church based in Rome. Almost immediately, the more mystical and symbolic movements, including the Gnostics, were declared heretic by the newly organized church (heretical simply meaning departure from established dogma).

For the next nine hundred gears various Gnostic groups emerged and sometimes flourished until with the decline of the Crusades, official attention was once again turned toward the problem of heresy. The Inquisition — which became the Church's instrument for persecuting heretics — was formed specifically to eradicate the Cathars, a mystical sect with gnostic overtones. Modem gnostics, as represented by the Gnostic Society and Ecclesia Gnostica, trace their roots to some of these early groups, particularly the Knights Templar and., later, the Martinist Order of France. In its modern form gnosticism embraces a psychological view of religion, myth and symbol, an approach exemplified by the work of the late Carl G. Jung,

At our First Gnostic Conference, the Gnostic, Society and Ecclesia Gnostica invite you to join us for three days of inner quest and transformation.

The Conference

Gnosticon 1 will take place among the breathtaking surroundings of Mount Shasta, an inactive volcano with snowy peaks veiled by a mantle of clouds. This environment, which has given rise to many legends since the time of the Indians, is particularly conducive to awakening the subconscious imagery so important to an individual's perception, of gnosis.

During these three days we will inquire into different forms of Gnostic thought, including:

Hermetic Philosophy — with a careful -translation of the only authentic record of a Hermetic initiation ever found. The examination of this document will also show why the mysteries of Hermes Trismegistus were held by the church fathers to be equal to those of Christ.

Kabbalah — the gnosis of Israel perhaps the most encompassing system of understanding the world within and without, with its emphasis on perfect balance. Rightly it has been called the Yoga of the West.

Sufi Dancing — easy to learn folk dances done to traditional songs and chants from all the major religious traditions of the world, bringing gnosis of God through the ecstasy of music and dancing.

Magic — Kabbalistic and astrological ritual of the pentagram with Gnostic overtones. -

Holistic Health – the Gnostic approach to medicine—an all-encompassing approach to physical and mental health through a never-ending quest for harmony between the individual and the environment.

Informal gatherings, a Eucharist Service, panel with all the speakers for questions and answers and an optional celebration of Halloween on the evening of the 28th will be featured in the program.

GNOSTICON-I orientation desk will open at 11 AM. on Friday October 26th where you will receive your program for the Conference along with all information necessary during your stay. Formal opening of the Conference will be at 4P.M.

Discussions and lectures will be held in the conference room of the comfortable and well-appointed Tree House Motel in the City of Mount Shasta.

The Speakers

Stephan A. Hoeller, PhD. noted lecturer, kabbalist and author; born in Budapest and completed post-graduate work at Gregorian University in Rome; associate professor of Comparative Religions at the College of Oriental Studies in Los Angeles; member of the lecturing faculty of the Philosophical Research Society, President of the Southern California Federation of the Theosophical Society and President of the Gnostic Society in Southern California

Rosa Miller born of French descent; studied medicine, international law, philosophy, theology and comparative religion at various universities in Europe and America; the first woman to be public ordained priest in a valid catholic apostolic succession; lectures on Kabbalah and Gnosticism; Vicar-General of the Ecclesia Gnostica for Northern California; President of the Northern Californi chapter of the Gnostica Society and Vice-President of the Whole Life Center in Palo Alto.

Lewis S. Keizer, PhD. received PhD., Biblical Studies (New Testament, Hellenistic, and Coptic Gnostic Studies); Graduate Theological Union; Berkley California; Executive Director, Popper-Keizer the Advanced School for Gifted Children, Santa Cruz; Dean of the School of Humanities, Academy of Arts

and Humanities in Seaside; past lecturer and Acting Assistant Professor of Religious Studies and Classics at the University of California, Santa Cruz. Dr. Keizer is also a jazz musician as well as founder and conductor of the New Hastings Symphonic Band and the Mozart Festival Orchestra of Santa Cruz. .

Richard Hanuman received B.A. in Harmonistic Psychology at the University of California, Santa Cruz; formerly President of the Whole Life Center in Palo Alto; Founder of the Church of Hanuman and a long time student ff Ram Dass and Sufism

Erin Cameron graduate of the University of Arizona; post graduate work in theoretical as astronomy and psychology at the University of California, Los Angeles; uses astrology as a symbolic approach for more complete understanding and is a practitioner of Kabbalistic ritual.

Richard H. Sullivan, M.D. Dr. P.H. , F.A.C.P.M., received Doctorate of Medicine at the University of California, San Francisco founding member of the American Holistic Medical Association; a Diplomat of the American Board of Preventive Medicine; A Fellow of the American College pf Preventive Medicine and the American Public Health Association; has served as President of Northern California Public Health Association, The California Academy of Preventive Medicine, The California Conference of Local Health Officers, and The Association for Holistic Health.

Accommodations & Registration

LODGING — All motels in Mount Shasta are reasonably priced For convenience and comfort we recommend that you stay at the Tree House. Rooms start at $8 per person plus tax in a four-person room and $26 for two persons in a queen bedroom. For reservations please contact the Tree House, a Best 'Western Hotel, Box 236, 1-5 & Lake Street, Mount Shasta CA 96067, (916) 926-3101 or by calling their toll free number (800) 528-12$4. Please specify that you are with Gnosticon-1.

MEALS—A variety of restaurants exist in Mount Shasta that caters to the vegetarian and meat-eater alike. An excellent delicatessen and bakery with fresh bread every hour is located next to the Tree House.

REGISTRATION—The suggested registration fee 'is $60 per person and $100 per couple. This registration fee is a guideline to help us meet expenses and not a prerequisite for attendance. If suggested amount cannot be met, please contact Reverend, Rosa Miller in Palo Alto.

To Get There

BY CAR—Interstate 5 will take you directly to Mount Shasta. Take the Lake Street exit and turn East. The Tree House is on the right hand side.

BY AIR— Hughes Air West, Frontier Airlines and West Air Service Redding Air with direct flights from San Francisco and Sacramento. Airport shuttle service after every flight to the Redding Greyhound Bus depot. Greyhound offers numerous daily trips from Redding to Mount Shasta at the rate of $4.36 per person.

GREYHOUND BUS — From San Francisco to Mount Shasta. One-way: $16.77, Round trip $31.86 per person.

If you are interested in car pools please call the Gnostic Society at (415) 494-7412 if live in Northern California, or (213) 467-2685 if in Southern California.

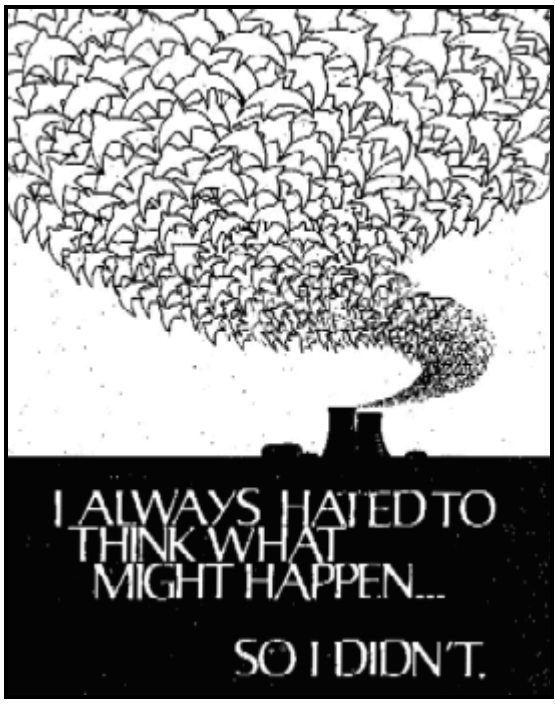
Gnosticon I
Gnostic Society/Ecclesia Gnostica
3437 Alma Street, Suite 23
Palo Alto, California, 94306 (415) 494-7412

Name _____
Address _____
City/State/Zip _____
Telephone _____

Please Make Checks Payable to GNOSTICON 1

Regular Registration
Single $ 60 $ _____
Couple $100 $ _____

Deposit To Insure Space
$ 25 _____



LOCAL RESIDENT, HARRISBURG, PA.

What is a Growth Groupies Doing in the Anti-Nuke Movement?

By Jeff Love

This essay was originally published in the July issue of Meta-link; a metaphysical publication from Sonoma County California, and is c 1979 by Wonderbrink Publications.

I have always believed that if we could all get our heads straight by getting more conscious and taking more responsibility for ourselves personally, the problems of the world would work themselves out. I was wrong.

The word "politics" has always turned me off. What, after all, has politics to do with personal/spiritual growth? Besides, newspapers always have the same bad news and I never felt that I had any power to change the way things were going anyway. So

why sit around feeling all paranoid about it. Hot tubs and higher consciousness feel much better. Beautiful ideas are so delicious. Why bother with all those endless struggles?

But even constant bliss can get boring, so last year (1978) during the spring, I decided to find out what political action was all about. My ignorance was astounding. The only political action that I had thought about was the fat-cigar-in-backroom-kind that we are familiar with from old television movies and Watergate. My definition has changed since then; real politics is concerned, conscious people getting together to improve their lives and the lives of their loved ones. A year ago I joined the Abalone Alliance. . .

Intuitively I knew there was something going on behind the nuclear power industry and on a gut level it was leading to no good. I thought the exercise of getting actively involved would improve my dharma — you know, acting instead of just think in and talking. Little did. I know that my dharma was bigger than a nuclear plant.

It began with non-violent training with one of the member groups of the Abalone Alliance, The Friends Service Committee. These people (the Quakers) have been around for a long time, non-violently protesting the inequities of our system since before I was born. The Abalone Alliance is composed of many such groups and "affinity groups" formed from training sessions all over the state of California. The Abalone Alliance (counterpart to the Clamshell Alliance on the East Coast) got its name when Pacific Gas & Electric released some copper into the sea during construction of a nuclear power plant; this copper began to kill Abalones (an underwater mollusk) But, as I was to discover later, the deaths of Abalones is the least of our problems with the nuclear industry.

The training lasts one whole day and is one of the most educational experiences I can remember. First I learned about the nature of atomic energy and how it is used to make electricity. People are a up slogans to put on their t-shirts and the following one sums it up for me; *boiling water with nuclear energy is like cutting butter with a chain saw*. Then I found out the dangers involved. Suddenly all my worst fears about nuclear energy were clarified — even paranoids have real enemies. Having been brought up with the fear of Russian missiles you probably thought that they were your enemy. Guess who is building nuclear time bombs in your own back yard?

Next I learned about the process of consensus decision making which is the foundation of the Abalone Alliance's political structure. Break into small groups; divide the problem at hand. One of each group meets with spokespersons from the other small groups. If everyone agrees, the decision is made. If only one person disagrees, it's back to the small groups until everyone's ideas and. considerations are heard and taken into account in the final decision. It's wonderful to experience real democracy. One gets the feeling that we really have the power to make decisions. I look at the way the government is elected and wonder how it ever got that way. .

Then we broke into affinity groups. These are people who live near each other who work towards personal friendships; the members of the affinity groups meet regularly together to help support each other in up coming actions. Another function of the affinity groups is to keep itself non-violent: The police, it seems have a vested interest turning non-violent actions into violent ones. That's how they're trained — that's what they know how deal with. They know that they can win with violence and, as Gandhi proved, they are helpless against non-violence. They have been known, in the past, to infiltrate protest groups in order to instigate violence. The affinity group system helps prevent this simply by letting everyone know the people they're involved with personally.

We were also trained to stop violence before it happens should one of our group members fly off the handle. And we were taught for example how even the slightest touching of a police officer can be called "assault" or resisting arrest. Non-violence is not only a spiritual philosophy but the best strategy. "Gee," I thought, "whose side are the police on, any way?"

The training ended with role-playing. Here the affinity groups were put in situations similar to the ones we might encounter during a real action. Someone plays a cop or an angry worker and we play the protester; We're taught that they are not really: our enemies, but people who, like ourselves, believe in what they are doing. So our function is to change their beliefs about who we are (they may think we at Russian agents or worse and to try to communicate our concerns about the danger of nuclear power to them, even as they arrest us. Arrest who? Me??

The idea of civil disobedience is as old as America— you could even say it is what started America. When every legal channel, has been tried and closed to us, we have the right to commit an insignificant crime such as trespassing in order to prevent a much larger crime (such as another Three Mile Island). But not everyone can afford to spend time in jail; so many 'participants' act as support persons who help those who do. Jail? Yes, jail. If you plan to walk on someone else's property without their permission in America, you can plan on paying a fine and/or going to jail and being on probation. Last August 6th and 7th (1978) almost 500 people from all classes and all walk of life crossed over the line of PG&E's Diablo Canyon Nuclear power plant property and were arrested. But they knew the consequences of their actions and thought they were about to put nuclear power on trial.

A few interesting questions came to mind during the process, such as 'Why is PG&E, is well as all essential utilities private property?" Other equally interesting questions came up as the Diablo 487 came to face what we had initially referred to as "justice."

In smoke-filled rooms far for the eyes of the media, PG&E officials, various politicians, local lawyers and judges seemed to have decided the outcome of the trials long before they began. Almost unanimously the judges decided that these people had come all the way to San Luis Obispo (the nearby coastal city) for the thrill of trespassing. Nuclear power was not to be allowed as a defense. Did I say "judges" or "dictators?"

Well. I'm afraid that in a courtroom the judge can deem what can be presented as evidence on what issues and has the power to do just about anything, including jailing the defense lawyers if he wants to make the trial come out his way. What a rude awakening to find out that the judges and the police might just as well have been working for PG&E.

Suddenly, it dawns on us. This is a huge conspiracy we're fighting and nuclear power is only the tip of the iceberg.

Granted it is a pretty big tip, but wait until you see the iceberg. It looks like this: the reason nuclear power plants are built in the first place is not because they are safe, economical and an alternative to more important oil, as the industry has been claiming they are for the past thirty years. The plants are not safe enough for any insurance company in the world to risk insuring them. You the taxpayer and the unfortunate victim will pay for any accident with your taxes and your health, and your children's children's taxes and their health, if they have any. The plants are not, economical if, for example, you add the cost of decommissioning and guarding the waste products for a quarter of a million years. A nuke is only good for thirty years and then the power company will dump each glowing plant on the public. Reliable? Statistics show the opposite even if you disregard the near catastrophe of Three Mile lsland, Yes, they are an alternative to more imported oil, but what about imported uranium? Guess which oil companies, have cornered the uranium market? ,

'So why are they built? As you know all utilities are monopolies and the government (In theory) has laws against: monopolies, So special laws allow these privately owned companies to remain monopolies while (theoretically) protecting

the public from the extremes of the profit motive by limiting the amount of profit they can make. It turns out that the rates the utilities are allowed to charge are based on how much capital they have invested, in order to provide service. And what do you think is the most expensive and therefore the most profit increasing investment a utility can make? At about two billion dollars each it's hard to beat a nuke. But the utilities are regulated by the government aren't they? Guess whose favorite ex-employees are on the regulatory commission?

So we get down to some basic questions about why the fundamental resources that we depend on are in the hands of the profiteers. The United States is one of the few, if not the only, western country where a few powerful corporations own its essential resources instead of the government owning them. Do you realize that the annual combined budgets of the, major oil companies is twice that of the largest government agency, the Pentagon? The amazing fact is that private corporations are more powerful in terms of getting people elected (inducing judges) and in setting policies than all 200 million of us average Americans. But then only about half bother to vote, and very few are willing to jump fences for what they believe in.

So, what has all this to do with spiritual growth and higher consciousness? The belief that you can sit back from the political realities and work on just yourself is just that, a belief. There, is an assumption within this attitude that somehow it will work itself out if you just keep your head straight. *The fact is that by not participating actively in changing the world for the better, you are holding the world where it is.*

The people who run things now do so only because we're not doing it. They will continue to try to keep us from doing it for as long as there is profit in it. You may not think of yourself as profit motivated because you have switched to other, in your estimation, higher motivations such as spiritual development, ecological harmony, and love of one another. These life-affirming directions you have chosen are where most of us really want to go if we had the choice. But we do not have the choice. Others more powerful than us at the present will make those choices for us and they won't base their decisions on spiritual growth.

In Search of the Lady

Rhiannon's Mystery

By Stephen W. Abbott McCaully

The following prose-poem dedicated to the Goddess Rhiannon, Goddess of the Wind and Song, was written in a mediumistic trance on Thursday, March 29th, 1979 at 3 AM. I was inspired to some degree by Fleetwood Mac's song about Rhiannon, sung by Stevie Nix. The greater part of my inspiration came from my recent studies and researches in relation to this particular goddess, material that I intend to publish at a later date. I'd like to thank Zai Zatoon for her lovely artistic rendering of the Goddess Rhiannon. I am interested in all comments about this work.

The Journey

I am being taken out of my body, directly out of my body by some unknown force. At first I resist, but after a time I realize that this unseen force does not wish to do me harm. Quite the contrary, it wishes to take me hither and yon away from the confines of my body and mind into another world that I have seen only in glimpses. A world of unearthly beauty and light. An immortal world where time ceases its unending pace. A place where dwelleth the divine kindred of my Celtic race.

I am out of my body floating on my thoughts and allowing them to transport me to this other-worldly place, beyond time and space and even memory. I gaze down at the sites below and see an earth strange and transfigured. Vestiges of the 20th Age are not to be found in any form. There are no cars, no street nor planes, nor trains. Just masses of green and patches of rivers and stream, and occasionally a village flows by.

The air about me is fresh and clean, no smog to poison my lungs and brain. My motion slows in pace, and my memory relates to me its tales of the Celtic race. The winds about me are pressing closer and closer and growing cooler. But I feel not the winds harshness, for I am now clothed in fine, white linen which magically fits my body as if it had been patterned for me. It smells of crisp fresh snow. I am no longer in free flight, but standing on the top, which seems to me a familiar place, and evokes to mind my Celtic race. My mind tries to trace this rock-strewn hill within the bounds of my living memory. After a time it finds the passage to the hidden door that conceals this long buried memory. Through my mind I pass through this door of memories lost and come at last to realize where am, even to know what force has brought me hither through the bounds of time and space, to dwell at last with my Celtic past.

The Encounter with the Lady

My mind has done its work: A great feeling of warmth and mirth now consumes my inner being. I am in a place of grace a power and beauty. A place that I have known before in another life and time, a place where many a sacrifice has been performed to truth and light. The name of this place is whispered on the lips of the wind, and I listen to what the winds wish to tell me:

'Thou hast been transported to this place beyond time and space, and even beyond your deepest memories. This place thou knowest by the name Corshedd Arberib, the hill throne of justice and Sacrifice of this world and the Otherworld, presided aver by the Lady of justice and Light, Wind and Air and Beauty Bright. Rhiannon is my name and love and song be my might. To my abode thou hast come this night.

The wind now takes the form of the most radiant and beautiful woman that I have ever seen in all my life, dressed in a gown of clouds and light, whose airy presence brings to me tears of grand delight. And in a moment of timelessness the Great Goddess of singing Birds and Loving Life stands before my being. I gaze upon her and my mouth forms words that seem strange to my senses. I speak to the Lady of the Wind's True Song:

'Oh Rhiannon; Oh Rhiannon, Beauteous Goddess of Life, Light and Love fashion for me a dove of Love.

She gazes upon my linen-draped frame, with eyes so wise and tinged with flame, and speaks to me and calls to me and calls me by name with a voice so musical I cry in shame.

The Grey-eyed Lady speaks.

"Oh Bard of my people I have brought you hither to this place of light, back to your time honored home this night. Be not ashamed of thy lips desires for thou art welcome in my sight. Here in my throne room thou shalt stay the night and listen to the tales of woe and plight, which I shall impart to thee with grand delight.

And with the wind, which is her element, she tells me tales of woe, and bedevilment, which brought so many tears from out of my eyes that a river began to form, which reached my thighs, and a fire consumed my ears and eyes. Then she blew away my river of tears and cleansed the redness of my eyes and ears.

After a time the Lady spoke to me again:

'O Bard of my people, you have passed this test. Your tears flow honestly down thy breast. In many ways thou art the best, but still thou must pass the final test.

She told me tales of love and beauty that went beyond the rest, and I found myself laughing and then crying like all the rest. Once again a river formed and as before she blew it away and cleansed the redness from my eyes and ears and wiped away all my left over tears. She spoke to me a sleeping rune, which made my mind sway and swoon. But before my lids had fully closed, I heard her say to me in repose:

"Oh Child of Earth, Oh Bard of Loving Heart, I send thee back to relearn thy art, and when though hast accomplished this, I shall call thee back to dwell in this, thy true abode of immortal bliss.

When I awoke I was back in my earthly home, and suddenly I felt so alone and saddened. But when I realized all that had happened, my heart and mind were happy and gladdened.

The Pledge to the Lady

"Oh Lady Rhiannon, Oh Patroness of those who follow the Bardic path, I shall relearn my art and return to the Path of Bard and Druid, of Mage and Sage, and Wisdom of Age, and ever shall I strive to reach the highest path to the highest goal of life and love and freedom of soul. Farewell to thee Oh Lady of Memory, farewell to thee Oh Lady of the Wind's True Song, farewell to thee who taught me this song of life and love and wisdom gone. Farewell to thee sweet Rhiannon.

And now I sit before my desk to study and learn the true poet's quest, and one day soon I shall come again to her holy place of wisdom and learn the arts that will grant me the freedom to live and love within her kingdom.

Bibliography

I recommend the following books to enhance understanding of the Goddess Rhiannon and her Mysteries

1. The Mabinogion, Lady Charlotte Guest
2. Celtic Mythology, Proinsias Mac Cana
3. Pagan Celtic Britain, Anne Ross
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5. Celtic Myth and Arthurian Romance, Roger S. Loomis
6. Celtic Heritage, Ancient Tradition in Ireland and Wales, Alwyn and Brinley Rees
7. Early Irish History and Mythology, T.F. O'Rahilly
8. Celtic Myth and Legend, Charles Squire
9. Studies in the Arthurian Legend, John Rhys.
10. Welsh Legends and Folktales, Gwyn Jones.
11. Myths and Legends of the Celtic Race, T.W. Rolleston
12. Celtic Folklore: Welsh and Manx, John Rhys.
13. A Celtic Quest, John Layard
14. Mythology of Ancient Britain, Charles Squire.
15. Celtic Mythology and Religion, Alexander Mac Bain
16. The Mabinogion, translated by Gwyn and Thomas Jones.
17. Women of the Celts, Jean Markale
18. The Mabinogi Translated, Patrick K. Ford
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20. The Religion of the Ancient Celts, J.A. Mac Culloch.

Sushumna: The Chakra Column

By Anodea Judith.

This is the third in a series of articles on the charka system. Chakras, in this system, are defined as energy centers in the body that correspond to levels of consciousness, bodily processes, and categories of "external reality." The basic seven charkas, from bottom to top are as follows: one) earth, centering, survival; two) water, sex, emotions; three) fire, power, active energy; four) air, love, affinity; five) ether communication, creativity; six) time, clairvoyance; seven) cosmic consciousness, Godhead, 1,000 petaled lotus, seat of enlightenment.

This series of articles is some original conceptualization based on research of common interpretations of many systems. Due to the psychic and metaphysical aspects, the charka system is very hard to express verbally. The author suggests that the read bear with the logical inadequacies, and instead turn inward for personal experience in order to understand the functioning of these centers. Any comments or criticisms are most welcome.

Chakra Two

We have come from the earth; energy that is still, solid, dense consciousness that is concerned with survival, our bodies. We have an understanding of grounding and have talked about things associated with one— singleness, solitude a point, beginning, unity. This is all concerned with the first chakra.

Now we come to chakra number two and add a new dimension. The point becomes a line, solid becomes liquid, the density of the energy is decreased and a new degree a freedom is obtained. Physical matter (seen as densely manifested energy in the first chakra exhibit distinctive characteristics which can be classified according to similarities and differences and regarded in terms of polarities. We can look at the polarities as part of the basic motion of the universe, both as cause and result.

Psychologically, we can look at this motion manifesting in terms of attraction and repulsion. The attraction as well as the repulsion are basic forces behind our concepts of *desire*, within the concept of desire is the organism's (or person's) *natural* inclination towards the circulation of its own energy, both within and outside itself.

Each chakra has an associated element that remains fairly consistent throughout most systems, and the element for the second chakra is water (flowing above earth, chakra one). Water is cool, clear formless; flowing, constant seeking and *naturally* finding its own lever. The water flows over the earth, guided not by it own will, but by the shape of that which it encounters.

Likewise Emotions (from *e*, meaning out, and *movere*, to move) 2 are not always guided by our will or conscious control. We don't consciously decide who, what, when or where to love or hate, laugh or cry. These feelings are triggered by the existence of outside events, situations, or people as they interact with us. What makes me cry may not affect you, and vice versa. Although emotions *can* be controlled, their initial existence is not under our control. Have you willed or consciously created the emotion you are now trying to control? If so, why does it need controlling?

Emotions, polarities, dichotomies, sensation, desire, and sexuality are all aspects of the consciousness level in the second charka, working interdependently.

Our point, from the first charka, now has become a line, or a *connection* between two points. The energy frequency of the second charka lies not in the points, but in the connection between them. This is the dynamic, seemingly active force of the second charka.

But is it active? In the world of "two," the world of differentiation, we have yin and yang, the two basic forces in the universe as expressed in Chinese philosophy. In this system, the yin represents the feminine, the passive, the receptive, and yang the masculine, the creative, the active. This second charka dualistic concept of yin and yang can be applied to all of the charkas (one through seven). The first charka, which represents oneness, unity, and beginning, would be classified as yang. This would make the second charka yin. So instead of being dynamic and active, it is receptive – a view that is contrary to most thinking about sexuality and emotions.

Everything in the universe is in motion. Even the molecules in what we experience as solid mass are moving. We are all looking for completion. We are all on a path somewhere. If we stopped everything in the world right now for the purpose of looking at it, we would find everything was straining, on its way to going somewhere, on its way to becoming. The car on the street, headed for home, a falling apple on its way to the ground, clouds on their way to condensation, streams on their way downhill. This motion is part of the basic yin-yang of the universe, manifesting as change. Constantly. This change is a force which can be worked with, if understood. The best example of this is the I Ching, or Chinese Book of Changes. The I Ching is a system of divination based on the idea that everything is in change, governed by these two basic polaric forces, yin and yang, feminine and masculine, and that by understanding where you are in terms of these forces, you can understand where you are likely to be next. These states and changes are determined by casting to "change" six sets of choice, which manifest as yin or yang, giving 74 possible combinations. Each of these combinations is called a hexagram and represents some basic situation that occurs *in nature*. If we are in harmony with this nature, we can better govern our lives and achieve wisdom, according to the I Ching. Aside from the fact that the I Ching is thousands of years old, and somewhat sexist, (they don't mention a superior woman) I find it an excellent system, worthy of much study.

So now we have polarities and motion and emotion, which can be described as the moving out of the motion within our own selves. (Ever have butterflies in your stomach or shaking spasms when you laugh or cry?) And since this is yin, we have postulated that it is a passive, rather than an active force. It happens naturally and spontaneously, without effort, at least in the healthy individual. Unfortunately it doesn't happen that way for all of us. Some of us have held in our emotions for so long that it has become habitual, and we are unaware that we are doing so.

What is this a result of, and what effect does it have on us? In a culture that largely supports this kind of control, I think this is worth examining.

First of all, how do we *experience* emotions? If our answer to this is movement, then how do we experience the movement? I would say it is all experienced as sensation, or the perception of data by the senses. The data which is kept from reaching the higher centers and becoming information manifests as unconscious information or a *feeling*. Something is trying to give us a message. A message for which our human computer is not programmed. But human beings are not computers, and it is our emotions that make up part of the difference. Let's take the following example:

I'm out on a date with a strange man and we go to a house somewhere. I walk into the house and the house doesn't *feel* right. My conscious mind cannot find a logical reason for it, but my sensory data tells me there is something wrong here. This is an example of a feeling, the precursor of an emotion.

The man I am with says, "Oh don't be silly, there's nothing wrong here. Relax!" But I really feel that there is something wrong, and for lack of *validation* (agreement, confirmation); my feeling turns perhaps to fear, or maybe anger at the man, both of which are *emotions*. Had my feeling been validated or supportively respond to, we might have both been able to track down the source of the feeling and turn it into information. Or perhaps he knows the cause (has the information already) and could explain, "Yeah, well there's this old lady who practices a strange form of magic, but she never really does anything harmful." And perhaps I would relax and forget about it, and let my consciousness move on to other things.

If I didn't, I would get "stuck" there, and all evening I would be off in my own world, giving my attention to my *feelings*, build them up into emotions that I then have to deal with. The basic nature of feeling and emotions is to express themselves, or to "move out." It is through this process that we turn the data into information.

So why do we suppress feelings?

Earlier, we defined feelings as data that does not compute. As I said in the last article, we live in a culture that is "out of the body" oriented. We live in our heads. That is the information we govern ourselves by in our present state of civilization, (generalization notwithstanding). If the culture represses data that

does not agree with its dogma, it keeps the programming where it is. "I don't care what it feels like, this is what it is! Shut up and do what I say!" We've all heard this. And yet we have a sense that something else exists.

The rise of kundalini is often described as a painful, burning process that is frightening to someone who does not have a teacher to allay the fears. My theory on this is that with the rise of kundalini, or the processing of information from "lower" charkas to "higher" charkas comes a great deal of realization that does not correspond nicely with what we have been taught and conditioned by, what we have built our lives around. In fact, the difference is so astonishing; it's like being thrown into another world. Gross realization that can show us the absurdity of our lives can be frightening indeed! As we get into the other charkas, this becomes more and more apparent.

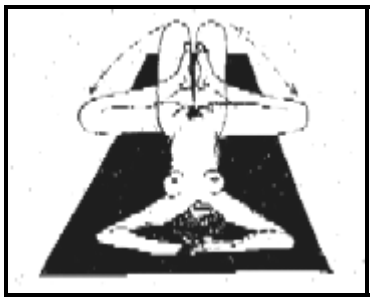
We have a culture that keeps us out of the lower charkas. We looked at this in discussion of the first charka, at the subsequent relationship this population has with the earth that presently supports them. What happens if we look at the water on the earth? We see the same thing. Pollution, dams, drought, occasional floods. And what happens where people get angry, have outbursts, or get locked in their feelings? They are classified as crazy and locked away. The entire charka is repressed; emotions, sexuality, pleasure, the whole works.

Data (raw sensory input) that becomes information (data that is assimilated and assembled conceptually) originally comes to us through our bodies. This date comes to us through processes in all our charkas and the more we let in and process, the more information we have. If something is trying to give us a message, then why not listen? In harmony with the yin concept of second charka, we should be receptive.

There are people who seem to get stuck on an emotional level quite often, much to their own detriment. I find this is usually a case of invalidation. They have been invalidated for so long about what they feel that they stick it out "down there" habitually just for self-validation, guarding the data and never really letting it turn to information.

No matter how much we transform energy, and raise it up the charkas, we never get over our need for the lower charkas. We must always be able to receive and process information this level. Just because we learn to think with our heads does not mean we outgrow our use for our feet.

There is a further result of blocking emotion-sensory shut down. Not only is the data kept form becoming information, but further data is screened out, so as not to "tilt" the computer. This can be dangerous because a) it takes energy to maintain the screen, and b) it starts to impart the functioning of the whole sensory system. This makes everything a little more dull, muddly, and lifeless. We lose our joy, our impetus for movement. Paradoxically, we feel something is wrong when this happens, but so much data is screened, we cannot make out what is behind the feeling and we get stuck there trying to figure it out. By this time, the charka is so crowded with pent-up emotion that we can't even really "feel" it. Can this pattern be broken?



Movement (exercise), circulation of breath, massage, someone that you can share your feelings with; bio-energetics, anger-release (even hitting your pillow); crying even if you don't know what for, all seem to help. Old emotions come off in layers, so it takes time and patience. Since emotions are felt in the body, it is very important to re-establish identity with your body by doing something to make feel good. This can be done in a variety of ways, through grounding, eating, exercising, sex, good music…(I'd love to have people send me lists of ways they can make their bodies real!).

The experience of "reality" seems to go hand in hand with validation, so I would like to talk about validation as an interface between emotions and the major aspect of the second charka, which is sexuality.

We started out as individuals, theoretically with seven charkas each. We have energy in all different states flowing through each of our charkas as well as through our lives. This is an enormous amount of information! As children grow, they make a journey through all the charkas: they begin, barely aware of existence, dependent n the mother for survival. They wet, they drink, they become more aware of the whole world of sensations. All they have at this point is emotions. When they are hungry, they cry without any conscious deliberation. As they gradually become aware of themselves through movement, they realize their separateness, and power. They (like all of us) are still caught in the foregoing processes, and the relationships that are part of this process become part of their awareness and part of their first experiences of love. Gradually, as they grow older, they learn to communicate, see conceptually, think for themselves, and find their own spirituality.

But none of this would take place if it weren't for some continuity of experience, some interaction with others, and some *validation* that what they feel is real, or that someone else feels, sees, hears, or thinks similar things. When they say "milk" and get milk, that validation teaches them language, as well as the concept that they are able to procure what they want and need for themselves.

Sexuality is one of the greatest forms of validation I know. I can think of little else that is more validating than lying in someone's arms, feeling close and feeling mutual energies running through us. It opens up energy on all the charkas and gives us so much validation that we make more of ourselves (even in the literal sense!). Someone loves us, someone makes us feel good, someone validates that yes, and indeed we are really here.

Sexuality also offers a release of tension, especially tension created by held-in emotion. Tension can be described as inhibited movement, or the blocking off of a natural inclination to do something (i.e. cry, get mad, express fear). However, the sexual release is often hardest to come by when it is need the most. When the charka has been closed, it does not have as much energy going through it, and therefore does not generate as much energy. It's like trying to dribble a basketball from a resting position.

There is a psychological phenomenon involving sensation, which is commonly called *the pleasure principle*. This principle states that human being naturally move toward that which is pleasurable and away from that which is painful. Aside from a small minority of masochists, I think this principle is easy to accept.

But our culture does not seem to exhibit this principle when you really think about it! Television screens allow our children to watch murders and crime shows but censor any scenes that involve lovemaking. Hard work and upward mobility are stressed but life's simple pleasures are frowned upon and those of us who believe otherwise are called lazy, weak, and self-indulgent. But the pleasure principle lives on and leaks out in the form of alcohol (to loosen cultural inhibitions), violence, rape, amusement parks, poorly made pornographic movies, drugs and millions of dollars

worth of advertising playing on the repressed sexuality in all of us. When something natural is taken away from us, the resulting gap can be used as an implement for control. Advertising is the best example of this.

There have been studies of culture comparing levels of sexual taboos to violence statistics. The more stringent the taboos on sexuality, the higher the violence rate; and conversely, the more sexually permissive the culture, the lower the crime. 3

It is my strong belief that pleasure and sexuality do not debilitate the organism, or inhibit the flow of kundalini in any way. Yes, many yogis and gurus have achieved a certain lever of awareness through bypassing the sexual charka, but it can be argued that they lack a certain level of awareness as well. Furthermore, Western culture is different from Eastern as is the psychological make-up of individuals. It is true that second charka energy has more of a tendency to get "tacky" under the wrong circumstances, but I feel that this is also a result of the cultural repression that exists.

I cannot deny that abstinence from sexuality can give one an increase of energy for other things. No intimacy, no one to worry about, no one to take up your time, made demands, confront you on your views…It is also true that intense engagement in sexual activity can given one an increase in energy to use for other things. And personally, I prefer the latter. I find that I am more tolerant, more relaxed, more spiritual, more loving, more energetic, and generally healthier physically when my sexuality is flowing. Again, we are talking about a yin charka, and the idea is to be receptive, to flow like water, to move, to expand. To inhibit this flow, is, I believe contrary to the basic harmony of nature, and a general impediment to the flow of energy through charkas.

In the process of evolution, I believe we are moving from constriction to greater freedom. The movement of energy through the charkas supports this, for the energy gets less and less dense as it rises. Moralistic dogmas tend to inhibit freedom and deny our rights to make our won judgments and decisions. Anyone denied this right is bound to be held back from their own growth. And I don't think *that's* moral at all!

There is more involved that just the second charka in making sexual contact with another person. Even on the most casual of levels, there is a certain amount of communication involved (5^{th} charka), though processes (6^{th} and 7^{th}), energy mobilism (3^{rd}). When we contact another person we contact all seven charkas worth of energy in that person if it is a healthy exchanges. If it is not a healthy exchange, the energy is still there, it is just denied realization. In contacting another human being, an aware person cannot help but learn. Sexuality, as part of the basic motion in the universe, is part of the general evolution of consciousness. It brings us together, mixes us up; we exchange energy, love, ideas, and it disperses us when it is time to move on. Not only that but it continues the species. We couldn't survive without it.

I have probably learned as much from my various sex partners over the years about a variety of subjects as I have learned from any institution, work experience, or spiritual pursuit. Yet even as I write this statement, I wonder if I should be saying this in a published paper, due to the cultural conditioning that still exists around me. Will people make moral judgments about me and discount what I am saying? If sexuality were openly and squarely dealt with, I believe we wouldn't have the problems of population control that we now have, which is another strike against the earth. The emerging sexual consciousness in this country, and the simultaneous close to zero population growth support this, and I believe they are connected.

Sex Magic

Now that we have opened all the channels that keep us blocked in our second charka, what can we do with this energy?

Well, first of all, we don't have to do anything with it. We can just keep it for ourselves and experience it for what it is. I find many people who are so intent on sending their sexual energy up their spine, that they have ceased to be able to really appreciate the experience. They remain outside of their bodies, as if externally controlling the energy, and the intensity of their experience is diminished. Sexual energy can be sent to any of the charkas. It can be grounded, and used to make the body more real, more centered and solid. It can be used in the second charka for triggering movement, emotion and tension release, for sheer pleasure, for making the sense clearer and sharper. It can be used in the third charkas as power and energy. Chakras vibrate, and just by increasing the activity of a charka, you increase the general vibrational level of the body. This can give you more physical energy. But please, on a third charka level, let's avoid the power plays and games that often go along with sexuality (more about that in the next article). To use sexual energy for love is self - explanatory (4^{th} charka). Using sexuality on a fifth charka level is interesting. Many things can be communicated with one's body that cannot be communicated any other way. Sexuality itself can also be improved when the communication between the partners is clear, both in the general relationship and in the communication of sexual needs and preferences. On a sixth charka level, I find that it is much easier to link minds, or read telepathically with people I have been sexual with. Sexual communication also enhances the ability to intuit needs. And on the seventh charka level—at that is some of the best energy this charka can aspire to.

The principles of sex magic and Tantra also work on the basic yin-yang of the universe. The belief is that these masculine and feminine forces manifest themselves as archetypes, some of which can be though of as Gods and Goddesses. The idea behind Tantra (Hindu method of raising energy through sex) and western sex magic is that the partners involved are taking part in the basic dance of the universe, and are manifesting their own inner divinity as Gods and Goddesses when they make love. The act of sex, in this case, is designed to increase the realization of this divinity through mental connection to the Gods during sex, and mutual worship on the part of the parts towards each other as Gods. Each partner sees the other as the respective God or Goddess, and in the Union of these forces, the basic union of the cosmos is continued and experience. "As above, so below." Some forms of sex magic involve stimulation to the point of orgasm, and some stop short just at the point of orgasm. In either case the purpose is to raise energy to use for whatever purpose is intended by the participant. Tantric practices generally try to inhibit orgasm, and it is part of the yogis discipline of self-control as well as an experience to realize deity. Unfortunately, Tantric practices are generally designed for men, and the role of the woman is only to be there for the religious experience of the man; to not be too demanding, too

erotic, but erotic enough. In India as well as other places, there are temples where there are women who are trained to do just that, and it is considered part of their spiritual work. In America we have prostitutes, and our culture does not consider this part of a woman's spiritual work. I personally think that anything we do is part of our spiritual growth if we are awake and aware while we do it. However, I do not believe oppressive sexism is particularly spiritual for any of us, and I would like to see more techniques of sex magic developed for women.

Although sex magic is based on the union of opposite forces it can be just as valid for homosexuals of either sex. It may ever be that women are more able to be Goddesses and consecrate each other as Goddesses due to the common understanding they share of the feminine principle (and likewise respectively for men). I think homosexuality is part of the whole process of releasing cultural taboos around sexuality, and leads us to greater freedom, understand, and general enlightenment for members of either gender.

I would like to insert here another note about sexuality and power. In our present culture, there has been greater permission given to men for sexual gratification than for women. Women are taught to wait, to withhold, to be "good" girls. Aside from the theory that this custom comes from a basic denial of the female principle, it is interesting to note the relationship between men and women concerning power. The men presently have the power, the confidence and the energy to go out and do what they intend, while the women stay home and fret about their acceptability, get lost in their emotions (remember validation?) and generally remain powerless. It has been my experience in working with pre-orgasmic women (women who are unable to achieve climax) that when they learn to ask for their own pleasure, to achieve orgasm and feel good about their sexuality, their whole outlook on power changes, and they develop a new self-confidence, a feeling of power and energy in their daily lifes.4 This is rapidly changing and will soon be out of date, but it does prove a relationship between sexuality and the upper charkas.

Conclusion

We have come a long way in our discussion of qualities associated with the second charka. We have talked about polarities, yin and yang, movement and the basic motion of the universe. We have brought these principles into our bodies and examined how they work on a personal level – as emotions, feelings, desires, sexuality and sensation. We have talked about sensation being a level of data that has not yet become information and the need for validation in order for it to do so (self-validation is also possible). We have talked about emotions and the need for their release and the organism's shut down true to lack of release. And we have culminated (as second charka energy tends to do) in sexuality; talking about sex magic and consecration to the Gods.

We live in a culture that is basically upper charka oriented, and we talked about the negative effects this has on the environment and on its inhabitants. I have stated my personal bias in favor of opening the second charka and supporting sexuality. However, I would like to add that despite the open avocation of sexuality, it *is* only one level of consciousness and one level of energy. To dwell too much on it is to miss out on some of the very exciting things that are yet to come.

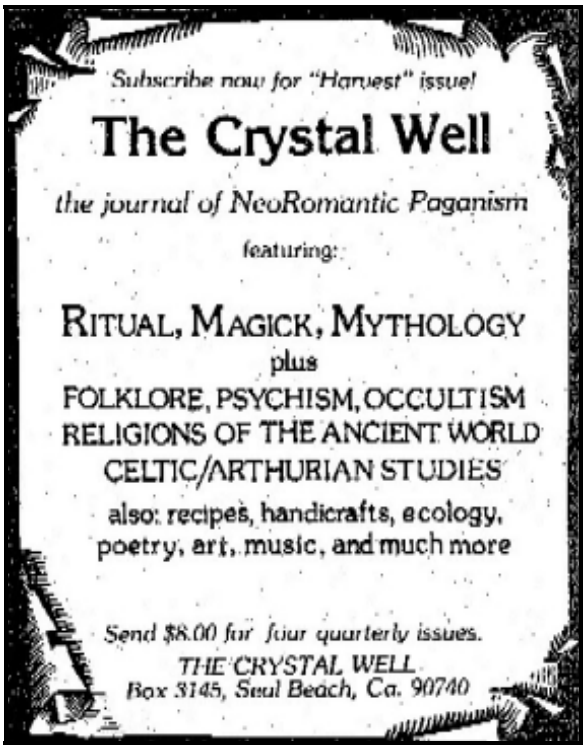
Notes

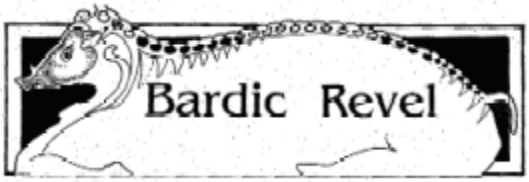
For a discussion of degrees of freedom in physical theory, see *The Reflexive Universe*, by Arthur M. Young, Delacorte Press 1976.

"Body Pleasure and the Origins of Violence," by James W. Prescott, *The Futurist*, 1974.

Webster's New Collegiate.

For more discussion on this see Sex for Women, Carmen Kerr.





Autumn Equinox Meditation

I see the sunlight streaming down in great gold shafts and blocks, solid, as it never is at any other time. The grass is greener than in spring, forest green, rich, not with growth, but with fulfillment. The earth, the air itself, is thick with richness and harvest, and approaching cold.

Praise be the gods that never died, for they are True Gods, and non man-created only, though for long and long we thought them extinct. Still, times like this, they sing to us, and we know it is not only our own voices that we hear, not only the sunlight, not only the grass. The dulcimer lays across my knees. I can no longer play it. I had to stop, to look at the wood, the light in it, the curving sides, the great carved head, the strings and frets. Autumn had got into it, and I could longer use it as a tool. It had become Magick itself. Each season has such times, when the singing comes through, and all is as the Mother dreamed it, not as it is on Earth.

Coffee and bread and wood smoke on the air, and I am not longer on the Mountain, but among the houses of men, and my time approaches, the wild sweetness of it. It feels so strange to be in Faerie, and on the common streets. We thought the Magick died, and belonged to an older world, but it is here! Here! I was like the young Jew, who feared that if he moved to another land, his God would not hear him. I ask forgiveness. Magick is not defeated by

asphalt, and the myths of the new Age are now, for now there is more than fear, more than hope. And I wear a body in this time, and I am glad.

Autumn has got into me, too, and I am Magick itself, the full fruit of the earth, and such fruits as not a score of centuries has seen. They thought it dead, and, after a while, so did we; and now behold, the light has become so solid as to make a body, and given life to me, and to these others, and to a new time of myth. To believe it cannot happen again is only to fail, and to build up walls between ourselves, and the unseen which are being torn down from the other side. I could not have come down from the Mountain otherwise.

And now I know those others' fears of us were in their own way correct. For if I am Magick, I make all around me Magick too, and the foot I have in the other world treads the common ground. Praise to the Gods of Harvest, praise the kitchen garden, grey with dew in the cool mornings, mellow in the long afternoon sun, praise the warm fruit in the hand, for the seed that was dead always reaches its impossible fruition, and no cycle lasts forever.

Joan Carruth, D.A.L., O.D.C.
Co-Adr. Mother Grove

Prayer for Foghamhar

The Lady's tears
Glisten on the webs of spiders
Glutted with the blood of summer

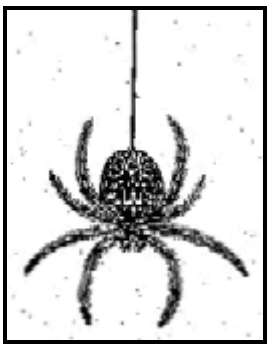
The sky cools.
Its fire has fallen
Onto the leaves of Autumn

Day retreats,
Night returns on wings of wind,
Shaking the stars.

The eternal Hunter,
Pinned on his back,
Struggles to rise
To herald the time of death.

Let us drink then
Of the waters of life.
Let the fire of spirit
Flow in our soul
From here back to summer

Kyle Griffith 9/21/79



Stonehenge

I have seen the cold stone faces
of holy men in sacred places
praying with unspoken phrases
to exorcise me of my sin

I have seen my temples torn
by viciousness of 'sanctity' born
and I stand silent there, and mourn
the Silence of the gods within.

I have seen the witches die
in flames that lit the winter sky
while laughing crowds of men stood by
and cheered their victory.

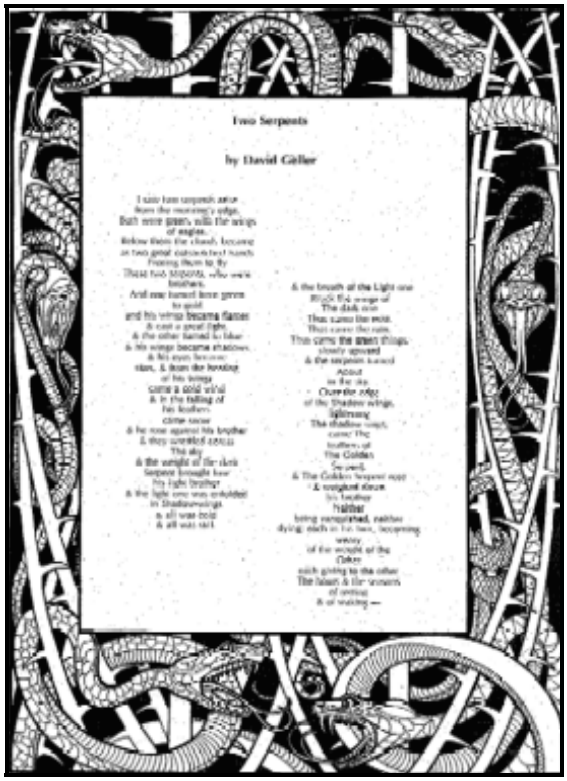
And I have seen the druids come
to worship in the newborn Sun
the cycle has again been run –
Can *now* the Truth be free?

19 February 1979
Arlynde d'Laughlan

Two Serpents

by David Geller

I saw two serpents arise
from the morning's edge
Both were green, with the wings
of eagles
Below them the clouds became
as two great outstretched hands
Freeing them to fly
These two serpent, who were brothers
And one turned from green to gold
and his wings became flames
& cast a great light
& the other turned to blue
& his wings became shadows
& his eyes became
stars, & from the beating
of his wings
came a cold wind
& in the falling of
his feathers
came snow
& he rose against his brother
& they wrestled across
The sky
& the weight of the dark
Serpent brought low
his light brother
& the light one was enfolded
in Shadow-wings
& all was cold
& all was still.

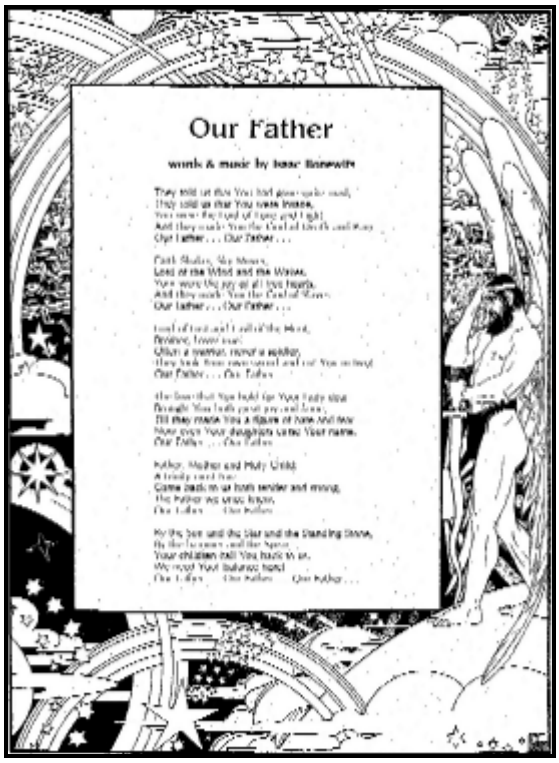
& the breath of the Light one
struck the wings of
The dark one
Thus came the mist.
Thus came the rain.
Thus came the green things,
Slowly upward
& the serpents turned
About
in the sky.
Over the edge
of the shadow wings,
lightening
The shadow sings,
came The
feathers of
The Golden
Serpent
& The Gold Serpent rose
& weighed down
his brother
Neither
being vanquished, neither
dying; each in his turn, becoming
weary
of the weight of the
Other
each giving to the other
The hours & the seasons
of resting
& of waking –

To Lesley

I have met the witches, and
They are burning.
They move with a cat's velvet grace,
void silhouettes with diamond eyes
and brilliant fingertips,
and burning, burning
with all the memories
of all the human conflagrations.
Burning, milky
luminous around the old ones,
opal fire around the young ones,
the weak ones burn in wanting,
the strong ones like the center of the sun;
the hurt ones burn in self-pity,
the angry burn in bitterness.
Behind their shoulders, within the flame
I can see the other lives, chaned back
screaming pain,
screaming ecstasy.
They do not forget.
Sometimes behind a man's shoulder I
will see a woman's white throat;
sometimes behind a woman the
blistered body of a man: but
the soul-feeling is the same.
These are
The souls that dared
that turned their faces from the
well-lit world of men
and walked straight into fear,
though not always without trembling.
The ones who remember with hatred can
lead you to that sad, dark land
and leave you stranded.
The ones in whom even hatred has burned away
can lead you out
with one, sure hand
and the best ones burn in love,
having burned through nervous tissue and personality
to make of flesh a viaduct
for Himalayan waters,
coll and burning.
You cannot face such eye:
Within them is the Name Abraxas,
eternal death and life.
The hand holding the ritual cup
is white with flame.
And should you drink, you yourself
will burn,
burning n the furnaces of Shiva,
til every tear is shed, every fear passed through,
released in a different morning,
on an unknown earth,
with diamond eyes
burnt away with the seeing
of other worlds.

And I took the cup.
And, Oh! my backbone is being pressed against
something dry and wooden;
and Oh! my body is burning!
And every move is met
with searing chains!
And there is only this time left
to tell you want I can see
through eyes not yet consumed.

They tell me
the Crafstman is fashioning new ones for me,
and that they are jewels.

Joahn Carruth
written August 1970



Our Father

Words & music by Isaac Bonewits

They told us that You had gone quite mad;
They told us that You were insane.
you were the Lord of Love and Light
And they made you the God of Death and Pain.
Our Father…Our Father…

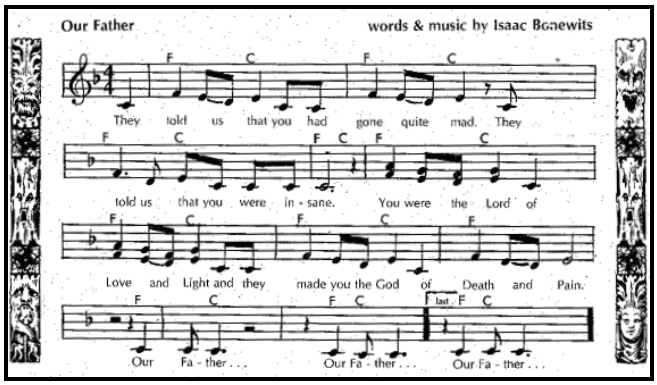
Earth Shaker, Sky Mover,
Lord of the Wind and the Waves.
You were the joy of all free hearts,
And they made You the God of Slaves.
Our Father…Our Father…

Lord of Lust and God of Hunt
Brother, Lover true.
Often a warrior, never a soldier,
They took Your own sword and cut You in Two!
Our Father…Our Father

The love that You hold for your Lady dear
Brought You both great joy and fame,
Till they made you a figure of hate and fear---
Now even Your daughters curse your name.
Our Father… Our Father…

Father, Mother and Holy Child,
A trinity most true—
Come back to us both tender and strong,
The Father we once knew.
Our Father…Our Father…

By the sun and the Star and the Standing Stone,
By the hammer and the Spear –
Your children call You back to us.
We need Your balance here!
Our Father…Our Father…Our Father…



Readers are invited to use the Feedback department to comment on previous issues, including previous Feedback letters, or on other maters likely to be of interest to other readers. We encourage you to be as controversial as you wish, but please no profanity, obscenity, gossip or personal attacks – PJ is read by folks outside our community as well as inside. We reserve the right to edit such items out and to shorten ramblings. We don't have the room to publish every letter we receive, but we do try to print as many as we can, regardless of whether or not we agree with their contents.

Letters meant for Feedback should be typed or clearly printed, and should specify what name (legal or other) and what address (if any) are to be published with them. If you write more than 750 words on any given topic, we may ask you to do us article instead! Write "For Publication" across the top or side, and send your letters to: Pentalpha Journal, Feedback Dept., Box 9398, Berkeley, CA 94709

Big One Coming

I was amazed to discover the Church of the Latter Surf is Neopagan. Your informative description of Neopagan religions in the Summer Solstice 1979 issue sounded strangely like the basics of Surfing; especially the aversion to monolithic religions. Surfers have almost unanimously rejected organized religion over the years, and even today a few consider LDS too orthodox.

LDS believes that the Seismic Forces are in balance with the Cosmic Forces. The Truly Touched Surfers are in tune with the Reality Waves passing between Seismos and Cosmos. They know that none of this will matter when the Big One comes, thus the characteristic aura of joy or peace that they have about themselves.

The Surf is where three powerful forces come together – Air, Land and Sea. This is a sacred place to the Surfer, much life the Druid's Groves. There the Surfer can become one with the Seismos and get "touched to the tits." (What we call "Triple T-ed").

Most important is the coming Big One. This is not the first Big One, nor is it likely to be the last, but it's undoubtedly the only Big One we will ever see. The last Big One came about 3,000 BCE to South America's West Coast. Archeological evidence shows us that ancient Surfers were in touch with the Seismos and prepared for the coming Big One, much as the Church of the Latter Day Surf is doing today.

Deep down you know it's coming soon.

Seismically yours,
Captain Cook, President
Church of the Latter Day Surf
P.O. Box 131
Bend, Oregon 97701

Heart of Mother Earth

I just returned from the Gathering of the Tribes in Georgia. A messenger came to us asking the help of all those peoples on the spiritual path towards the Mother, in defending the Place of Her Heart Chakra, which is at Black Mesa. The federal government has declared the Mesa and surrounding lands as a "National Sacrifice area," and declared their intention to "utilize the resources" there without regard for ecological ramifications. Needless to say, the Elders' protests have gone un-listened-to, since the BIA has decided that a rival council of "progressive" Uncle-Tom-toms represent the "true will" of the Hopi Nation. Meaning they do what the BIA tells them to.

The enclosed material tells most of the story. The Elders also those who can't join them to pray and make magick at home. And also, although the "deadline" is past, you can write to Pres. Carter, % Don Hewitt, producer of 60 Minutes, and demand an accountability for the government's policies. The address is: President Carter, c/o Down Hewitt, 60 Minutes, 624 W. 57 St., New York, NY 10019. Mr. Hewitt has said that if enough people write he will do a show on Black Mesa "from the Elders point of view."

Please spread the word as fast and as far as we can. Black Mesa is the Heart Chakra of the Western World, and if we let them kill it, we'd better get used to living on land that looks a lot like the moon.

Thanks & Blessed Be
Lady Dana
P.O. Box 7242
Boise, Idaho, 83707

This letter came right after our Summer Solstice issue, and the enclosed information is out of date. If you would like to know more, the address given for the Co-ordinating Center and Information is: Heart of Our Mother Earth Protection Alliance, 4 S. San Francisco St. Flagstaff, AZ 86001.

Storms & Celebrations

By third class mail I've sent you all the back issues of my fanzine *Time Machine*. The first three issues include some reports about current activities at Miskatonic University, including a brief account of the student riots of 1969. They began, you may recall, when a Xerox machine was put in the Rare Book Room.

Also in *Time Machine* are a couple of times that I copied from an issue of *Pentalpha Journal* that Pat loaned me. I should like also, in a future issue, to reprint the ritual for recycling beer cans. In company with Brian B., one of Judy H.'s housemates, I have over the course of the years emptied a good many cans and bottles of beer, and even a couple of kegs. I will send you some publications of the Beaker People Libation Front that go into the matter in further detail.

Even if the 1999 eclipse is not total at Stonehenge, the Witches of England and their foreign guests can simply reschedule the event at Tintagel. The eclipse will be total there, and there are many mythic associations with Tintagel. Scarcely one stands upon another now, but the site is said to be most impressive. You will find details about it in the de Camps *Ancient Ruins and Archaeology*, which was paperbacked as *Citadels of Mystery*.

Before the 1999 eclipse, however, there will be another English observation that might be worth commemoration by devotees of the Craft. In July 1988 will be the 400th anniversary of the defeat of the Spanish Armada. According to the late Dr. Gardner, the English Witches claim credit for the storm that scattered the ships of the Armada after Drake's fleet had knocked chunks out of them. Considering what the fate of all the English would have been, Pagan and Protestant alike, had the Spanish landed, the Witches' efforts deserve commemoration.

Arrangements for both celebrations probably should get under way in the not too distant future. Tintagel may be placed under the same limitations that now obtain at Stonehenge.

Stay well,
Roger Herwell.

Medieval Women Writers

Just finished the March Pentalpha (believe it or not, I'm much more nearly caught up on your publication than on most others to which I subscribe). I was about to make out a renewal check to you, and then I saw it goes somewhere else. I think I'll renew for 3 years…

I greatly enjoyed the beginning of your article on Druidism – Past, Present & Future. But I can't allow one statement to go by unchallenged: "Throughout these centuries, the scholarship of learned men (women weren't allowed to write)…" The centuries in question seemed to be about the 7th to 16th c.e., and women were "allowed" to write. Just off the top of my head, I can think of 3 women writers: Teresa of Avila, 1515-1582; Gertrude the Great, 1256-1311; and Roswitha or Hrotswitha, 10th century c.e. No doubt there were many others. Far from being forbidden to write, some of their works were approved by the Roman Church, and Teresa was actually given the title of Doctor of the Church. No doubt, most learned women of the day were nuns, and hardly likely to be better inclined toward Druids and other Pagans than were their male counterparts, nor would they have had access to any unbiased materials on the subject had they been fair-minded

toward other religions. Your phrasing however, implies that the male hierarchy actively and legally or perhaps canonically *forbade* women to write, which could not have been the case. And I just remembered at least two *secular* authoresses: Margaret of Navarre, 1492-1549, and Marie de France, late 12th century.

A few stray thoughts on the *Mishmash*, 2:4 People are more important than property. Granted! But a certain amount of property is necessary to sustain life, even under the provisions of 2:6. In their best intent, the property laws of Western Civilization are designed to guarantee that individuals may possess and enjoy what property they need for survival and a reasonable degree of luxury, and what they or their parents have worked for. Thus, property laws are meant to protect people; they are an extension of the principle that people are more important. Unfortunately, the ethos has gotten out of hand and the underlying reason has largely been lost in the shuffle, but the basic notion of personal property rights is not thereby invalidated, any more than the basic principle of farming is invalidated by certain mammoth companies that push out small farmers. And yes, indeed, Dru Chwerthing – a good Christian convent is a *communistic* community, for instance. Also, there's a difference between the free principle of Capitalism, with its emphasis on individual effort, and Capitalism run amok.

Sorry, I'd meant to keep that short and humorous. Well, re 2:6 and the possibility of persecution of Neopagans, I hope you can believe that if that ever comes, here's at least one monotheistic Christian who will be on *your* side against the persecutors.

I enjoyed the little ad for the "Christians 900, Pagans 1" stickers re *The Wicker Man*. Speaking of which, did that film *Dark Secret of Harvest Home* get your community as angry as it did our household?

Sincerely P. A. Carr

Harvest Holidays.

Thought I would send a comment on your last issue. If Lammas is called Harvest Home, I suspect it is a modern application. I have always seen Harvest Home applied to the end of the harvest, not the beginning. Since the pilgrims got the idea for Thanksgiving from European custom, I have seen Harvest Home applied to that time.

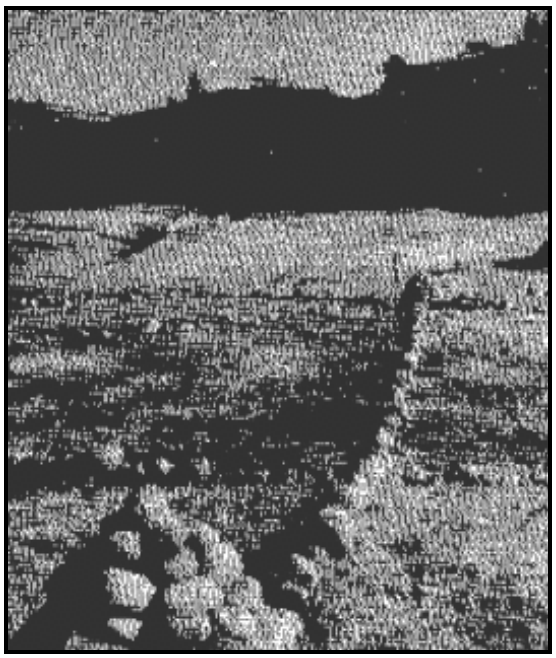
Lammas is loafmass, a time to consecrate bread made from the early harvest. Lughnasadh is the funeral games of Lugh, which give him new energy for the following year.

I suspect both are behind the American custom of holding outdoor fairs at this time. I understand some rural Britons hold picnics in a common pasture on this day.

We have a new Stonehenge here, which was just completed. It is called Stone cairns, and resembles Medicine Wheel in Wyoming. It is between Hood River and the Dalles, Oregon. For information, send a stamp to Portland Center for Visual Arts, 117 NW 5th, Portland, Oregon, 97209.

Elwell Norris

See Cyprian's article in this issue for another theory of the origin of "Lammas." Here's a picture Elwell sent along, showing Stone cairns.



This section is a listing of groups that have open services, study groups that have openings, and people to contact if you would like to get involved. If you would like your groups to be listed, send us your name, address and/or phone number, and a brief description of your group. Listings are free for subscribers, $2 for non-subscribers.

Always remember to enclose return postage when writing, and if you are in a hurry for a reply, telephone instead.

Abbreviations: RDNA is the Reformed Druids of North America, NRDNA is the New RDNA, ODNA is the Orthodox DNA, GSOS is the Golden Section Order Society, BCUB is the British Circle of the Universal Bond, Adr. is Archdruid/ess, Co-Adrs. is Co-Archdruids, MG is the Mother Grove (NRDNA).

We can't vouch for all of these groups, and we suggest that you approach new group open-mindedly but carefully, following your own intuitions about whether it's the right place for you. Circle Guide to Wiccan and Pagan Resources*, by Selena Fox, has some excellent suggestion on how to decide if a group is for you, and is available from Circle, Box 9103, Madison, WI 53715 for $5.50. It is an excellent resource guide, and we recommend it for further ideas about what's available in the Neopagan community worldwide.*

California

California Society for Psychic Study, oldest such group in CA, meets on fourth Monday evening of every month. For more info, write to: CSPS, Box 844, Berkeley, CA 94701.

Children of the Raven, an eclectic Witchcraft coven in San Francisco, meets at new and full moons and Highdays. For more information, call Rosemary: (415) 661-0794.

Clanna Brocheta Grove, ODNA, Adr. Robert Larson, c/o Grundy, 820 Circle Court, South San Francisco, CA 94080. Meets biweekly & Highdays; services in Irish Gaelic. Membership restricted to Clann, an Irish cultural society. Irish library with 100+ books & photos.

Compost Coven, invites people in the san Francisco Bay Area to participate in a series of monthly workshops on "Kitchen-Magick & Spellmaking" – mojo sewing-bees, candle-making & anointing, herbal magick, hexes (talismans), edible spells, images, etc. Call Valerie (415) 752-9394 for details.

Hazel Nut Grove, NRDNA, Adr. Stephen McCaully, 3215 Brookdale Avenue, Oakland, CA 94080. Meets biweekly on Saturday afternoons, with Mother Grove for Highdays; Irish Druidism. Celtic library with 600 + books & microfilms.

Herondia Lodge, meets on full moons, and on Sabbats. Study group meets every Wednesday evening and covers a wide range of occult topics. Those interested please call Danann at (415) 961-1567, in Sunnyvale, CA.

Her-Ra-Ha Lodge, O.T.O., Box 3111, Newport Beach, CA 92663. American branch (see Thelema Grand Lodge for description of O.T.O.)

Kvasir Lundr, Pentalpha, *Godi* Harald Moe, 5543 ½ Claremont Ave., Oakland, CA 94618, 415-654-4521. Meets occasionally on weekend nearest full and new moon. Norse Paganism with accent on Mead (Kvasir) in ritual.

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

Madrakara Grove, GSOS, Danaan Parry & Lila Forest, P.O. Box 82, Occidental, CA 95465, (707) 865-1498. Celebrates the Highdays; holds workshops and seminars.

Mother Grove, NRDNA, Co-Adrs. Joan Carruth, 8259 Terrace, El Cerrito, CA 94530, phone (415) 525-0498; and Isaac Bonewits, Box 9398, Berkeley, CA 94709. Phone: 415-547-6697. Meets bi-weekly & Highdays; Eclectic Druidism.

Order of Dian Cecht, NRDNA, Matriarch Joan Carruth (see MG listing above). A Neopagan healing order dedicated to discovering; learning and sharing both magical and mundane methods of healing. Meets once a month, usually on the Sunday evening closest to the first quarter moon.

Order of Oberon, NRDNA, Matriarch Linda von Braskat, 557 Mira Vista, Oakland, CA 94610. Phone (415) 465-6849. A Neopagan bardic order, dedicated to developing musical and poetic skills of the community. Biweekly rehearsals before MG meetings, biweekly Saturday night Bardic Revels.

Our Lady of Enchantment, an eclectic coven located in Danville. Meets on Full Moons and Great Days. Offers a complete course in Wicca, Magic and Spiritual Awareness. Great Day rituals are open to sincere seekers. For more information call Sabrina at (415) 820-1891 or write to *Our Lady of Enchantment*, 1087 Lehigh Valley Cir., Danville, CA 94526.

Southern Shores Grove, RDNA, Adr. Steve Savitzky, 343 Leigh Avenue, San Jose, CA 95128. Phone: 408-294-6492, 6-11 pm *only*. Meets for Highdays only.

Thelema Grand Lodge, O.T.O., Box 2303, Berkeley, CA 94702. The American (Caliphate) branch of Aleister Crowley's Ordo Templi Orientis, a magical lodge accepting the Law of Thelema. Published the quarterly *O.T.O. Newsletter* at $3.00 per year.

Tuatha Grove, NRDNA, Adr. Pat O'Neil, 1808 Third Avenue, No. 12, San Diego, CA 92101. Meets biweekly on Sunday & Highdays. Norse Druidism & ocean rites.

Illinois

Parthenon West, Box 613, Richton Park, IL 60471. Phone: (312) 748-8976. A beginning temple focusing on Homeric Greek Paganism. Anxious to contact other Hellenic Pagans.

Maryland

KAM, The Keepers of the Ancient Mysteries, Witchcraft covens of many traditions working together. write: KA, P.O. Box 34464, Bethesda MD 20034.

Missouri

Arch Grove, NRDNA, Adr. Carolyn Clark, 10611 Jesskamp Drive, St. Louis, MO 63116. Phone (314) 867-8392. Meets for full moons & Highdays; Wiccan & Hasidic Druidism.

New York

Lashtal Lodge, O.T.O., Box 357, Bowling Green Stn., New York, NY, 10004. American branch.

Ra-Hoor-Huit Lodge, O.T.O., Box 6018, Teall Avenue Stn., Syracuse, NY 13217. American branch.

Ohio

The Order of the Middle Earth, an affiliate group of Circle, has begun a Magickal Pagan study group in the Cleveland area. Instruction in Wicca, Ceremonial Magick, and Meditation will be given by Oberon, an ordained Priest of Circle Wicca. For more info, contact: The Order of Middle Earth, Box 33367, North Royalton, OH 44133.

Oregon

The Church of the Latter Day Surf, dedicated to preparing for the coming Big One and helping Surfers attain attunement with the Seismic Forces. Bitching Dogma is a buck a sack; cash. Box 131, Bend, OR 97701. Publishes "Tsunami!" Captain Cook, editor.

Oaken Moon Pagan Association, 242 Brentborough on Broadmeade, Box 242, Sheridan, OR 97378. Phone: (503) 843-2866. Published *The Elvenstone*, $4/year. NocAonghais, editor.

Washington

Evergreen Grove, NRDNA, Adr. Cyndie Schuler, Box 1272, Olympia, WA 98501. Meets for Highdays and New & full moons; Zen/Hilaric Druidism.

Canada

Gnostic Catholic Church, a non-profit religious society of practicing Thelemic magickians interested in ceremonial and ritual magick, alchemy, and Paganism. If you are an isolated Pagan/Wicca/Magician in Western Canada or traveling through, contact us at P.O. Box 4625, South Edmonton, Alberta, Canada, T6E 5G5. Anyone doing research into Slavic Paganism is asked to contact Eugene W. Plwaluk at this same address.

England

The Druid Order, An Druidh Uileach Braithrearchas, BCUB, 161 Aukland Road, London, SE 19, England. Ceremonies, classes & lectures.
Golden Section Order Society; the Bardic Chair of Caer Llyndain, f2/239 Silhurst Road, London SE25 6XP, England. Branches near Glastonbury, Newport, The Wrekin, Edinburgh & Occidental CA. Publishes a quarterly *G.S.O. Newsletter*, as well as numerous charts, posters & booklets.

France

Confraternite Philosophique des Druids, Grand Druid E. Coarer Calodan, 24 Rue Copernic, 44000 Nantes, Breizh, France. Breton Druidism, publishes *Neved* magazine.
K.A.D., Cahier de Philosophie Druidique, Le Reilly 44360, Saint Ehenne de Montluc, Brittany, France. Breton Druid magazine.

Referral Services

The following three organizations maintain referral services for people interested in contacting Witches and other Pagans. Write for more information (send self-addressed stamped envelope).
Circle, Box 9013, Madison, WI 53715/
Covenant of the Goddess, Box 1226, Berkeley, CA 94704
Gnostica Wiccan Referral Service, Gnostica, Box 3383, St. Paul, MN 55165.

Newsflash!

The Women's Coven Newsletter has changed its name and gone public! The first issue of *Home Brew: A Journal of Women's Witchcraft* is hot off the presses with 46 illustrated pages of fascinating materials bound to be of interest to all female Witches (and friends). The cost is $6.00 for three issues (published every three months) or $2.50 each. Send your orders or subscriptions to: *Home Brew*, c/o Deborah Bender, P.O. Box 6, Berkeley, CA 94704.

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A new convention is born! By popular demand the people in Grimoire Games and the Multiversal Trading co. have formed an organization to bring to you the kind of conventions we all want, but very seldom get. The first "GRIMCON" will be held over the last weekend of October the 26th, 27th and 28th, starting at 5 p.m. Friday evening.

The motto of these conventions is simple: *SOME ARE BIGGER, BUT NONE ARE BETTER!* Take a look at our lineup and you'll see what we mean.

Tournaments in Runequest, Cosmic Encounters, Barsoom (John Carter of Mars), Elimination Dungeons (DMd by prominent local DMs), Fantasy/Ancients Miniatures, and several others.

Seminars by people such as Dave Hargrave (The "Arduin" Author"), Stephen Abbot (Head of a *real* Druid's Grove), William Voorhees – doctor of internal medicine, and many others.

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Phase Four
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The Thing
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and all four hours of Flash Gordon Conquers the Universe

There will be a "Come as Your Character" costume contest, medieval fighting demonstrations, Micro Computers, a huge 2200 square foot open gaming area (plenty of room for all!) and so much more there just isn't room to list everything!

The location is super; it's the Oakland (Edgewater) Hyatt House, only one mile from both the Oakland Airport and the Colesium BART Station. There will be *FREE!* pick up by shuttle van from both locations by the Hotel! Simply call 562-6100 and they will pick you up. See you there!

Room Rates: $36 a night for a single room. $46 a night for two, three, or four.

(These are special GRIMCON rates) ($6 additional charge for rollaway)

Con Rates:

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Three Days	$11.00	$12.50
Two Days	$10.00	$10.00
One Day	$8.00	$8.00

SEND TO:
GRIMCON, 1749 Sonoma Ave., Berkeley, CA 94707

For groups/clubs of 6 or more, and for *Active* Military Personnel:

	Pre-registration
Three Days	$10.00
Two Days	$9.00

And for Active Military Personnel at the door (Sorry, no group rates at the door).

Three Days	$11.00
Two Days	$9.00
One Day	$7.00

Military personnel will be required to show their active duty card when they pick up their badges on the day of the Con.

Pentalpha Publications

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	Reprint of Volume 2 of **Pentalpha Journal & Druid Chronicler**, $7.
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	Leaflets: "Psychics and Psychic Readings," by Isaac Bonewits.
	Leaflets: "Which witch is Which?" by Isaac Bonewits.

* These items are all double-sided photocopy editions until further notice.

** For orders of 500+ copies, we can print in your preferred list of local groups.

All leaflets are 25 cents each, 10 for $1.00, 100 for $7.00. Please add $1 for book orders (and leaflet orders of 500 or over) outside the U.S. and Canada. Make all check and money orders payable to **Pentalpha**, and send to **Pentalpha Publications, Box 9398, Berkeley, CA 94709**. Allow six weeks for delivery.

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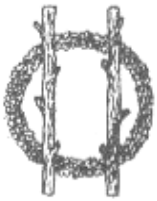
SECTION ONE

PENTALPHA JOURNAL



The Druid Chroniclers
& Pentalpha Journals

Volume Three, Pt. 2
1979 & 1980

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Pentalpha Journal

An interdisciplinary
Journal for the
Aquarian Age
Summer 1980
Volume 3 Number 2

Editorial

Hello! and welcome to the 1980 issue of Pentalpha Journal. It's been a long haul; we know there have been long delays; but at least now we are here and in your hands.

For those of you who are new to Pentalpha, you are holding in your hands a collection of essays, poems, stories, news, and rituals dealing with the subject of magic, the occult, higher consciousness, and spirituality. In this issue we don't have some of the usual Pentalpha departments, and have concentrated instead on articles.

At the time of the writing of this editorial, it looks as though Pentalpha will take another long vacation. It has been a long swim upstream to give birth to this issue, and like the salmon who spawn at the top of the river, the effort takes so much energy, the salmon die. We have been unable to find the money, resources, or the staff to continue publishing. Although I hate to say this is the LAST Pentalpha, I, alone, cannot promise another issue, and there is none on our staff who is willing to do the work to head up another issue. Do any of you out there want to adopt a growing Pagan magazine?

We are truthfully up in the air about what to do. We need the response of the readers. Would you like to see Pentalpha continue? Would you be willing to donate time, supplies, moneys? Is there anyone who would like to head up production of the next issue? Do you feel Pentalpha is worthwhile?

We are on the verge of a new age, and it has been my hopes that Pentalpha could ride the crest of the wave of consciousness that is awakening within us all. If you would like to see this publication continue, we need to hear it from you. If not, the influx and sharing of pew knowledge will take other forms, such as teaching and healing and sharing songs and dances. Those of you on Pentalpha mailing lists-will receive announcements of these events, as well as any further publication that we may do such as pamphlets or single' articles, or songbooks.

I wish I could be more certain or more optimistic, but instead I choose to be honest. All we can do is leave it up to the Goddess, and hope that a way will open up for the path to be followed.

Until we meet again,
Thank you and Blessed Be,
Anodea Judith, for the Pentalpha Staff.

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About Pentalpha

Pentalpha (The Association for the Advancement of Aquarian Age Awareness) is designed to be an interdisciplinary information nexus of an occult, metaphysical, or spiritual nature. Our hopes are to help educate and unite envoys of the coming Aquarian Age--an age that we feel will be strongly spiritual.

The Advancement of "higher consciousness" is a broad spectrum indeed, and Pentalpha chooses to focus especially on the occult--to reveal and revive those hidden teachings of the metaphysical world. This includes such things as Astrology, Witchcraft, Ceremonial Magick, Voudoun, Kundalini Yoga, Environmental Action, Poly-theology, Ritual Design, Parapsychology, and Psychism. Many of these teachings are quite esoteric, which possesses a problem in pleasing both the beginning and the advanced magician. We hope to have a range of articles that spans this spectrum. From my own studies in metaphysics, I have found much of the information veiled in mystery and esoteric language--which only forced me into further study. This is a design in the teachings.

We hope to edit our articles to read as plainly and simply as possible, while still maintaining some of the esoteric flavor in which these teachings flourish.

To the beginner, we say "Welcome! And may you long continue!" and to the advanced, we say, "Remember how great the learning in the Beginner's Mind!"

We hope you enjoy this issue.

Staff writers: Sally Eaton, Joan Carruth, Isaac Bonewits, Anodea Judith
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Black & White Magic: a Non-Racist Approach

Marion Zimmer Bradley

Almost everyone claims to know what is meant by "black magic: and most people have some fairly clear mental picture of what constitutes "white magic." Nine out of ten people, if you pin them down, will say something like "Black magic is it the purpose of doing evil, and white magic is for the purpose of doing good. Right?"

Warning. That answer is terribly simplistic; furthermore, it implies that the person doing the answering knows exactly what good and evil are, or that there is a very clear demarcation line between them.

Some fairly sophisticated people have recently come up with an even more dangerous definition of "black magic." Black magic, so they say, is the primitive magic such as voodoo, derived from Africa and Haiti; the magic of black people.

So, first, let us stipulate, for the purpose of this discussion, that black or white magic, as definitions, apply to the color of the magician's heart; not to the color of skin, robes, or the candles burning on the altars favored by the particular magician. I still remember getting into quite a hassle, some time ago, when participating in a harmless magical ritual, "white magic" by any standards, when my partner, an experienced occultist, but new to ceremonial magic, became very upset by the fact that the officiating priestess (not me) wore a black robe and burned black candles. As it happened, the school of magic to which she belonged stipulated black candles and robes because the color black, absorbing all light, was conducive to retaining body magnetism and power within the magic circle. My inexperienced partner, however, became very disturbed and almost walked out on the ritual, feeling that the black robes and candles meant black magic and a devotion to evil, to darkness.

And here is a deeper ambiguity which should be settled. People who have recently been re-thinking the semantics of our heedlessly racist culture have been disturbed by the long-standing assignment of evil in magic to the "black magic" side of the matter. What, they demand--reasonably, I must agree--is so bad about blackness, that the very idea of "black" should be evil? And this thinking does pervade our culture. A wicked man is "black-hearted," wicked deeds are "dark deeds" and the "Black Man" was a common euphemism for the Evil One otherwise known as Old Scratch, Old Horny, or, the Devil. Conversely, I've been forced to ask myself what is so good about whiteness, that "good magic" should be called "white"? Considering that one of the most paranoid and evil societies ever to infest the face of the Earth, Nazi Germany, was dedicated to the pure white of the supposed Master Race, never to be contaminated by the darker races, one could make out a case for re-defining evil in terms of whiteness; everything from apartheid in South Africa to lynchings in Alabama, has been done in the name of the 'White race," enough to make the thoughtful magician hesitate before proclaiming any magic as "white."

About all one can say for this arbitrary designation of black and white is that it goes far further back than the petty group of ethnic snobberies which has led to current racial troubles. As far as I can tell, the Egyptians (who were certainly NOT a white race in our sense, being neither Aryan nor Nordic) were the first to divide magic into white and black and they probably got it from Atlantis. Furthermore, when they started calling some magic black, and some other magic white, all the people involved in the practice of either were all the same color. The terms "black" and "white," then referred not to people, but to the great division between Good and Evil, which were associated, then, with Light and Darkness.

Why, then, should light have been the symbol for all that was good, for people whose skins were probably dark? Maybe we were a little too fast in declaring that the association of "black" with "evil" had anything to do with racism.

So where did it start?

Probably somewhere about the time of the dawn of sapience in the species Homo Neandertholensis. What is the source of light, warmth, heat, life, and strength for everything that grows? Obviously, the Sun. What is cold, evil, terrifying, a threat? Night, of course; darkness; the withdrawal of that nourishing light. Certainly the first religion known to humanity was the pure awareness of the great light. Jane Goodall, working with higher primates, has demonstrated that even the chimpanzees demonstrate something which can only be called reverence and worship for the Sun.

The greatest event in the history of humankind can only be the discovery of how to control Fire. One of the greatest figures

in ancient mythology is Prometheus, who stole Fire from Heaven, and brought it down to Earth for us to use; it had previously been limited to the use of the Divine Ones on Olympus.

Recent theories have conjectured that this might even refer to a visit from space faring peoples, who taught the primitive inhabitants of this planet how to use fire, being worshipped thereafter as Gods. Personally, while a theory of that kind looked fine in the movie "2001 A Space Odyssey," I'd rather leave Von Moniker and company to the science fiction lovers among us--who can give them the ridicule they probably deserve. Regardless of how fire was discovered, none of us today will really know the truth about it. So despite objective facts, I'd prefer to concentrate on what this great event must have meant to primitive humanity.

The discovery of fire meant that the setting of the Sun no longer need condemn the watchers to a terrible closing-in of darkness, it ended the need for a long stretch of time when the world must be abandoned to the great predators who prowled in the inky darkness, with eyes much better than ours.

There is little doubt that the first religious rituals arose from the need to preserve the tribal fires from going out; early in human history, a fire kindled accidentally by lightning would be guarded "religiously" and later, when the art of making fire was discovered, this awesome secret would be entrusted only to the wisest and most responsible of the tribal elders.

All things, therefore, in their whole existence would have contributed to this great dichotomy; Light, Fire, the Sun, as the greatest of blessings and good things; and cold, darkness, night, as the first among all evils, sheltering most of the other evils inimical to the survival of the tribe.

This goes so deep into the human psyche that virtually all the great religions have equated their spiritual metaphysics with the search for Light. The Egyptians called their most powerful God, Amon-Ra, after the Sun, and referred to the happiness of the blessed dead as "Coming forth into Light." Even in the twentieth century, Christian hymns refer to Christ as the Light of the World--and other mythologies hail Buddha as the Light of the East

This symbolism has been preserved all through human history, through all religions and all mythologies. To the nit pickers who quibble that religions and mythologies are not history, I venture to remind you that until a very recent date, legends and mythologies were all that we had of human history; and it is through these religions and mythologies that we get our deepest insights into human psychology. In virtually all religions, the Gods are those whom James Frazer, in The Golden Bough (a monumental work of comparative religion) tries to explain away as "Solar Myths." I think he got it the wrong way around. To say that the Gods were Solar Myths is to insist on a literalness worse than that of the clerical-collared jackass who solemnly assured the Church that the God of the Old Testament had created the Earth in 4,004 B.C. at 8: 30 on a Tuesday morning in October.

Rather, in the various but universal mythologies of the Gods of Light, the great human psychological drama was being retold; the drama of the daily and yearly return of the focus of human existence, the Sun; Apollo, Bel-Marduk, Amon-Ra--the name does not matter. However, it is significant that when the world's first monotheist, Pharaoh Amenhotep IV, singled out one God as being the greatest and only, he chose Aton--the personification of the physical disk of the Sun--and called himself Akh-n-Aton by the name of his chosen God.

It is also noteworthy that the greatest of the goddesses were associated with the Moon--and what is the Moon except the great and benevolent force which lends light when the Sun is gone, so that the Night may not close in altogether.

And the reverse was true. The evil Gods were those associated with darkness, with cold, with the kingdoms of the dead. In Egyptian mythology, the dead who had not been virtuous in life, and therefore could not "Come forth into Day," were cast into outer darkness. Hell as a place of fire and burning is a fairly recent concept. The very word "hell" comes from the Norse goddess Hela, who ruled over death and the abodes of the unvirtuous dead who could not achieve Valhalla.

Religion and Magic, in those days, were not separated. They are not separated now. I have read books on magic, or "Magick," which state that it's not necessary to embrace any kind of religious belief, but that has always seemed a little fatuous to me. (I suspect what Crowley and others of his ilk probably meant was that it was not necessary to be religious in the ubiquitous "Christian" sense; which it certainly is not. Crowley grew up as a member of the Plymouth Brethren, a sect which would be called, in this country, Jesus-freak and Holy Roller in one. Who could blame him for thinking of the Devil as a friendly fellow by contrast to that grim and fundamentalist God of theirs?) But if magic, or magick, if you prefer, bases itself firmly on the fact that there is more to this material universe that can be weighed or measured, then, whether you know it or not, and whether or not you subscribe to any creed, you are accepting a religious view of the universe. You may not call it that, but that's what it is. Atheists are materialists and cannot be magicians without at least suspending their disbelief.

Well, then, white magic, or if you prefer, the Magic of Light, has always been the function of the priests and priestesses of the Light-bringing Gods and Goddesses; no doubt, the original practitioners of Light Magic were the custodians of the various Sacred Fires, who were pledged to put their care for the tribe and the common good ahead of their own convenience.

And going back again to pre-history, the worshippers of the Gods whose realm was the darkness, somehow accumulated all kinds of evil Anything which had to be done under cover of darkness--treachery, murder, theft, blasphemy--were by definition those things which would not bear the light of day, or the friendly circle of the tribal watch-fires safeguarding the common good. Things done secretly in the dark were, of course, those things which the tribe would not approve. In this same dark category came necromancy and all manner of dealing with the dead.

Recently, of course, night and day have been banished by technology, and so, of course, have these distinctions. Yet the psychology of the cave is still within us all. In most languages, a "dark deed" is a mysterious and shameful one, and people speak of "letting in some light" on anything wrong or furtive. Psychological truths are most often expressed in figurative language. Anything which can be done "right out in the open" is a deed of which no one should be ashamed. "Daylight robbery" is unusually bold and shameless. And in my own college days

dormitories still locked up the maidens of the tribe at eleven at night, to safeguard their virginity, as if no maidenhood was ever sacrificed at three in the afternoon or ten in the morning.

Perhaps, in view of the semantic and racist connotations of black and white magic, it might be better to speak of " Dark Magic" and "Light Magic."

But whatever you call them, people are always going to want to know how one differentiates. And if you thought I was splitting semantic hairs before, just watch me now!

I referred before to the simplistic-definition; white magic does good, black magic does evil. This, of course, assumes that there is some simple definition to that question which has baffled a hundred generations of philosophers. I suspect people who think that way, and with good reason; investigate

I'm thinking you'll discover that "good" consists everything of which they personally approve, and evil just somehow manages to take in everything else.

If you want to split a few more hairs, try to define Light Magic and Dark Magic by intentions. The white magician, you say is trying to help someone, and the black magician to hurt or damage another. This may be less simplistic--at least people who define it this way are trying--but it has problems. For instance; most people approve of healing. White magic. Good Stuff. Praying for the sick is always a good thing, right'? No problems there?

Well, try this one on. A few years ago, a woman I know gave birth to a premature baby, weighing just over two pounds. He was not expected to live, and the mother, a very dear friend of mine, was in utter despair. Two years before, she had lost another child, a tragically handicapped baby who had endured three months of terrible suffering, and died. After that death the mother had had a terrible breakdown; this pregnancy had been spent in very bad shape, and most of us felt that if this baby died, it would shatter the last remnants of her sanity, and leave her other children virtually motherless.

Need you ask what we did? We prayed; some of us prayed and fasted nonstop around the clock. We literally stormed heaven with our prayers. Prayer, of course, is the oldest and simplest form of magic.

Well, almost from the moment that the full-time prayers began, the baby began to gain weight; in a week or two he was discharged from the hospital, and seemed to be-doing well. He was an adorable baby; we all fell in love with him and all felt we had been doing a fine thing. The mother was recovering fast, and seemed happy and together again for the first time in years. Everybody felt good.

For a little while. And then the shadow came down. There was something wrong with the little boy. The poor little fellow didn't grow; he didn't thrive. Eighteen months later, after a terrible, draining and exhausting round of doctors, tests, hospitals, diagnosticians, and progressive misery for the baby and the parents, he died of an extremely rare genetic defect. He had been doomed at birth; that particular defect is incurable. Instead of the short, terrible shock of a premature baby's death, they had to face the death of a real little person, one they had known and loved for more than a year.

So what price white magic? Did we really do any good at all? Did we turn the divine purpose or was it an illusion? Our intentions were perfectly good; but we must share in the blame for prolonging the agony, and for the final disaster that split the family asunder. Who knows enough to try that now?

On the other hand, most people regard the calling up of demons as black magic. Yet there is a well-known treatise on magic (The Sacred Magic of Abra-merlin the Mage) which contends that the white magician has the natural dominion over demons, because good must always have dominion over evil. My own personal feeling is that the man who has supper with the devil had better use a long spoon. However, they are welcome to the company of the demons if they can handle them.

I also remember reading Anton LaVey's various books on Satanism--at the height of that fad. Somewhere in one of his books he said there was no such thing as white magic, that everyone was basically selfish, and that anyone who claimed to practice white magic was a liar and a sanctimonious hypocrite. He states that the first step toward magical power is to declare one's self beyond good or evil. Again, he is welcome to the company of whatever results he gets, but I hope I am a good long way off.

Yet, it can't be doubted that the practitioners of white magic are often a fairly silly and ineffective crew. And as a result, there are many people who are completely turned off by the idea of black magic, don't know what white magic is (or doubt that there is any such thing) and therefore, a great many respectable occultists feel that the only solution is to give up the practice of ritual or ceremonial magic altogether.

It seems to me that this is throwing out the baby with the bath water. Of course, magic is not for everybody. There are people who should never attempt to practice any form of magic, be it black, white or some shade of gray or pink. (Yes, I once knew a young woman who claimed to practice pink magic.) There are also people who could practice magic, black or white, from now until doomsday without any more effect upon themselves and the Cosmos than practicing the piano, and with far less annoyance to the neighbors than practicing the trombone. Everyone who tries his hand at it isn't a magician, any more than everyone who takes voice lessons is Joan Sutherland. Every Sunday, in some church, some minister is practicing his elementary form of magic, praying "Spirit of God, descend upon our hearts"--and no one would be more surprised than himself if the Spirit did actually descend.

This, of course, is what was meant when some character in Shakespeare proclaimed:

> "I can call spirits from the vasty deep," and another, more common-sensical one answered him:
>
> "Why, so can I, so can any man,

But will they come when you do call for them?"

And that, of course, is the question. Will they come when you call them? Can you make them come? What will they do when they get here? And last, but not least, when they have finished doing whatever they came to do, can you send them about their business again?

When I used to write a column for the LAST VILLAGE OTHER on occult matters, people would write in from time to time, and ask me, either seriously or flippantly, if I could teach them to summon up demons. I always replied, yes, I could teach them to call up demons in three days, but it might take seven years to learn how to get rid of them again.

Of course, I was being facetious; but not entirely. My own feeling about "calling up demons" is that the practitioner does not call up some strange alien thing called "a demon" from some distant outside realm known as Hell, but is performing a complex psychological act which lowers the barriers around the mind, and calls forth, or lets out, all the evil impulses and repressed unknown quantities within the subconscious mind. In making the acquaintance of these "demons," the magician will feel probably that the old demons of old folklore with horns, hoofs, a tail and a smell of sulfur would be notch easier to get along with--and certainly a lot easier to get rid of again. Forbidden Planet, a science fiction movie from a generation ago, showed murders committed by a demon who could literally get through any barrier, to commit terrible, unsolved crimes. It turned out that the culprit was the "monster of the Id," called up by the suppressed hate and unconquered guilts and pride of the other people. This was, of course, fantasy, and a powerful metaphor; we all carry within ourselves these "monsters of the Id" and these are all the demons we will ever know or want; and if we can harness these--which is considerably more difficult than harnessing conventional imps of folklore--we can achieve whatever we want. But we must get past the monsters first, and any psychiatrist can tell you how hard that is and how long it can take.

So what, then is magic, and how can it be practiced. How, and why?

W.E. Butler, in his excellent book, Magic, Its Ritual, Power and Purpose (which is one of the first books required for reading in my own order) defines magic very well; Magic is the art of causing changes in consciousness at will.

I cannot think offhand of any magical operation which is not covered by this definition; the kahuna magician walking across hot coals, the witch doctor sticking pins in an image of some frightened person, the mass-hypnotist doing the Indian Rope trick, the hex doctor charming away a child's warts with rainwater and a dead frog, the love potion which started Tristan and Isolde on their ill-fated love affair, or Christ feeding the multitude with the loaves and fishes. These things were brought about by changes in someone's consciousness.

Whether these changes are objective will probably never be known in the measurable way that "scientists" demand to have them known. Magic, almost by definition, has no reproducible results. Otherwise it would be science. But does it matter? The child's warts are gone. The kahuna magician has walked across the fire because his mind was in a state where he could block out heat and pain, and emerge with unblistered feet. Tristan and Isolde are happily bedded down, and on the way to a legendary romance. The man whose wax image is full of pins has a hell of a headache, and will probably die, unless he can get somebody to take off the curse; witch doctors have to make a living too. The masses are entertained, whether by the sight of a man climbing up an unsupported rope, or by the illusion; it certainly beats the average TV show. And since it was two thousand years ago, nobody knows whether the five loaves and the couple of sardines were actually turned into a feast with bushel-basketfuls left over, or whether the multitudes joyously shared a crumb or two apiece in a spirit of love and brotherhood and were nourished by the knowledge that their consciousness of hunger had been changed to consciousness of abundance.

Somebody's consciousness was changed.

So here we have at last a working definition for the magic of light and the magic of darkness, whose consciousness was changed, and for what reason, and with what result.

The white magician, the magician of Light, is trying to bring consciousness up to the level of the good thing found desirable; to find out, in short, where the universe is going, and to go there in complete harmony with it. The magician wants to conform more closely to the forces which are beneficial to humanity, and become more attuned to them; and the white magician is convinced that when his, or her, individual consciousness is completely in harmony with all those vibrations when the magician can stretch forth a hand, and whatever is needed will fall directly into it, without need for further effort; because that means the magician is in a time and space where the Lords of Karma will bestow everything which is desirable at that moment in time.

White magicians make mistakes, of course. Usually by not trying hard enough to distinguish their own will from the will of the Cosmos. Probably, instead of praying that the premature doomed baby should live, we should have prayed only for strength to be given the parents, so that they could endure whatever was best. Nevertheless, the white magician tries to do what is best, in the best way that one person's limited sight allows--and sooner or later, it usually comes around to "God's will be done, because God sees further than I do."

The black magician, on the other hand, is usually not concerned with the ultimate benefit of the universe, or the harmony of the Cosmos. The black magician creed is "Oh, I want what I wants when I wants it," and to that end, the black magician operates upon the world to get exactly that, whether it is deserved, or beneficial, or not. He or she wants it because it's wanted, and that is that.

Take a silly example. A black magician and a white magician want an apple.

The white magician tries to put the self in relation to the Cosmos and go where there is likely to be an abundance of apples; in an orchard at apple-ripening time, for example. And having politely asked permission from the owner of the orchard, or ascertaining that no one's rights will be damaged thereby, the magician will stand directly under a particularly ripe-looking apple just as the wind whose vibrations have pervaded the cosmic awareness, begins to blow hard enough to bring it directly into his hand. So at the proper moment, having become harmonized with the natural laws controlling winds, apples and desire, the magician stretches for the hand, and the forces of nature deliver an apple directly into it. A simpler method is to think "Apple" until it is impressed on the cosmos that the Law of Abundance owes you an apple; you can be sitting at home at the typewriter, or scrubbing your floor and the forces of universal harmony, working together, will create the strangest co-incidences to bring you an apple. A neighbor will say, "I just stopped by to bring you this apple," or someone with a surplus of apples will give you a bushel basket of them. Of course, by the proper use of the Law of Abundance, you have to obey that unexplainable impulse to go see good old Joe and take him a chocolate chip cookie just then! It's astonishing how well it works. Almost every writer has had the experience of needing a particular book, and having someone, "out of the blue" as it were, send it in the mail, unrequested.

Our black magician would probably not want to be bothered waiting for apple-ripening season, or to make the journey to the orchard. Nor would our black mage be humble enough to ask permission of the orchard's owner to pick and eat an apple. Rather, he or she would start sending out vibrations of "I want an apple! Gimme an apple." though the Cosmos, without regard to what was required to deserve an apple from the Cosmos; until somewhere, somebody, disturbed by these vibrations, would stop whatever was being done and deliver an apple, out of proper time and harmony, to this black magician, even if it meant someone who deserved it must go without.

My dog employs a very simple form of "magic" to get a dog biscuit. He goes to the cupboard where the biscuits are kept, cries, whines, yelps, and sends out vibrations of looking like a good dog who hasn't had a biscuit that day. Now, if it's biscuit time, and I have simply forgotten that the dog was due for a biscuit, then the dog is simply attuning himself to the Cosmos and saying, "Here I am, it's biscuit time; do your duty by the harmony of all things and provide me with my biscuit!" And somebody will do it, as his due. That's white magic. Yet he is not a very well trained dog, all things considered; very often he doesn't know or care whether it's time for him to have biscuits, he just knows he wants one, and he makes such an infernal pest of himself that someone will get him one whether it's the right time or not. It's not stretching the point too far to say that the dog is a liar, practicing black magic.

To be Continued...

THE FEMINIST CRAFT

An Interview with Deborah Bender

by Sally Eaton

(Insert interview graphic here)

When I asked Deborah Bender to contribute some material on the Women's Craft, I had in mind reprinting something from one of her two periodicals: Women's Coven Newsletter, (no longer published) and Homebrew, which she co-edits with Levanah Shell Bdolak. While leafing through her files, I found myself asking her many questions about the Women's Craft-questions that I felt, in essence, I already had answers to, both as a woman and a practicing Pagan.

Soon enough, however, I found that I didn't know as much as I had thought. I have never worked in an all-female circle, and I had a lot of preconceived notions about them, as you will see. A good deal of what I had read and heard seemed half-baked. Many of the men I've talked to expressed the idea that women were attempting to substitute female dominance for the patriarchy. I felt an uneasiness beneath people's careful choice of words, a lack of trust without a clear definition of what they were mistrusting. "What are they so wary of?" I wondered.

Most of the magical systems I've worked with are either male-dominant (a convention one tries to ignore!) or attempts at balancing the sexual roles in relation to each other. (No heterosexual-mixed groups I know of draw down the Goddess into male bodies--though why this form of experimentation with role-playing gets ignored is beyond me!) But in a women's temple--those of us used to playing complementary roles wonder how the energies are exchanged: don't you need balance to raise a cone of power? Apparently a naive question...

I made up a list of topics for Deborah based on some common-denominator notions (my own) of relative ignorance about the Women's Craft. She cheerfully contributed two hours of taped material, which was, in a sense, an initiation. The force of her personality conveys a contact with the Goddess she worships. She was able to give me a much clearer view of the nature of women's magical energies and their importance in the community.

Sally: Why do you prefer to work with women?

Deborah: "When I was first starting out, and looking for a group to join, I had been a convinced, active feminist for a few years and was used to working with women's groups in other areas of my life. I enjoyed that and found it very productive. I was aware that I had some suspicion of men and what they might do to me. Regardless of what the real situation was, I felt I would be enough concerned about my feelings as to be unable to relax and just get into what I was doing. I was coming in as a beginner, and therefore unsure of my own power. Most of the mixed groups involved my placing myself under some kind of male leader or teacher, as well as a female one. But I was seeking my own knowledge and power--I had too many images attached to males to be able to receive this power from them as a source.

"As to why I continued working with women: most of the work I have done or am doing involves women's interests. I want to evolve, or 're-invent' a women's magical culture--from the past that has been almost totally forgotten, or probably just ignored. I do work with individual men at times, or for certain reasons, but mostly I work with women on things that concern us."

Sally: What, specifically do you do in a women's coven?

Deborah: "The mixed groups that I've seen tend to be a lot more systematic and cut-and-dried about what they do. There might be leaders who have a set series of formulas that they follow, or rituals or goals. I don't know of any women's groups that work from a set-down system like that. As far as ritual work is concerned, it evolves out of the group..."

Sally: Could you give me an example?

Deborah: "Well, we did a ritual involving some of our feelings about menstruation, which was later published in the anthology MOON, MOON, by Anne Kent Rush, and also in Women Spirit Magazine. It was not an abstract, cerebral ritual--we used our own real menstrual blood. We recited poems in praise of our women's bodies, and our transforming, life-giving blood from which all human life is born. We passed a cup of our combined blood around the circle, celebrating it, and painted our faces with it. Some of the witches there were shocked by this action, which was done publicly. They might have felt it was the blood of a sacrifice, or perhaps be influenced by the old Judeo-Christian concept that menstrual blood was a curse or a pollution. But by bringing this out in the open, we accomplished our purpose, which was to turn around some of these negative feelings and treat our blood as something good and holy and powerful. And it became good and holy and powerful again, as it once was.

"The blood itself is representative of our female bodies, of our wholesome, beautiful, female strength. This was a ritual to

celebrate our women's bodies, to rejoice and glory in our beautiful wholeness. Politically, we need to affirm our bodies, to overcome the patriarchal concept of division between body and spirit. Our bodies are sacred, but people can't seem to really experience this. We wanted to create an experience which would make this real. We made our bodies the focus of a ritual which treated them as sacred, and most of us came away from the ritual feeling that this was really true."

Sally: A lot of people seem to want to know about role-playing, ill terms of sexuality. How, for instance, do you raise a cone of power without male-female polarities?

Deborah: "That's a lot like asking a Lesbian couple which one of them plays the man's role. What goes on in a women's circle isn't a pale imitation of a mixed group; it's a different way of working. The energy pattern of a women's circle looks like a tightly-woven net, with lines of energy crisscrossing between all the people present; or like a bubbling cauldron, wherein each woman's personality floats in the broth of group personality. We are not concerned with setting up pairs of opposites, because polarized relationships are not what we are seeking to follow. We might sometimes play roles of various aspects of the (goddess, but mostly we let each woman bring out in her turn whatever aspect of her personality she chooses to manifest. We recognize that this in itself is a manifestation of the Goddess. We improvise a lot, and go from seriousness to laughter in an instant."

Sally: The term "Dianic Craft"--tell me something of your definition.

Deborah: "I follow the definition put forth by Morgan McFarland and Mark Roberts. The Dianic tradition of the Craft sees the Goddess as being whole and sufficient in Herself and worships Her without a consort. Femaleness is the basic fabric of the Universe, and maleness is one of its manifestations." (Thelemites, take note! -S.) "Dianic covens are frequently all-female, but some include people of both sexes. But they are not founded on the Yin-Yang balance principle; they don't celebrate the interplay of maleness and femaleness."

Sally: Talk a little about your coven, Ursa Maiar, if you would, please.

Deborah: "We were the first female-only coven in the Bay Area. In fact, at the time, the only women's covens that we knew in the world, were the ones led by Morgan McFarland in Dallas. But a women's coven seemed very natural and right to me, and I was sure there would be others.

"My roommate and I, and another woman taught a class on women's spirituality under the auspices of a feminist free school, with the help from the High Priestess of a mixed coven.

"Witchcraft was only one of the areas that we dealt with, but after we'd been meeting for several months and gotten to know each other, the women in the group got more interested in Witchcraft and were willing to try to form a coven. We had to figure out a lot of what we were doing as we went along, but fortunately, there were a lot of very talented women in the group. There were no followers at all; we were all leaders.

"We wanted to help more women's covens grow, so we tried to share what we were doing by publishing some of our rituals, giving workshops, and talking to interested groups of women."

Sally: How many were in the group?

Deborah: "Most of the time, seven. We met weekly for over two years. Lots of the sessions were not rituals; they were what you might consider training-coven work. We shared information, practiced psychic skills, made masks and talismans, had healings and meditation sessions. We studied mythology to forge our images of the Goddess. We built things up almost from scratch, and after two years had reached the point of beginning a series of formal initiations. However, there arose a difference of opinion in the group regarding bringing in others who had not been part of the original seven. Since we worked by consensus, we were unable to resolve this issue, and as members of the coven drifted into other interests, we lost the central core of energy. There was no one to replenish it, because we hadn't conceived of it as an ongoing thing. We hadn't all seen its potential -some were still into it and an extension of the original study group.

Sally: How do you handle sexuality in a women 's coven?

Deborah: "The rituals and general tone of mixed covens are based on Gardner's 'sacred marriage' concept. This forces members to deal with sexuality directly before the group has developed a collective mind. It also tends to distract people from group goals in general. In our circle, we started out dealing with each other as sisters. After we knew each other, after we had forged a common bond through our work together, some sexual activity and stimulus took place. But sexuality was not the fuel or the focus of our working. Some women were Lesbians, some were bisexual, some heterosexual. It didn't seem to make much difference, or to cause a problem.

"Which is not to say sexuality didn't form a part of the energies we raised. But it was a freer, less conditioned sexuality, something you can experience only outside of a role-playing situation. I think men in particular tend to focus on accentuating the differences between gay and straight; women have in general less hostility across these lines. We are concentrating on uniting, not polarizing. We don't depend on artificially created differences: to most women these things are irrelevant in terms of our survival as individuals.

"People in mixed covens tend to look at women's covens as an invention of the feminist movement. What we're really trying to do is look at the old traditions, in which women took major roles of leadership and direction. It is re-inventing, or rediscovering something which has always been there. When the Pagan temples were closed and magic driven underground, Witches could only practice in their family groups. Women were not permitted to bond together outside of family ties. So a great deal was lost, but we can rediscover the 'Women's Mysteries.' They are in our bodies, our actions, our feminine powers as we magnify them within ourselves."

Sally: How can interested women contact sources of information, and find groups in their areas to work with?

Deborah: "Levanah and I publish HOMEBREW, a journal of women's witchcraft, c/o Deborah Bender P.O. Box 6, CA, 94704. The subscription price is $2.50 an issue; $6 for

three. THEMIS, published by Susan B. Anthony Coven No. 1, P.O. Box 42121, Los Angeles, CA 90042, is $5 per year. Both these magazines have contact columns for women. Several other publications, notably WOMAN SPIRIT, COVENANT OF THE GODDESS NEWSLETTER, and CIRCLE NETWORK NEWS devote sections or articles to the women's Craft. If you hang out in general Occult circles, you're not as likely to find a women's coven as you are by sending a stamped, self-addressed envelope (perhaps with a donation) to one of these sources, along with a request for help. You can ask the Goddess for help, and you can start your own group, too. That's the best advice I can give anybody."

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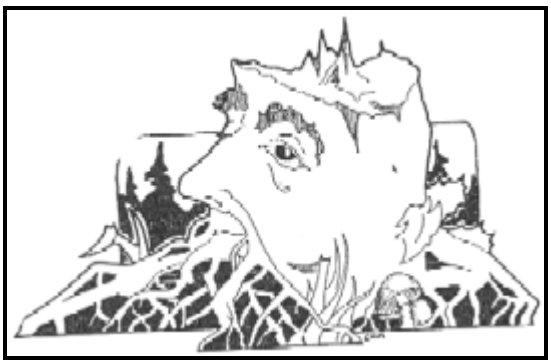


Live Archetypes Prowl the Mysterious Mountain

by Walter Breen

To Pagans and Christians alike, Glastonbury has been for over 2,000 years one of the most sacred and magical places in England--or even the world. Glastonbury is the Avalon ("Appletree Island") of Celtic legend: the Holy Isle in the Summer Sea where Druids were trained at a (now vanished) Stonehenge-like Temple of the Sun atop the mysteriously terraced Tor Hill; the site of the Sacred Well, whose waters have cured many people; the legendary burial place of King Arthur and Queen Gwenhwyfar (Guinevere). Christians know it as a place where Jesus supposedly walked in youth; where his kinsman, Joseph of Arimathea, brought the Holy Grail and various other relics for safekeeping; where Joseph's staff, thrust into the ground, took root and grew into the Holy Thorn Tree blooming at Christmas as well as in spring, until Cromwell's soldiers hacked it into firewood. (Its seedlings still bloom there, and every Christmas flowery sprigs are sent to the Royal Family. This species is found nowhere else but Israel and Glastonbury, Connecticut!) But most of all, Glastonbury is a place of pilgrimage, where sidewalk talk or pub-talk is as likely to deal with the occult as with weather or taxed, and where open-minded visitors even today have mind-opening Close Encounters--with ghosts, or their past lives, or their gurus, or Something--that wakes them to a new consciousness.

When my annual October vacation approached, I was offered the choice of going to Hawaii or England. Though I hankered for the unearthly beauty of Hawaii, every time I thought of the place, an inner voice kept saying "England." And

I remembered that ten years before, on a guided LSD trip, I had suddenly known that someday I would have to go to England, specifically first to Stonehenge, and then to Glastonbury (of which place I then knew nothing); that something awaited me there, something I would have to see and hear and do; but never a hint what.

And so, on hunch, on the feeling that I must go there and find out once and for all, I arrived--for the first time in this life--in London on October 14, and at Stonehenge three days later.

On October 24, 1 awoke with the feeling: this is the day to head for Glastonbury. Everything had a magical quality; coincidence control was complete and automatic--no transit delays despite a route requiring two trains, four different Underground lines, and two local buses. Though I had forgotten to bring raincoat and gloves, I never needed either--weather was perfect, and this day sunshine was unusually brilliant. The whole time *en route*, I felt that I was going home, that somehow everything had been specially prepared for this day, that somehow I was specially meant to be there at this very hour. I kept wondering why I was heading there--something like Jesus' question, "What did you go out into the wilderness to see?" Speculations like "A past life? My roots? Someone I must meet? Acid-induced foolishness of a crazy dream?" led to no feeling of recognition; but nothing could quell my growing excitement.

I got off the bus at Market Cross and headed up High Street toward the Gothic Image Book shop, a place strongly recommended as a source of everything from occult books and magical supplies to greeting cards and quality craft work. A face looked from within its window across the street, making eye contact; I somehow recognized him, thought "friend, but who?" and headed for the door.

"Jamie George? Marion Zimmer Bradley said I should look you up."

"You're Walter Breen, then? When I saw you through the window I said to myself, here is someone I have to get to know." Instant affinity: like old friends getting back together after years apart. I briefly flashed on him as much older and wearing a tabard with a cross fleury, he identified this as part of the uniform of the Knights Templars, to which he recalled having belonged in a past life! After more conversation, he suggested I head for the Tor, and be sure to return before 5:30 p.m. as that was his closing time. I thanked him and headed first for the Abbey.

Glastonbury Abbey ruins felt oddly familiar, and I kept hunting for things that I kept having to remind myself weren't there. The atmosphere was beautiful and like home in Lady Chapel and the Abbot's Kitchen and everywhere else except St. Patrick's Chapel. A sign in the latter notified us that any clergymen of established faiths (unspecified) were welcome to celebrate their liturgy therein by prearrangement. I doubted that they would welcome Druids or Craft people and thought, "They'd have to be awfully insensitive!" I found no prayer possible except, "O Lord or Lady or Whoever, help my disbelief." And I realized that somehow I seemed fated neither to accept Christianity nor to abandon it totally.

Hearing a power mower's growls and whines, seemingly following whatever path I took among the ruins, I kept thinking, "We came here to escape the sounds of war, yet now again they intrude. If even this holy place can be destroyed, what will survive the coming holocaust?" And the answer in a flash: "Only the frailest and paradoxically the toughest things of all: human memory, human DNA." And the mower's noise seemed to drive me toward the exit--to meet--what? whom? On the Tor.

The climb--520 feet vertically, possibly three times that on the slope--was unexpectedly difficult. I have never had any trouble climbing ordinary hills; but this was without any path, only a series of divots dug into the side, mostly too small for safe footing, many slippery from previous rains, or obscured by cow droppings. I kept slipping and became increasingly fearful that I would not reach the summit: either my heart would give out or I would fall and bash my head on a rock. Yet suddenly l became indifferent to whether I lived or die here: after all I was where I should be, l was doing what I should be doing. At once both the heart symptoms and a nagging feeling that I should give up and go back vanished. I kept climbing; it was increasingly difficult hut that didn't matter.

At the summit I looked around at the amazingly beautiful landscape--flat areas sharply demarcated by hedges, hardly any two alike in shape or shade of green-and thought, "How obvious that this was once an inland sea and this Tor an island: Avalon, Apple Tree Island, but where are its apple trees? Why was it so carefully terraced? What is inside?" I passed occasional tourists, but spoke to none. I examined the Tower in growing wonderment.

The tower is possibly 120 feet high, open to the sky, square in cross-section, battlemented at the top, furnished with niches (empty,) and can be entered at East or West by Gothic windows low enough to climb into without difficulty above one of these are two carven medieval plaques, one with the Weighing of the Soul in the Balance, the other with the Cow--singular Egyptian symbolism. This Tower is all that remains of St. Michael's Church, blown down by an earthquake in the Middle Ages (I thought, "a site too holy for Christians to monopolize!"); it has been a place of pilgrimage ever since

At this point I kept thinking, "OK, I'm here: what did I come to see? Is this all? Maybe whatever I seek isn't here. Maybe I should just go back now and tell Jamie how beautiful it was." But somehow that same inner voice said

No. Wait till the tourists are gone. I tried to dismiss all this with "Why?" but no answer came; only within my inner peace, my sense of being at home, that inner voice began to repeat, Go in and lie down. I tried to dismiss this as foolishness but could not silence it. I circled the Tower, waiting. Go in and lie down. And again, as the tourists gradually dispersed, Go in and lie down. GO IN AND LIE DOWN. I felt foolish. Yet I climbed in one of the two windows, took off my coat, and lay down, and looked up: AND SAW BRILLIANT RED AND BLUE FLAMES LINING THE FOUR TOP EDGES OF THE ROOFLESS TOWER FRAMING THE SKY!

Optical illusion? No, the flames were nowhere else, and there they remained, the blue below the red, forming a rampart at least a foot high, probably more; lapis lazuli and intense vermilion. Without my glasses they were exactly as blurry as the wall just below; with my glasses they were again exactly as clear and intense, looking like any other names--except that I never recalled seeing flames in exactly that shade of red. (Highway flares come closest, and these were nearly as brilliant; but much nearer to spectral fire engine red.)

I began taking notes, only to be interrupted each time by that inner voice, stronger than before, saying LISTEN. I took this to mean, "don't make words just listen," and put away my notebook. l listened in order to hear: and I heard and saw.

No human voices, but dimly the buzz tone (not the tap tone) of a bell with a deeper voice than any I had heard in England or America, a bell that night have served for the Transformation Scene in Parsifal. And as this faded, there came the sound of rushing waters below me, from somewhere deep within the Tor: Caves? Tunnels? Over and above the sound of wind within the Tower was another wind-like sound, below me,

west to east, east to west (along the Ultimate Ley Line, joining the Tor with Stonehenge and Canterbury Cathedral!), and I began to feel the energies pulsing in the same directions through me, then up through me, through the Tower, along the walls and especially up the corners.

AND ABOVE THE FLAMES, FROM THE FOUR CORNERS OF THE TOWER APERTURE, WHITE ENERGIES LEAPT UP FORMING GOTHIC ARCHES, WAVERING, FLICKERING, MEETING AT A VERTEX THOUSANDS OF FEET THE SKY!

Listening still more closely, trying not to think in words I heard and felt those energies more and more clearly, with others north to south, south to north, weaker, and others converging on the Tor in still other directions, still weaker.

I looked out through both windows, wondering if the energies could be seen--but the landscape was luminous, glowing golden, only on the Tor, though quite normal everywhere else. For a fraction of a second I wondered: illusion? effect of sunlight? But the glow was identical westward toward the lowering sun, and eastward in partly shadowed areas; and it seemed superimposed on the normal green. Within the Tower the flames still glowed, the energies still flowed; I felt some-how I was partly transparent to them, though unfortunately not completely so: the stream was a little muddy, the crystal a little cloudy, the rainbow a little dirty, but not enough to block the flow altogether. I saw these metaphors in my mind's eye, realized that they represented my psychic condition and to some extent that of many others: all different ways of saying the same thing. In the sky the energies still played and formed their intersecting arches. At one point, clouds passed over the tower and formed themselves into an Eye looking straight down at me! I again wondered if this was an illusion, but realized I had not made it happen; and the winds dispersed the clouds. Then the insights began pouring in: concepts familiar and unfamiliar suddenly coming together, forming huge patterns. I understood much that was before obscure--about myself, about the human mind, about the history of our species, about the way the world is put together: a concentrated course in psychology, philosophy, cosmology. At this point I received what amounted to instructions: I am a kind of intersection point between Eastern and Western concepts, and must investigate the Eastern ones via the Theosophists and their sources, compared with the Western ones via their roots in the Gnostics, medieval mystery schools, esoteric Masonic guilds, early German Rosicrucians, to their Western Tradition successors to the present day, and eventually make some attempt at a synthesis. A huge order, and I hope I live to start it, so that my coworkers and successors may finish it, so that some part of it will survive the holocaust.

Eventually I noticed the sky was suddenly dark as the--instructions? revelations? realizations? came to some kind of stopping point. Above me was a solid bank of white clouds the flames faded out. Through the windows, sun and sky were covered with dark storm clouds. An inner voice said GO. My watch said 5:05, only 25 minutes left for reaching the bookstore!

I climbed out, circled the Tower, kissed one wall good-bye, watched a meditating couple for a few seconds, and headed downslope. An inner voice said SIT. Feeling foolish but unwilling to temporize or ignore it, I saw a park bench nearby and sat down on it, thinking "What am I waiting for?"

At that very moment an old man-possibly 80 or 100 years old--came up and joined me. He looked like a sea captain or other weather-beaten outdoorsy type, glowing, immensely strong, like an oak which has survived centuries of storms clean-shaven, dressed in tweeds and a cap. He introduced himself as Jim Pollard (I gave him my name then,) he said he'd been drawn there today from the far north of England, and did I mind if he talked to me a little while? I said the first thing that came to my mind:

"Speak: I am listening."

This did not even seem odd then, but only later did I realize what a strange way to greet a tourist. He continued:

"Do you mind if I ask you a few questions?"

(These and his later words may not be exact--l have been unaccountably unable to recall them verbatim--but the gist of his questions is exact, and my replies are as near verbatim as possible.)

"I will try to answer."

I felt like a kid in school being given an oral examination. I felt somehow that right here was a phase of the Experience just as important as what had happened in the Tower; I must formulate my answers as clearly and as carefully as possible, for something (but what?) would depend on how I replied. Suddenly I had stopped worrying about getting back to the Gothic Image in time; stopped worrying about being drenched by the oncoming storm or about being struck by lightning on the Tor: I was where I should be.

"Have you found what you sought here?" His voice was gentle, but sounded as though he need only raise it and he could make himself heard halfway across Somerset County.

"In part, at least, yes."

"Did you know what you were seeking when you came here?"

"My heart has followed all my days / Something I cannot name." These were a couple of lines from Don Marquis, the multiple Leo who created the "Archy and Mehitabel" poems. These lines spoke for me better than I could for myself.

"Who are you now?"

A strange question; I had already given him my name! I remembered the insights I had been shown in the Tower-which I kept thinking of as Chapel Perilous--and said:

"I have been the Fool on the Hill. I was one of those who bore the title of Myrddin, I was one of those called Faust. I was once at home in the Abbey, but now I see myself as the Wanderer." (I flashed again--as in the Tower--on the meaning

of "Myrddin" which is Welsh for Merlin and is rendered as "man of the sea hill," namely of Avalon--one who had been trained on the Tor! I flashed again on there having been several people about whom the Faust legends sprang up, and on Faust's REAL quest being for esoteric knowledge, the devil being a figure added by superstitious churchgoers. I flashed again on the similar Wanderer's Quest ascribed to Faust and to Odhinn/Wotan, but with the difference that I was not seeking the key to absolute power. I felt somehow that in answering as I did, some part of this would be familiar to my Interrogator.)

"Do you believe in reincarnation?" (a peculiar inflection and emphasis on "believe.") I took this to mean "believe--or know experientially"'

"Belief is no longer the relevant word. I can 'believe in' things on others' say so, but experience changes belief to knowledge. Memories of past lives have changed belief in reincarnation into knowledge; just as did the experience of the Tor."

"Good. What can you tell me of the origins of man, of how we have come to be where we are now?"

I did not think he meant he needed any summary of the history of technology. I felt that something like a karmic story would be nearer the desired answer, but somehow I had to integrate it with biology:

"I have seen our earliest ancestors as originally one extended tribe, the ultimate face-to-face society, where individuals were linked by kinship or by love" (or by sex, I thought, but did not say) "and each felt responsible for the others" (we're all in this together!) "but over the hundreds of generations their populations increased so much they had to spread out to find living space and enough food for all. And they came to live in geographically isolated tribes which rarely saw one another and eventually forgot about each other. And after thousands of generations of this happening, some of the more remote tribes changed by genetic drift, adapting to different germs, different parasites, different predators, different food, climate, land. They came to be through this genetic drift, this adaptive radiation, almost a different species: short-gutted, high-adrenal, aggressive, mostly carnivorous, mostly nomadic herdsman with some hunters, unlike the rest who remained long-gutted, low-adrenal, more placid, mostly omnivorous, mostly hunter-gatherers and small farmers. And eventually the ice age came, and drove all our ancestors back together, and though they were at each other's throats, like Cain and Abel, their survivors interbred, and we are a divided species to this day because we are their descendants, we bear their DNA--'Man Divided.'"

"Good." (I felt this meant: correctly answered.) "Have you studied Blavatsky?"

"Do you mean Isis Unveiled or The Secret Doctrine?"

"The Secret Doctrine."

"Only occasional quotations." And I suddenly knew I would have to read it through as part of the instructions which had come to me in the Tower.

"You have almost been quoting her: read her to know more. Now that you have been here, what will you do when you return to America?"

"Tell people--especially in writing--of what I have seen and heard, of what I have learned about that small part of the Universe I have been enabled to see, as clearly and accurately as I know how. Tell them to stop murdering the planet. Tell them they need not be afraid to love one another without erecting barriers of class or age or gender or especially religion. For more have died over theological disputes than for any other cause in human history."

"Correct. What do you understand God to be?"

"In the first place, we must not confuse that tribal kitchen-snoop and bedroom-snoop concept worshipped by Jews and Christians, with--THAT" (I pointed to the sky) "which started all this; THAT of which we are all a part-- He interrupted me:

"Good. Have you found your guru?"

"Not yet."

"Nevertheless," (he spoke with great force) "you are to become one, you MUST become one."

Chills went up and down my spine.

"When I have learned enough to feel ready. I am not yet ready."

At this point his wife joined us, a distinguished lady in her 60s or 70s or older. She greeted me, shook hands and said,

"I am so glad Jim got to talk with you."

I was somehow touched and impelled to answer, in a whisper, "Thank you, Mother." She nodded and smiled from ear to ear. We parted; Jim Pollard said, after walking down with me a little way, that they would meet me further down the hill. I found myself climbing down with some difficulty. When I reached the lower slopes, there they both were. sitting on a bench, and I suddenly realized they must have scampered down like mountain goats. I approached; both turned around to see me. Jim resumed.

"What do you know of the brothers of Joseph of Arimathea?"

"I did not know he had any. All I know of the Joseph tradition is what everyone knows." (As mentioned in the beginning.)

"Does that make this place any more holy to you?" He pointed to the Tower.

"This was holy hundreds of years before Joseph arrived. Their coming was only part of the whole." (I thought: but what on earth could make this place any holier? It is the holiest spot in Britain, and arguably the holiest place in this part of the world. It did not occur to me for two weeks that he might have meant an occult order; for which I could not qualify because it was more strictly Christian.)

Then he laid hands on my head, to bless me; and the energies pulsed and crackled into me through my third eye. We parted; I gave him my Box 352, Berkeley 94701 address, should he ever again wish to reach me. His wife said, "Do you wish to write it down?"

"No need to write it. I will remember." Then, to me,

"God go with you."

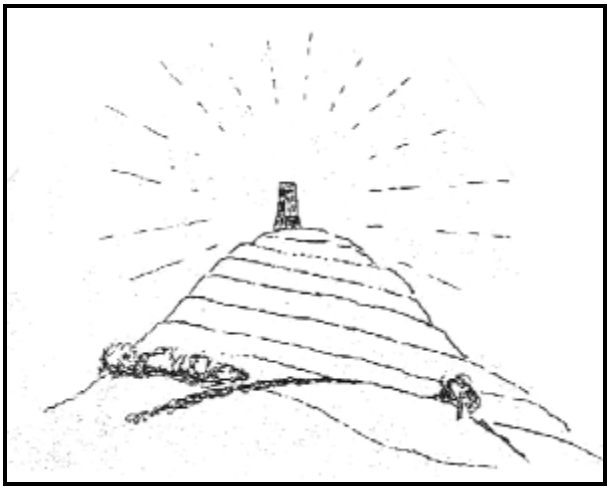
"Blessings on you. Thank you."

Back at Jamie George's bookstore--five minutes before closing!--I described these extraordinary happenings.

Nobody answering Jim Pollard's description had been seen near the bookstore. The Tor is well known to have been an island in an inland sea; shells of modern types and fossils of museum quality: are continually being found in local gardens. (I saw some later, and they are splendid; mostly scallop types and nautilus types.) Ley-line currents are repeatedly and consistently described in much the same terms as I had used. Many people have seen either the red or the blue flames, fewer have seen both. Almost nobody who goes to the Tower open-minded comes back indifferent to the place; it is a site of vast energies Many have seen discarnate entities or visions of various kinds, or have had some other kind of mind altering experiences there.

Jamie could find me only one available bed; this was at Chalice Hill House; run by something called the Ramala

Foundation (known for the RAMALA REVELATIONS). I had to share a room with one Wayne Tooker, American expatriate on his own spiritual Quest, friend of Jamie's, devoted to astrology and many of the other occult interests I shared with Jamie.



And with Wayne Tooker my last counts were resolved. As he told Jamie, he had seen Jim and Mrs. Pollard with me coming down to the foot of the Tor, including Jim's laying hands on me and said,

"This old man might as well have been Gandalf. I could see the energy flows. I knew I wanted to talk to you and what a synchronicity that Jamie got us together." This eye-witness perceived the tail end of the Experience very much as I had seen it.

During the months since I left Glastonbury, I have mostly been high without grass or other chemical catalyst. Learning has continued, mostly exploring implications of what I learned in the Tower.

This his has been a Faustian quest, in which I received much more than I had sought. I am not claiming I actually was Johann Faust or the other scholar of whom similar stories were told (though I do not exclude this either); but it seems clear that I have resumed a Faustian search begun centuries ago, which search for esoteric knowledge to assemble into a system (like those of Aristotle or Albertus Magnus) must have struck my land bound contemporaries as impossibly eccentric, alien, and dangerous.

For me, the relevant part of the Faust legend is not the Gretchen/Marguerite episode enshrined in the operas, but the final sections of Goethe's Faust Part II, in which not only "das Ewig-Weibliche / Zieht uns hinan" (i.e. the Goddess, the only true Eternal-Feminine, leads us onward,) but it was precisely the glimpse of the Ineffable that induced Faust to say, knowing the consequences, "Remain: Thou art beautiful." Clearly, Faust then, like myself today, would neither fully accept Christianity nor completely abandon it; hence he remained like Mr. Spock, like so many of us, like so many characters in Marion Zimmer Bradley's novels, Man Divided.

But more profoundly still, consider: how could the Devil have shown Faust Heaven or the Ineffable? How could he have endured to go anywhere near there, let alone howl could he open Its gates to show Faust What was within? Then what did show Faust all That? And the answer flashed on me with a major shock of recognition - remembrance, and parallelism.

The Interrogator is not the Devil, but a wholly different archetype, namely the Hierophant, the Mystagogue. His questions are standard tests at any Initiation. Faust (or whoever is in the position of candidacy, like Oedipus confronting the Sphinx, like Jesus in the desert being shown the neighboring kingdoms) must answer correctly or fail. What was translated as "Remain: Thou art beautiful" is a ritual answer in recognizing the real Ineffable as against its counterfeits. For only here can Faust the Wanderer find his true home, only here is the Grail, the end of the Quest, on the other side of the Mirror; only here are the real answers in the Riddle Game, the archetypes made manifest, the symbols seen in resemblance to That which they allude to. But this Experience is not an end but a beginning: the very term Initiation means a beginning.

For me, since that day, the "Mysterious Mountain" archetype celebrated in Alan Hovhaness's symphony of that name has had to mean Glastonbury Tor as much as whatever height this visionary composer might have had in mind; the place where archetypes (like the Wise Old Man who was my Interrogator) prowl the slopes; the place where the Ineffable allows itself to be glimpsed: Avalon.

The Druid Chronicler Section

This department is for news, reports, announcements, and other materials of specific interest to Reformed, Neopagan, and Mesopagan Druids of all persuasions, throughout Europe and North America.

Arch Grove:

Archdruidess Carolyn Clark reports that the Beltane Service will be held this year in Kansas City, in conjunction with a Wiccan group. Lughnasadh, however, will be her wedding (Handfasting) to Michael Fix, at Tower Grove Park. It will be modeled after a mini-medieval craft faire, with a tourney, archery, etc., as well as a feast (which will be $3-4, and should be paid for in advance). She encourages those who would like to attend to do so in costume. After that, she and her new husband intend to come out to Coeden Brith in Northern California around the first two weeks in August for ANOTHER rite, and a visit.

Other than that, things seem to be going well for Arch grove. There seem to be about 10-12 members who meet for Full Moons and High Days. Call Carolyn for more information as to dates, places, etc., and also about the herb hikes, which have resumed.

Evergreen Grove:

Cyndie Schuler is now Cyndi Salle Brown, having re-adopted the names of both her parents. The Grove settled to about 15-20 people over the Season of Sleep, and seems to have an active Bardic section, which is working on original music, which we all hope soon to get a sample of. Spring Equinox Services, "Bringing in the Light'," were held on March 22nd at Burfoot Park, with a large ritual fire, a picnic, hiking on Nature trails, and a beach. The Grove holds Full Moon and High Day Services, and Cyndie should be contacted for times and places.

Los Angeles Grove:

AD Chris Sherbak says he is changing the Grove to an RDNA affiliation "just to keep things interesting," and would be glad to hear from any interested Neo-Pagans in his area, to organize Services and other Druidic activities. There is some chance that he may be moving to the San Francisco Bay Area this summer.

Southern Shores Grove:

Adr. Steve Savitzky says his grove is still active, with the majority of the members coming from the Society for Creative Anachronism. ("Southern Shores" is the S.C.A. name for the area around San Jose, California.) So far the grove has been meeting mostly for Highdays, in the Archdruids backyard (anyone knowing a nearby scenic location appropriate for ceremonies is asked to let him know. They will be meeting for Summer Solstice, and local folks interested in participating can call Steve for details on dates and places.

Madrakara Grove:

The folks at Madrakara seem to be busy as usual, with their varied assortment of festivities, workshops, and house building. INVITING IN THE LIGHT was the title of a large, public spring equinox ritual given by Madrakara in San Francisco. Billed as "A Major Event of Transformation for the New Age," they presented an all day affair of Celtic Druidism, Native American Shamanism, Esoteric Christianity, and Wicca, (The Old Religion). The ritual took place indoors, within the halls of the Irish Cultural Center, near the beach in San Francisco. After some group singing and chanting, the lights went out and the ritual began. Hopes and words of wisdom for the New Age were read off papers on the wall that had been hung for that purpose. Ritual movements of bringing in the light from overhead and bringing it down to the earth were performed by all, finally ending in one large spiral dance leading down to the ocean to join Shiela Na Gig for dancing, music, and wave-wading.

There are several things being planned by Madrakara for the future. Danaan will be conducting his earth mysteries workshops May 9-11, May 23-25, and August 22-24. Price is $65.00 which includes food and lodging. Call 707-865-1498 to register.

Madrakara will also be holding their regular Summer Solstice ritual in the meadow (the big stone will have been laid exactly one year ago!) Call the above number for further details if you wish to attend.

Mother Grove:

The Mother/Berkeley Grove continues to meet at John Hinkle Park for New, Full, and High Day Services, although there has been some talk of moving to a less public area, at least some of the time. Contact ADs Joan Carruth or Stephen Abbott if you're not sure.

We will, in any case, be meeting at 12 noon for Bardic Rehearsal, and 1 p.m. for the actual Services. Since we have a member who works weekends, we will be meeting on CLOCK time, not Pagan Standard Time.

The Grove Officers are sporting wreaths, made for us out of Druid funds by Sally Eaton, so that from Samhain to Yule, we had Oak wreaths; Yule to Oimelc, Holly; Oimelc to Spring Equinox, Pine; and Equinox to Beltane, Ivy. They are quite lovely, and are being saved for use in future years, as most of them are artificial, or real leaves dried and siliconed. Many members have been getting their own white robes, and Linda Von Braskat has been working on elaborate embroidered tabards for the ADs, so our visual impact is becoming quite impressive.

There has been talk of (for lack of a better term) a Pagan Sunday School for children of Grove members, to acquaint them with some of the mythic stories we adults know and love so well, and to introduce Pagan philosophy, as an antidote to the prevailing culture. How many kids are interested? We'll make it as interesting as possible, and, of course, you can participate in the design of what you'd like. There are all kinds of interesting projects that could be done! How many adults are interested? Anyone have experience with this kind of thing? Pagan children's books? A Pagan Children's Order?

The new liturgy is much liked. There is more Grove involvement, and the magickal design is better. We still need a dance and choreography and acting workshop, and new songs.

Yes, we're part of the Berkeley Area Interfaith Council, and an interesting experience it is, too. At the group's annual meeting in January, a speaker from the National Council of Churches pointed out that this may be a unique IC, as most are dubbed "Interfaith" because they have a few Jewish or Unitarian members, while Berkeley boasts Bahai, Sufi, Scientology, Zen, Taoist, Vedanta, an Ashram, and various other non-traditional religions, including, of course, the Reformed Druids. Any of you other Groves out there interested in making your local Interfaith Council REALLY Interfaith?

Daniel Ellsberg wandered into one of our Services in December, and seemed intrigued, and he and his wife, Elizabeth, wandered off again with their hands full of literature. One never knows...

ADs Joan Carruth was also invited around Yule to consecrate a tree planting in People's Park in Berkeley, which marked the loss of the famous parking lot, and the turning of the entire tract to growing things. A small ritual was held, and an 8' Douglas Fir consecrated. Various street people struggled wo/manfully through "We Are One Family."

We are planning once again to hold Beltane Services in the Berkeley Rose Garden, and would like to take this opportunity to invite all interested Groves, Covens, and individuals to come and join us. The Rose Garden is a stepped amphitheater with room for the impressive presentation of many Druids. Contact AD Stephen Abbott McCaully for details.

Order of Dian Cecht:

This is the Healing Order within NRDNA, and is open to all NeoPagans with an interest in magickal, psychic, and mundane methods of healing. Now that Beltane is upon us, we would like to encourage new members to join formally. If you do not live near Berkeley (where the Matriarch is,) write to me, and an arrangement can be made for you to be ordained through your local Arch Druid Matriarch Joan Carruth can be contacted through the Berkeley Grove.

We are always interested in ways people have learned to heal themselves and others, but our meetings have stopped being wholly dedicated to comparing notes, and have started to be active working sessions. We have worked on a half dozen or so people so far, and results have been good, but still too small a sample for statistical measure, if ever we wanted to go so far. So far, like most Witches, we have been satisfied with results. We usually meet on Sunday nights closest to the waxing quarter moon.

Order of Oberon:

Matriarch and Chief Bard, Linda Von Braskat-Crowe, announces that beginning after Beltane, the Order will be inducting new members. Prospective Bards are encouraged to keep and add to a notebook of songs and poems, (both their own and others',) and to have a presentation ready for their induction

ceremony. Contact the Matriarch (preferably in person) for further details.

The order is currently holding monthly Bardic rehearsals at the Matriarch's home. Call her at 839-1628 for specifics. Bardic revels also happen monthly, as desired, at various locations.

Isaac Bonewits and Joan Carruth of Mother Grove conducting Druid Services.

Druid Publicity:

The March 24th issue of New West magazine included an extensive article on the Neopagan Druid movement, focusing on Isaac Bonewits and the activities of the Mother Grove. The article was well written, friendly and (for once!) reasonably accurate. Out thanks go out to the author, Frank O'Donnell who became a first order Druid last summer while researching the story.

One side effect of the article's publication was a sudden influx of interest in Druidism--an influx we aren't really ready for yet. PJ was mentioned, and it looks like we'll get a few extra subscribers out of it--perhaps enough to keep this magazine going on to bigger and better things. PJ was referred to as a Druidic publication, which it really isn't all that much

Protogroves:

Why should the full Groves get all the fun? Are there any functioning Protogroves out there? You may get your own section in the Druid Chronicler! Or you may be listed under the Grove whose aegis you are under. We do have word of a proto-grove in Alberta, Canada. Eugene Plawink is organizing it in connection with the SCA up there. They seem to have several members, and are meeting for New and Full Moons and High Days. Berkeley/Mother Grove seer; to have them under their wing so far, but things are flexible. Any others out there? Write the Druid Chronicler before Midsummer with news, or report through a Grove. Let us know you're out there! In your heart, you know you're Druid!

Archdruid Emeritus??:

Isaac Bonewits has retired as Archdruid of the Mother Grove, so that he and his wife Selene could move down to Santa Cruz. Joan Carruth, Matriarch of the Order of Dian Cecht, is now the Co-AD with Stephan McCaully of the combined Mother Grove and Hazel Nut Grove merging. Isaac has kicked himself upstairs to the previously nonexistent position of Archdruid Emeritus. He swears up and down that he will not start a grove, coven, lodge, temple, or koffeeklatsch in Santa Cruz for at least another year. (No one believes him.) He sends this following letter:

Dear Druidic and other Neopagan siblings: It's true. I am now living near Santa Cruz, California, in something vaguely resembling a state of magical retirement. While Selene goes to the University (to get her B.A. in Modern Ritual!), I'm working in the book composition field (typesetting, layout, camera work, etc). and spending what spare time I have reading studying guitar (so I can actually start playing some of the songs I've been writing) and working on a couple of new books. As Archdruid Emeritus, I get to take a break for a year or so. This means that people interested in knowing what's going on with the current Neopagan Druid movements should write to Joan or Stephen, not me. I'm on "sabatical."

One of the projects I'm working on this year is a sort of "Druidic Handbook." I'm rewriting a lot of the material I originally wrote for The Druid Chronicles (Evolved) and adding a sizable amount of new stuff. The book will include history, polytheology, philosophy, rituals, liturgical customs, music, poetry, organizational structures, and everything else necessary so that any qualified reader can use the book to start up his or her own Neopagan Druid group--with or without any "apostolic succession" from the Reformed Druids of North America. It will be written and published in such a fashion that it can be taken into any court in the country and presented as "sacred scriptures" for legal purposes. Whether one wants to start up a Druidic group or not, it will still serve as a source of ideas on how to start a new religion.

The reason I'm mentioning all this is not to promote advance sales (it won't be available for at least a year or two anyway,) but to ask for help. I want to include the best and most usable materials from any and all Druidic, semi-Druidic and pseudo-Druidic sources. I'm looking for copies of Masonic (Mesopagan) Druid ceremonies, remnants of old Celtic folksongs and dances, experimental liturgies from current Neopagan groups and individuals, even people's "past life memories" of Druid lore. Mind you, I will footnote everything properly, and I'm not going to present something as historical

fact unless it can be pretty well documented. But there are many kinds of truth, and each can be presented on its own level of reality.

So if you would like to get involved in helping me create a new Neopagan Druid religion, feel free to send me whatever you've got to offer. Items that are copyright, or which you refuse to let me change, should be marked clearly as such. I won't print much of either kind of item, since I plan on altering, merging, and otherwise transmuting 95% of everything I can get my hands on.

As soon as I have working drafts of various sections of the handbook, I'll circulate copies among the dozen or so people who have shown the greatest interest, including members of as many other Druidic movements as I can find. With luck, we can come up with a consensus of what Aquarian Age Druidism might be like.

If you'd like to help, send your stuff to me at Box 9398, Berkeley, CA, 94709. Please mark your envelopes "Druid Handbook," so they won't get mixed up with the regular Pentalpha mail. Oh, and I should point out that I am terrible at answering correspondence, (I'm about nine months behind on my current pile of letters,) so don't think I'm not appreciating your stuff if I don't write you a letter back immediately. I will try and send postcards out to acknowledge receipt of your materials.

From time to time, bits and pieces of this project, as well as questions for people to argue about, will appear in The Druid Chronicler, along with occasional progress reports. But don't expect anything in a hurry, at least not from this Archdruid Emeritus. After all, folks in the magical community should be able to handle a little A.E. wait!

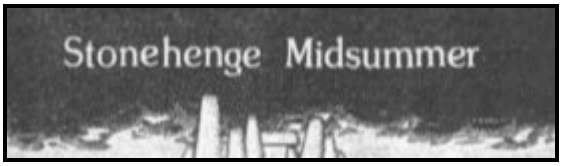
Musings of an Ancient Religion in a Modern World

By Shirine Ann Morton

Today, as a necessity, I woke up, took my Javacrucian drug, (i.e. coffees, saluted the Sun (eyes scrinching at the early AM light) through the walled and windowed barrier to the outside world, and proceeded to journey to the marketplace where I could buy a few volumes of printed matter. As I fumbled for my pen to write the check to purchase words on myth and symbolism, the thought occurred to me at how far we are from the reputed ability of our ancestral religion where learning began at birth and the history and knowledge was reputedly all orally learned.

I think about the lack of oral traditions we are faced with in our society. If I want to know something, I have to resort to the printed word. If I were a survivor of a great calamity, there would be no way I could relate the history of my culture from memory to the new generation, yet we see this ability time and again in groups of people who did not rely on writing for scholarship. Who is more scholarly--I who have a large library and can research obscure facts of knowledge or the Navajo Indian who can walk out into the dry prairie and find means to survive and teach the tradition to the new generation? A sandchanter medicine person has to have the history of the clan in his/her mind along with the myths about the healing, along with complicated mandalas of sandpainting and all the herbal knowledge to compliment the ceremony.

This tradition is completely oral and visual, whereas mine is all written. Admittedly as the young lose interest in the clan, parts of the system may be lost as has happened. It seems to me that many who claim to follow the old ways should begin looking within and studying techniques of visual and oral retention. When I look about me and see people doing rituals they have to read, working up ceremonies from written works, and reading them, I wonder about whether our so-called primitive ancestors were all that primitive.



Stonehenge Midsummer

Many people In America are curious about the sorts of ceremonies performed by Druid groups in England. The British Circle of the Universal Bond is one of the more established Druid movements and is well known for its annual rites at Stonehenge. They are Masonic/Rosicrucian (or "Mesopagan") Druids, and were described in an article by P.E.I. Bonewits in a previous issue of Pentalpha Journal (Number 10).

Although their literary style may seem add (or in some cases offensive) to Americans, it should be remembered that these Mesopagans have a tradition that goes back at least a couple of centuries, far longer than most modern American groups can legitimately claim. The concepts and phrasings used in their annual Summer Solstice ceremonies may well be older than anyone now living. American Druids especially may wish to take inspiration from their elder brothers and sisters in the B.C.U.B., adapting as always for the Aquarian Age.

The Midnight Vigil

An informal procession is formed and proceeds towards an ancient mound to the south of Cathoir Ghall using the old trackway to Salisbury.

This traditional vigil is held around the rim of the earthwork, as preparation for the coming assemblies. It is equivalent to the vigil which a night must have undertaken prior to his receiving the accolade.

Those of the distant and near past, who have handed; on the traditions and concepts of wise counsel to the Druid Order, are remembered. Past and present are united in a silent communion of thought by which inspiration is engendered. The Companions of the Druid Order renew the Covenant, and draw strength to assist them in continuance of their work.

By joining of hands, a great circle is formed, into which visitors are invited.

After a short, informal address, the participants return from the assembly, to rest until the dawn.

THE AWEN CEREMONY

This rite celebrates the advent of the longest day of light in the year. The sun is hailed as a symbol of the return of the Golden Age, when darkness will be banished, even as the sun's

first rays dispel the dark mantle of night. These flashes of the sun's light symbolize the descent of the "Awen," a symbol of the Divine Name of which the three bars of light is the outward expression.

The companions assemble, prepare for the ceremony, and in procession gather up the symbolic elements on then way to the point of the ascent of light.

The symbolic representations are temporarily discarded--their sacrifice--while the Companions affirm their adherence to the Druidic principles. The circle is entered and, after reaffirming their unity of purpose, the Companions greet the rise of the golden sun. They proclaim their beliefs, and the Words of Gold and of the Triads are made known to all. Purification by water and consecration by fire is followed by prayer. The benediction is then bestowed. This ends the ceremony.

Procession of the four elements

The four Symbolic Elements borne by the Element Bearers, (Dionachs) escorted by the Herald, are taken in procession and laid on the East, South, West, and North points where they remain in the care of the "Dionachs of Without," until collected by the main procession.

The Assembly

The Companions gather before sunrise near the Southern Mound to prepare themselves for the ceremony.

OFFICERS:

INNER ORDER (A.D.U.B,)
ARCHDRUID, (1); ARCHBARD (2); ARCHOVIATE (3).
OUTER ORDER (B.C.U.B).
DRUID (4); BARD (5); OVIATE: Earth bearer, (6).

AWENYDDIEN (COMPANIONS)
TEINE: Fire bearer, (7); USIAGE: Water bearer, (8); AYRE: (AIR): Rose bearer, (9).

THE ASSEMBLY
(4) Let us open with contemplation.

(1) Let us contemplate
the super-essential light of lights
the unconquerable sun of suns;
the unquenched flame within all life.

ALL May we receive enlightenment from that great source.

(4) We are gathered within this place of Light and have left outside all disturbing thoughts. Let us consecrate our every thought within this sacred place to the uplifting of humanity and to the attainment of knowledge.

THE INVOCATION

(1) Universal Majesty, Verity, and Love Infinite; all reverence to the Holy One, the World-Enlightener; all reverence to the holy, the Pure, the Liberating Doctrine; all reverence to the brotherhood of the elect, and to all that is noblest and best in mankind.

(5) and (6) collect the rose from the Eastern Stone

THE PROCESSION

(2) Know why we are gathered together into this sacred meeting?

(6) To bear witness to the power of Universal Majesty, Verity, and Love Infinite, according to the commands of the Sacred Five, and of the Servant Messengers to the sons of Men.

(2) And why do we stand at this ancient mound?

(6) To do reverence to the Word that was made known to our forebears, and to acknowledge our indebtedness to those who preserved the truth of the Universal Bond, and passed it on to us as a heritage:

(6) and (3) return to procession. The procession led by (5) hearing the Rose. followed by (3) bearing the Fire, moves sunwise First to the western stone, from whence in silence, Bread and Salt is collected by (9), then to the Northern Mound, where (8) collects the Water.

The procession advances to the Stone Circle but on reaching the northeastern gateway, turns towards the Recumbent Stone, where it dioxides into two columns. The symbolic element's are placed upon the stone, where they remain in the care of the Dionachs, while the columns move on to the Sun Stone. (1), escorted by (6) and the sword-bearer advances to the Sun Stone and place his right hand upon it.

(1) I make and renew the very covenant that is made between heaven and earth. This I do in reverence to my father, and make adoration to the spirit of supernal fatherhood.

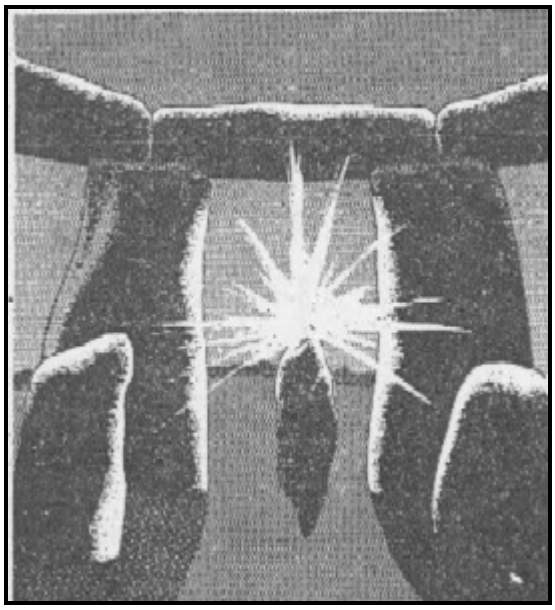
The Companions in processional order each touch the stone in silence. The procession passes once rotted the Recumbent Stone, the Dionachs retire to the columns, and the symbolic elements are collected. (8) takes the Chalice to (1) who sprinkles himself:

(1) This I do in reverence to my mother and to the spirit of supernal motherhood. Purify and strengthen all by the vibrations of health!

Element In. Lit Bearers return to the Columns.

(4) Let us make our, way to the dwelling of light.

The procession forming one column enters the circle from the north. east, and the Companions proceed to their appointed positions. The page to (8) places a square of linen in the cycle center. The tiles are placed. The Four Elements are placed upon the square of linen.



(1) Why do you bear the branches of the sacred tree in your hands?
(4) As an offering to the Ineffable One, We have plucked these branches that we may feed the Sacred Fire with life that comes from the fairest and strongest of the trees. As our forebears have done in their wisdom, so do we in our day of greater growth.
(1) It is well! Let the sacred circle be remembered as ye lay your of offering upon the Sacred Fire!

The oak branches are placed upon the Fire.

(1) May you all receive throughout the coming year the courage divine that conquers all fear.
(4) Let the Sacred Word reverberate within the soul!
(2) From whence has come the mystic Word? -
(1) From the Most High, in the Golden Age, when the mysteries were revealed to the sons of men.

The circle is formed by joining hands.

ALL We swear by peace and love to stand heart to heart and hand in hand. Mark, O Spirit, and hear us now confirming this, our sacred vow.
(4) We who are drawn by affinity to this sacred place, mark the symbolic circle as of yore, and measure, as did our forebears, the lines of the eternal plan. While so doing, leave all earthly desires behind.
(6) Let all mankind prepare for the restoration of the inheritance that has been withheld from them by the power of darkness. Let the earth be prepared for the coming of the great peace. Look forward to the all-illuminating day, flooded with mercy, wisdom and love, that we may go forth from this sacred place reflecting its light on all we meet.

Fanfare to the four Quarters, all turn to the Northeast

(6) Now is the dawn!
(1) Arise, Oh Sun! Let the darkness of night fade before the beams of thy glorious light. Our forefathers discovered the existence of divine purpose within all that is. They found no disorder or wrong within nature which they regarded as the reflected majesty of The Powers, and of the Almighty Power that lies beyond all. They knew that within the divine purpose all is created, preserved and transformed, through mercy and through love. From them came the great concept of the Infinite-universal Majesty, Verity, and Love Infinite, which dwells within the heart and life of all that is controlled by the wisdom and purpose of the Great Designer--the Godhead--The High Trinity, composed of the Builder, the Preserver, and the Transformer, the wise servants of the AD-Wise. They knew of the guidance of the Sacred Five, the Servant Messengers of the Highest, and they taught the purposed evolution of all things towards the better and the best.
(6) Thus I proclaim the ultimate growth of all things into good; the divine harmony that is all-embracing; the eternal mercy and undying love; the eternal justice pervading the word of the cosmos; and the final purification of all!

All face inwards

(4) Let the Words of Gold be heard!
(8) In right submission and in humility there is the seed of Peace.
In peace and simplicity, there is the flower of Love.
In love and contentedness, there is the life of Joy.
In joy and intelligence, there is the light of Hope.
In hope and nobility, there is the heart of God.
And in good and sublimity, there is the smile of God.

(4) Let the Words of Wisdom from the past be read! What are the three desirable objectives which all Druids strive to uphold?
(8) The cultivation of expression. The cultivation and presentation of our ancient wisdom. The enlightenment of the people.
(4) What are the three concepts of Druidical instruction?
(8) The development of the mind. The cultivation of the intuition. The engendering of true manliness.
(4) What are the three essentials of good discipleship?
(8) Keen observation. Veneration of truth. Retentive memory.

(8) collects the water and (3) deflects the Fire. In unison the circle is purified and consecrated. The Four Quarters are treated and the Elements are returned to their former positions.

THE DRUID PRAYER

(4) Grant, O God, Thy protection--And in protection?
ALL Strength.
(4) And in strength?
ALL Understanding.
(4) And in understanding?
ALL Knowledge.
(4) And in knowledge?
ALL The knowledge of justice.
(4) And in the knowledge of justice?
ALL: Love.
(4) And in the love of it?
ALL The love of all existences.
(4) And in the love of all existences?
ALL The love of God, and all goodness.

THE BENEDICTION

(1) May you all go forth with wisdom and understanding to welcome come the day of deliverance, when brotherhood and love win be established amidst the plenty and gladness of the kingdom that is to be restored.

THE CLOSE

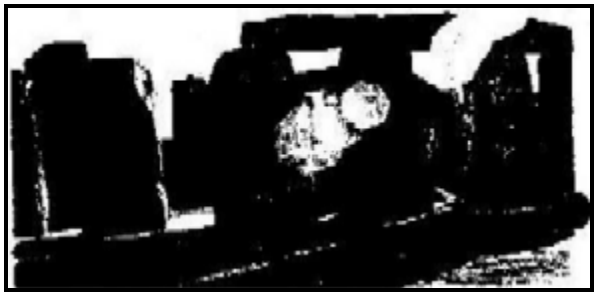
(6) This ceremony is now ended.

The four Element-Bearers step forward in unison and collect the elements from the center of the circle, and return to their positions.

The page to (8) then removes the square of linen.

(4) In peace let us depart; and may there by peace amongst us until we meet again!
(1) Eternal wisdom be with us.
ALL And with all beings!

The procession leaves the circle by way of the Southern Arch.



HIGH NOON

Many Druidic precepts are embodied in the celebration. The high honor accrued from expressions of talent should engender finer works by the possessor of that talent. Talent should be recognized and acknowledged. Honor bestowed implies bestowal from honorable sources; thus honor is equal, but since no man may reap where another has sown, privilege is not equal.

This teaching is well exemplified in the crowning of one of the assembly, and in his sharing of the honor by passing the crown on to his companions. Further thought could well be given to the allegory of the withdrawal of the sword and the subsequent collection of the rose.

It was ever the Druid custom to offer hospitality, a characteristic that is not confined to material matters; and hospitality received is acknowledged by blessing--that we "send them of their way, rejoicing."

As may be seen from the accompanying diagram, the procession in this ceremony completes the fun circle.

PROCESSION OF THE SWORD and the FOUR ELEMENTS

(1), the Sword Bearer, (6) and the four Element Bearers, in procession, place the Sword in the Sun Stone and lay the four elements on the cardinal paint, where they remain in the care of the appointed "Dionachs of Without, " until collected by the main procession.

Officers the same as the Dawn with the addition of:

The Lady (Cerrid wen) Two Maids (Ladies in waiting)

THE HIGH NOON CEREMONY

The Companions gather at the Southern Mound in semi-circular formation.

4) Companions--the proceedings throughout the coming ceremony are symbolical and pervaded by a profound reverential spirit. Remember, the Druid's of old knew no sharp line of division between the secular and the spiritual.

(1) It is good that, from time to time we should unite ourselves in spirit and by our efforts draw near to the circles of the blessed immortals; in this manner, eve prepare our Sanctuary within. The fire is lighted. The bowl is raised and lowered in witness.

(4) Let us proceed.

(3) escorted by (6) returns with the Fire-bowl to the procession. The procession moves sun-wise to collect Bread and Salt from the Western Stone and Water from the Northern Mound. These three elements, (Fire, Air, Bread and Salt, and Water) are laid upon the Recumbent Stone, and the Hele Stone. (6) and the Sword-Bearer escort the Presider and the Triad to the Hele Stone, The Presider withdraws the Sword. After a pause, the Presider hearing the Sword leads the procession to the recumbent Stone. The Dionachs retire to their positions in the Columns.

(4) Let us, in contemplation, enter the world of beauty as was the custom of our ancient companions who, with the whole force of the soul, sought union with the supreme source of life in profound respect and contemplative silence.

The Sword is sheathed by the Presider and laid to rest upon the Stone.

(5) (7) (3) and (9) take up their positions at the Recumbent Stone.

(4) Which other 'stands without the Portal, and for what purpose has such a one come?

LADY I am come on this day of longest light to bear the offering and augury of plenty to the Presider and the Chief Elder of the Druid Order.

(6) It is the Lady of Cathoir Ghall who is come, bearing the augury and offering of plenty, in her symbolic representation of Cerridwen, the Earth Mother.

(4) Bid her enter and welcome. Now do we invoke the Supernal Word; the manifestation of the one Divine Spirit; the Triune Intelligence of the World.

(1) Be with us now. The One spake, and the Three came forth; thus will it ever be.

(4) And the Three became the many, and the many lead us back to the Three, and the One. Thus will it ever be.

(6) The Word is uttered and ended.

(1) The Holy Word has descended; behold the fulfillment.

(4) Let us earnestly unite ourselves in spirit to the Golden Chain of the Druid Succession. May those who keep watch over the Stream of truth and the holy place of the mysteries, watch over us and the teaching of the most ancient Druid wisdom. Let us give thought for any who are sick, or in distress.

Silence is kept for a space.

Let the scroll be read.

(2) reads aloud the names of the departed, whose presence, together with all those unknown, is accepted in reality.

(1) All reverence to out ancients and to our departed companions.

Reverence to all in the Unity, past present, and yet to be.
Peace to all beings.
Eternal Wisdom, be with us.

THE SYMBOLIC FEAST

Staffs proceed to the Elements and take them up, the one hearing the Wine, his page the Bread and Salt, while the other two attend him hearing Fire and Water. (1) and the Presider partake first and serve all others, who advance as directed by the Herald (7) moves forward to take the Water Chalice. Fire, Bread and Wine from the three staffs so that they can partake. The Lady, her attendants, and banner bearers partake.

(6) We proffer hospitality to any who wish to partake. By your leave, Gracious Lady, we will advance.

LADY Go forth--and I will follow.

(6) followed by Lady. attendants and Sword-Bearer, proceed to (1)

(6) Behold the bearer of the Horn of Plenty stands before you.

LADY I offer, Oh Druids, the fruits of the earth of this region and their nectar, in homage to your Order and this sacred place.

(1) Benediction, I take from you the offering of your region.

Partakes, offers to Presider and (4). Then the Presider make the libation to earth, saying:

(1) Blessed be; the fruits of your earth for ever, and we give thanks for the abundance of the harvest which is seen to be gathered.
(1) returns the Horn to the Lady, who is then escorted to the West.
(4) Let the Sword be presented.
(1) addresses each of the four quarters in turn, partly unsheathing the sword and demanding:
(1) Is it peace?
ALL It is peace.

Same statement is made to the four quarters in turn, partly unsheathing the sword and demanding. All Companions and members will respond in like manner. The sword is sheathed at each demand.

(4) Let us formulate the Triad.

The three with rods stand: White Staff to the West; Blue Staff to the North: and Green Staff to the South Apposite the Presider. (1) takes the crown of leaves from (4) and places it on the head of the Presider.

(6) Let it be known; there has never ceased to be they who have transmitted the divine wisdom; for indeed will the immortals ever permit the link to be broken;
(6) Let it be known; there has never ceased to be they who have transmitted the divine wisdom; for indeed will the immortals ever permit the link to be broken.

The feast concludes with (6), who drains and inverts the cup, saying:

(6) The unity is accomplished.
(4) May we be thus united in being.

The three staffs return the Elements to the center of the circle, collect rods, and return to their places. The Presider moves to the center of the circle, removes the crown and Rose from the linen square and places them on the Stone of Measurement.

THE DRUID PRAYER

(4) Grant, O god, thy protection
And in protection -strength
And in strength -understanding
And in understanding -knowledge
And in knowledge -the knowledge of justice
And in And in the knowledge of justice -the love of it
And in the love of it -the love of all existences
And in the love of all existences -the love of God and all goodness.

(1) May the power of the One Life sustain all true seekers. May the love of the One Light pervade all who seek to serve. May our souls be united thereby.
(4) In peace these rites began. In peace we bring them to a close.

(3) (8) and (9) step forward in unison, collect the Fire-Bowl, Water Chalice and Bread and Salt, and step hack into the circle. The bearers of the wineglass and wine-jug then step forward, remove them from the center and return to their places. (7) removes the square of linen.

(1) May all beings receive Eternal Light.

After a pause, the procession, led by the Sword bearer and the Presider, leaves the circle through the Southern Arch. The remains of the bread and salt are scattered to the four winds outside the circle.

HERE ENDS THE

SUMMER SOLSTICE CEREMONIES

Now About those Human Sacrifices

by Polifonix Armorica

We Celts have been spread over a wide area, and you can never be sure about some tribes, especially those exposed to the influences of other races. Therefore, when confronted with the accusation of practicing human sacrifice which happens whenever I mention that, as a Bard, I belong to the order of Druids. I have until now countered only with the reply that we haven't been doing it in my village for as long as even the oldest inhabitant can remember and that we don't know of any villages that were doing it, even before Caesar came through. But it grows tiresome to hear such statements as, "I don't go along with burning people up in wicker cages." so I decided to investigate the matter.

To this date, even in the New Middle Ages, virtually the only formal sources available to me are those of the mundane world. In the New Catholic Encyclopedia I find: "Although there are references to human sacrifice in Gaul and Britain, it must have been rare. At any event, there is no evidence that this practice was approved or conducted by the Druids. The Catholics of the mundane world have been showing, signs of ecumenism lately, but if they have any ulterior reason for denying or even toning down evidence about pre-Christian Druids, I fail to comprehend what it could be.

However, one encyclopedia doth not an argument make. Turning to Man, Myth & Magic, an illustrated encyclopedia of the supernatural (because it was handy,) I found the statement: "The Celts practiced human sacrifice. The Romans considered this ritual to be barbarous and caused it to be discontinued. They also struck a lethal blow at the Druids whose power and

political influence was a threat to the success of Roman campaigns in the Celtic areas. Caesar, referring to the practice of human sacrifice, describes the great images of interwoven branches which were filled with men and set alight..." Now, Man, Myth, & Magic is patently aimed at a popular, even sensation seeking market, and if it can find any gruesome lore to repeat, it probably will, and not worry overmuch about strict accuracy. Of the two, I'd be more inclined to accept the New Catholic as an unbiased encyclopedia. Even so, notice who described the sacrifices--Julius, who was out to conquer us. And notice that we Druids had political power which the Romans could not tolerate if they were to rule us. Can you begin to suspect there was a certain amount of propaganda in those tales about wicker baskets? One of the best ways to enlist opinion against your enemy, especially when you're the invader out to get his land, is to spread stories about the really ugly things he does, whether he does or not. And the Romans had some grounds to talk about us, with the way they threw people to the lions?!

Turning to a source which I hoped would be more authoritative than Man, Myth, and Magic, I opened the third edition of Sir James Frazer's venerable The Golden Bough. There, human sacrifices were the Beltane fires in the 17th or 18th century in the Scottish Highlands. Unable to understand quite how Frazer arrived at the unequivocal decision that Gauls practiced human sacrifice because Scotsmen lit bonfires eighteen centuries or so afterwards (couldn't we just as easily argue that Weenie roasts are unequivocal proof that the ancestors of the picnickers indulged in cannibalistic feasts of "long pig"?) I read on and found that "The earliest description of these sacrifices has been bequeathed to us by Julius Caesar " Julius again! As conqueror of the hitherto independent (!) Celts of Gaul, Caesar had ample opportunity of observing the national Celtic religion and manners, while these were still fresh and crisp from the native mint and had not yet been fused in the melting pot of Roman civilization." "Fresh and crisp" seem odd words to describe a centuries old religion and it is strange that Frazer does not seem to realize that Julius was not exactly the most objective observer. "With his own notes, Caesar appears to have incorporated the observations of a Greek explorer, by name Posidonius, who traveled in Gaul about fifty years before Caesar carried the Roman arms to the English Channel."

The Encyclopedia Americana describes Posidonius as a Stoic philosopher and statesman, ca 135 to 51 BC, who went to Rome as ambassador at the age of 50, initiated Cicero into the Stoic philosophy, wrote many works on history, astronomy, and geography, and in his physical investigations was largely a follower of Aristotle. It does not deny that he might have traveled in Gaul, but neither does it stress travels in Gaul as any important part of his life. Besides, if Julius had such fine opportunity of studying us at first hand, why should he fall back on Posidonius in the first place? Sir James goes on: "The Greek geographer Strabo and the historian Diodorus seem also to have derived their descriptions of the Celtic sacrifices from the work of Posidonius in the first place; Sir James goes on "The Greek geographer Strabo and the historian Diodorus seem also to have derived their descriptions of the Celtic sacrifices from the work of Posidonius, but independently of each other, and of Caesar for each of the three derivative accounts contain some details which are not to be found in either of the others. By combining them, therefore, we can restore the original account of Posidonius with some probability, and thus obtain a picture of the sacrifices offered by the Celts of Gaul at the close of the second century before our era." That is, assuming that Posidonius wrote such an account, and that Strabo and Diodorus were not quoting parts of the tales that Julius spread but did not include in his own books. Frazer begins by saying that Caesar "appears," and Strabo and Diodorus "seem to have used" Posidonius, but, since human sacrifices fit his own theories, he doesn't belabor the uncertainty of this point.

Strabo, according to Americana, lived from 64 BC to 19 AD and traveled from Armenia in the East to Sardinia in the West, and from Pontus Euxinus on the North to the borders of Ethiopia. I'm not exactly sure whether this territory includes Gaulle but if so, Strabo traveled through it after Julius had already subdued most of it and, presumably, crushed out the supposed human sacrifices. As for Diodorus Siculus, the Encyclopedia Britannica, Eleventh Edition, says: "He asserts that he devoted thirty years to the composition of his history, and that he undertook frequent and dangerous journeys in prosecution of his historical researches. These assertions, however, find little credit with recent critics." Collier's Encyclopedia adds: "There are no references to it (Diodorus' history) in pagan literature for it was less a scholarly undertaking than a business enterprise. Diodorus used other but good authorities frequently..." Moreover, those parts of Diodorus which describe Julius' Gallic War and therefore, presumably, our religious activities, have apparently been lost and exist "only in fragments preserved in Photius and the excerpts of Constantine Porphyrogenitus," to quote Britannica again.

But back to Sir James: "Condemned criminals were reserved by the Celts in order to be sacrificed to the gods... If there were not enough criminals, captives taken in war" were added, some being shot with arrows, others impaled, others burned in the famous wicker cages. Even Frazer, who blandly assumes every word Julius and his rough contemporaries wrote about us is true, credits us with sacrificing only criminals and prisoners of war. "Executions" these would be called if Sir James' own culture were doing it, "sacrifices" only because he is writing about somebody else's culture. He next spends eight pages or thereabouts describing examples of wicker cages and bonfires of Christian times, in which animals, usually cats or snakes, might or might not be burned, and argues that because Christians of later centuries burned cats, snakes, and bonfires, therefore, we Celts burned people.

Sir James provides irony as to why we did it. "If we are right in interpreting the modem European fire festivals as attempts to break the power of witchcraft then we must suppose that the men whom the Druids burnt were condemned to death on the ground that they were witches or wizards" and fire was simply the surest way to get rid of them. Animals sacrificed were thought to be witches in disguise Witches were believed to blight crops and cast unpleasant spells on people, so that exterminating them was protecting the rest of the populace, not persecution. Even Frazer considers this the most likely reason why witches were done to death the most likely reason why witches were done to death. "On this view," he continues, "the Christian Church in its dealing with the black art merely carried out the traditional policy of Druidism, and it might be a nice question to decide which of the two, in pursuance of that policy, exterminated the larger number of innocent men and women." It might also be a nice question to decide how many of those so

executed were innocent in their own opinion. Sir James, taking the stance of the sober and non mystical side of the early 20th century AD considers that anyone accused of witchcraft had to be innocent, because there's no such thing. Self-proclaimed witches seem themselves to protest against that line of reasoning. To say that a culture which did believe in witches should not have taken steps to protect themselves because your culture does not believe in witches is to apply a retroactive scale of justice. More to the point, any Christian who shakes an accusing finger at us Druids on account of Frazer's arguments, had best be prepared to defend the actions of his own church in later centuries.

Yet according to my friend, Lady Frytha of the Marches, Christian witch burnings were almost exclusively a feature of the late medieval and early modern times, not of the early medieval period. 4 This would mean that the Druidic tradition was revived again after a millennium or so of attempts at obliteration which were effective enough, at least, to wreak havoc with our literary works. But the whole "witchcraft" theory (of Druid sacrifice) depends on a few assumptions of less than proven reliability: that we couldn't find any other criminals except witches (witchless centuries don't seem to have any noticeable lack of un-supernatural criminals,) and that we did, in fact burn and otherwise sacrifice them.

The Larousse Encyclopedia of Mythology, that majestic tome, states: "Allowing for literary license, there seems to be no doubt that the Celts practiced human sacrifice, perhaps not as a frequent part of their ceremonial, but certainly in times of trouble and possibly, in the earlier period at least, at certain annual ritual gatherings." Larousse seems to base its argument on our own oral tradition, arguing that such and such an ordeal is an allusion to ritual blood letting. At first sight, this looks more damning than the non-Celtic propaganda discussed above. However, most of the traditions known to Larousse appear to be Irish and Welsh; Julius did a fairly thorough job of obliterating Gaulish traditions. What lore has survived in any area was only written down later, a good part of it in Irish monasteries, and subjected to a good bit of re-copying over the centuries, by adherents of another than the original religion. And long re-copying has been known to do strange things even to texts of a single author's literary creation. It can hardly be an easy task to figure out exactly what tales we really told, and when and if that is done, the matter of interpretation still remains. Having watched respected critics almost batter each other over the heads arguing about whether or not Arthur took a swipe at the Green Knight in a comparatively late poem which survives in only one known text, and considering the confusion of symbols which the Mabinogian surely must present to the uninitiated mind, I feel some doubts as to how authoritative a case can really be built against us on such grounds. Still more important, this body of tradition was already ancient when scraps of it were finally put down on parchment; already ancient centuries before Julius came through. Possibly, once, human sacrifices may have inspired some things in the tales; there may turn out to be human sacrifice in almost every people's history, if you go far enough back. (Judeo-Christians are not exempt. In the Judeo-Christian holy writings, there are not simply possible allusions to human sacrifice, there are out and out statements of it.) That hardly means we were still doing it within anybody's living memory by the time of Caesar, nor that anybody by the second or third century BC had any idea that our traditions contained possible allusions to human sacrifice. Long ago and far away I once found a scholarly collection which included an Irish folktale in which a "hung-up, bloody man" came down from a tree to play the role of villain. The notes theorized that this man was the Christus, who had been put into the story as villain by some stout old Pagans resisting conversion, but the Christian generations had long been retelling the tale in total ignorance of the bloody man's identity. And this happened within a short time, compared with the centuries in which our lore had had time to develop! There remains, also, the question of symbolism. Future centuries may read The Lord of the Flies and suchlike, and decide that 20th century rituals included human sacrifice. And The Lord of the Flies is certainly no more symbolic than the Mabinogian. It looks to me as if we could just as easily rephrase this sort of "traditional" evidence and say: "Allowing for literary license, there seems to be no doubt that the Jews slaughtered Christian babies."5

We've heard there is a novel in which Druids are described as committing a particularly revolting sacrifice, something about stuffing a young girl with oak leaves. This sounds to me like the work of some thrill-seeking novelist out to out-Julius Julius. The worst that Caesar, Frazer, and their more serious followers (excluding novelists) say of us is that we executed criminals and, at need, war prisoners. Almost every culture has done such things, many cultures in more painful methods than the grisliest we have been soberly accused of practicing. The great difference is that, according to Julius and Frazer, we saved up our executees and did it at certain times and in possible connection with religious rites. Since Druids were political as well as religious leaders, even Sir James might have some trouble deciding how much of the execution was religious and how much merely legal. The line between politics and religion was not always so clearly defined as in the last few centuries of mundane history. And yet, the highest religious rites are almost universally secret, open only to chosen believers and therefore, if Posidonius and Julius witnessed anything, it was probably an execution more "legal" than "religious" or else they would have to have been sneaking and spying and in the latter case, if we were the barbarians they have made us out to be, they would have been lucky to escaped with their lives.

Julius liked to think of himself a great tactician, and if he witnessed a criminal execution or two, he would have been only too happy to embellish the details and report it as widespread religious practice. These Romans, our earliest accusers, did a few things that make the worst they said of us look almost gentle. I have not yet uncovered any story to the effect that we used torture as part of our legal processes in gathering evidence and confessions--but since torture was accepted juridical process in the Graeco-Roman world, spreading such a report about us would have had no propaganda value. If according to the picture Julius and Sir James paint, we had been less thrifty about combining ritual with criminal processes, we might have gone down as "civilized."

So far, the burden of evidence that we did even this much rests on Julius, who had good motives (after his own peculiar ways of thinking) to use all the propaganda against us that he credibly could, even if he had to manufacture it; upon Strabo, whose independence from Julius' tales or the effects of them is questionable; upon Diodorus, who seems to have been a popular writer and something of an opportunist. capable of taking the goriest and, therefore, most salvable material and treating it as utter truth; and upon Posidonius, who may or may not have written an account which Julius, Strabo, and Diodorus may or may not have used; and upon a few scraps of mangled Celtic traditions, long transmitted and interpreted by adherents of newer creeds. Until better evidence turns up l In inclined to dismiss the whole case.

Footnotes to

Now About Those Human Sacrifices…

1. No connection to the Reformed Druid movements.
2. It doesn't. Pontus Fluxinus is the Black Sea. Strabo's travels include almost none of what is generally thought of as Western and Northern Europe, and only the eastern half of Southern Europe. The only "Gauls" he could have had any contact with were their distant cousins who settled "Galatia" near the southern shores of the Black Sea.
3. That is to say. "witches-as-evil-doers."
4. The biggest persecution period ran roughly 1450 to 1750 or so.
5. Especially if, for example, some future group of Nazis were to (Gods forbid!) conquer the world, murder every Jew and destroy every book about Judaism except their own. Now--consider what our current sources of information about non-Christian religion in Europe and Russia are.

This article originally appeared in the pages of Tournaments Illuminated, Vol. 9, No. 1, Spring 1975. Tournaments Illuminated is the official quarterly journal of the Society for Creative Anachronism, a nonprofit educational, research and social organization for medievalists and pre-medievalists. For further information, write to S.C.A. Information Clerk Box 1162, Berkeley, CA 94701. "Now About Those Human Sacrifices" is Copyright 1975 by the S.C.A. and is reprinted by their permission, and that of the author.

The Druidic Cross Tarot

By Stephen Abbot McCauley and Steven Goldstone
-Summer 1980

This Tarot layout is the second of a series planned for publication. It first appeared in *Gnostica News* issue number 45 and was called the Pentacle Layout. The present article should be considered as only a bare outline of the Druidic Cross Layout. It has been developed in conjunction with the: Celtic Pagan Tarot Deck, a set of designs soon, hopefully, to be published. They are beautiful cards, designed by David Weiss, a Los Angeles artist, and myself, using Celtic divinities as archetypes.

The Pentacle Layout was designed to be used for questions dealing with deeply personal and spiritual matters. As most of you are aware, the pentacle symbolizes the microcosm--a mini-universe--a personal frame of reference which extends from within us all as individuals. The Druidic Cross layout is a logical progression from this: it represents five manifested, exteriorized spheres of Being which emanate from the microcosm of the Self.

These five circles correspond to the five traditional elements: fire, air, earth, water, and spirit. And, as in our Druid tradition--they also represent the five directions: north, south, east, west, and the Center. The relationships of Element to Direction are those of the Golden Dawn System familiar to most students of occultism. Fire is South, Air is East, Water is West, Earth is North, and Spirit, or Akasha, is the Center.

In our layout, each circle is given a letter. The center circle is Letter A, and is considered to be the first sphere of influence --the realm of Spirit. Letter B, the second circle, represents Earth; Letter C, the third circle, is Fire. Letters D and E are Air and Water, respectively. This completes the basic circle of the elements. Much can be inferred from this pattern about the nature of energy-flow being shown.

In addition to the Elements, certain ancient Celtic deities hold sway over the Five Circles. These can be invoked as guides by the diviner, or their spheres of influence seen as centers of the body in a psychic sense, or simply studied in terms of how their energies influence a manifestation. The object is to develop a personal relationship with the elemental divinities of the Celtic pantheon, to get close to them, and to listen for their prophetic voices as did the ancient Bards. This guidance from the Gods is the essence of divination.

This list given of Celtic divinities is not intended to be complete, however, it is a suggestion, an outline, of what might be possible. Many other implicit concepts will present themselves to the serious student.

A final set of corresponding images for the outer circles are the Four Magical Treasures of Celtic Tradition, as shown in the diagram.

Some ideas for this layout came from an excellent book by Virginia Moore entitled The Unicorn. In it is given some material from unpublished diaries of W. B. Yeats, written at the time when he was still a member of the Golden Dawn. (After his death, it is believed that most of his diaries work was burnt by his fanatical widow, who considered magic to be of the Devil. A similar fate befell the diaries of Sir Richard Burton, much to our loss.)

Other ideas come from a multitude of books of Celtic Mythology; and still others, from personal experience. Complete bibliography will accompany the Celtic Deck when it is published.

Special thanks are due to David Voight for his fine artwork on the Layout.

This Layout is especially designed for Tarot students who wish to explore the influence of divinities of the ancient Gaels in their lives, and to communicate with them. It can bring more scope and dimension, however, to anyone seriously interested in Paganism and Magic.

Gods	Circle	Elements
Tailtu & Tethra	A	Spirit
Danu & Dagda	B	Earth
Bridgid & Lugh	C	Fire
Cendwen & Mannan MacLir	D	Water
Rhaiannon & Camelos	E	Air

Gods	The Legend	Treasure
Tailtu & Tethra	Center Indigo	Symbol of the Triple Goddess
Danu & Dagda	North Brown	Stone Lia Fail
Bridgid & Lugh	South Red	Spear of Lugh
Cendwen & Mannan MacLir	West Silver	Cauidren of Inspiration
Rhaiannon & Camelos	East | Blue	Sword of Nuada, Fragarach

Table 1 summarizes the five circles of being. Only Circle A will be treated in detail here.

At ancient Telltown was held the annual celebration Lughnasadh for here Lang the (God of fire, married the land of Eirin (Ireland). Watching over this sacred spot is Iailtu, or Telta, who had her palace here. Also, a great battle for the control of Ireland was fought here.

In Celtic religion the center of a particular province was considered the most magical and sacred place in that province. All of the most important Druidic and magical rites were performed and celebrated at the sacred center point. It is appropriate for Tailtu, who watched over such a central and important point in Erin, to be honored here.

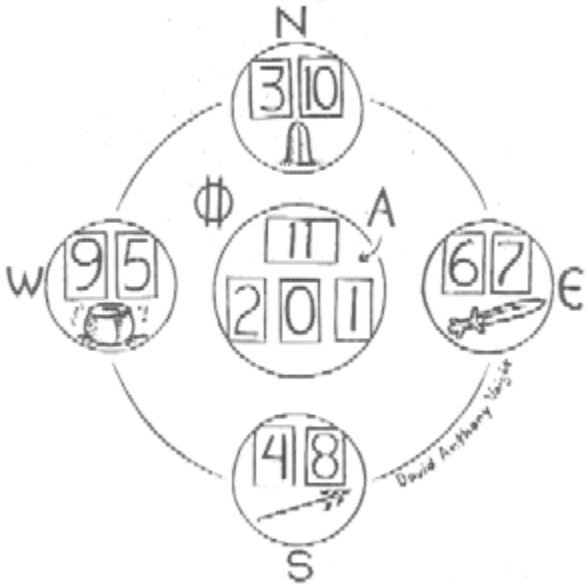
Beneath the sea the Fomoire, whose king was Tethra, plotted to take Erin by force and bring her under the sea. After years of preparation, a great battle was fought at Telltown in which the Fomoire were defeated. Tethra has also been a major force in Stephan's personal work and is honored in the center here.

The Gods do not guard their own treasures, but assign the task to their priests. In this case, the priests are called Druids, and their worship is of the deities of nature and the ways of nature. This particular guardian is called the Druid of the Center, the Druid of the Mystic Center, the Keeper of the Mysteries of the Spirit. The guardian wears a robe the colour of indigo, the elemental colour of Spirit.

If his guardian is to be called upon when you wish to perform a reading which deals with the weighty or deeply spiritual matters. Being a priest, the guardian can contact the deity forms of this (the spirit) plane of awareness if the question is dire enough.

The magical treasure of this centre circle is the symbol of the triple Goddess, the circle of spirit with two lines crossing it. The circle is a symbol for the concept of "peace," for only with peace of mind and the calm feelings which it brings can anything be done successfully of a spiritual nature.

Comments and criticisms of the Druidic Cross Layout are welcomed. Please send all correspondence to the authors at 3215 Brookdale Avenue, Oakland, CA 94602. We do not know when the Celtic Pagan Tarot deck will be completed (hopefully during 1980,) but we will gladly answer correspondence on it when we find out more precisely.



Chakra Number Three... POWER!

This is the fourth in a series of articles on the chakra system. Chakras, in this system, are defined as energy centers in the body that correspond to levels of consciousness, bodily processes, and categories of "external reality." The basic seven chakras, from bottom to top, are as follows: One - earth, centering, survival instincts; Two - water, sex, emotions; Three - fire, power, active energy; Four - air, love, affinity; Five - ether, communication, creativity; Six - time, light, clairvoyance; Seven - cosmic consciousness, Godhead, spiritual information.

These articles represent some original conceptualization on the part of the author from her research and experience of these gained through reading, administering body therapy, doing

psychic readings, and teaching and practicing various forms of yoga. This system is mystical rather than intellectual, and the reader is asked to look beyond logical inadequacies, and instead, turn inward to personal experience for the understanding of these centers. Xeroxes of the previous articles are available from Pentalpha.

Power! The very word has a charge that describes itself. A burst of energy, an explosion; fire, light, heat, wisdom; a feeling of mastery, confidence, control.

We all want it, we all need it, and there are few who feel they have enough. Those who have it, guard it carefully, and those without try desperately to take power from those who do.

We all know what it's like to feel powerless, to have our energy blocked, manipulated, controlled. What is often the case, however, is that we don't realize the power we do have within ourselves; we don't know how to release it and much of it remains unused, checked, withheld.

This article will focus on power and energy as aspects of the third chakra, and how they relate to us in mind, body, and culture. The basic arguments are built on an assumption of "As within, so without"-- that the condition of our own power chakras are the reflection and cause of the use of power and energy externally, and ultimately collectively and politically. This is a very broad topic there is so much one could say about power. and needs to be said, that my own chakra quivers at the implications. Please bear with the length of this article as well as the brevity of some of the subtopics. Any questions are welcomed and can be directed to me through Pentalpha.

Theory and Metaphysics

We began in the first chakra with the element earth, and defined this chakra as the level of manifestation known as matter. From the second chakra, we looked at that matter in terms of its differentiation or polarities, and finally, movement. Numerically speaking, one and two make three, and it is just so as we approach the third chakra. The "matter" of chakra number one, when put into "motion," (chakra number two) reacts with other particles of matter contacted through this movement. This causes changes in the structure of the molecules as the particles within form bonds, split apart, reform, etc. Energy is then given off, or released, as more efficient bonds are made.

Our sun is the prime manifestation of this: The sun is basically hydrogen atoms, which are the simplest, smallest and most abundant atoms in the universe. The sun produces power, light, and heat by way of nuclear fusion. Nuclear fusion occurs when the nuclei of certain light elements collide, mutually rearranging their constituents so that a more stable less energy-rich combination results. This releases kinetic energy. Since the nuclei have a positive charge, they must possess sufficient kinetic energy to overcome their mutual repulsion, so that they may approach closely enough to undergo a fusion reaction. In the sun, this energy is supplied by extreme heat (100,000,000 degrees C) 2 which stimulates enough movement to insure that one atom will hit another, and hit it with enough force to fuse.

Electricity is still another example of an energy/power that is based on movement between polarities. The polarities build up the charge (imbalance of positive and negative particles) which then seeks to regulate itself. From this we derive power.

These are all examples of energy production in the physical world. The third chakra is responsible for the production and regulation of energy in the body, and the conscious channeling of this energy to create power (defined here as directed energy). The various aspects of the chakras combine to bring this miracle about.

Let me express this by comparing the lower chakras to the gasoline combustion engine. An engine is a physical thing, made up of hard, solid metal (matter is the first chakra). But an engine without gas (liquid) will not run. Gas alone will not generate power, and an engine and gas together will not run until it is turned over, providing movement (second chakra) to start the whole process. But once these elements combine, (given a little air, space, and time to exist in) the process of combustion occurs and perpetuates itself. This combustion is the essence of the third chakra on a physical level. Our own energy serves to help the organism obtain what it needs to continue its existence. Energy perpetuates energy, through its manipulation of matter, (which is only dense energy, see Chakra One Issue No. 11).

The first three chakras form a basic interwoven trinity upon which we base our existence in physical bodies, and our life on this planet. None of these groups are isolated, and each are interdependent with other chakras. The element of the third chakra is fire, and for fire to burn it needs not only fuel, but air and space, (or volume,) a function of the fourth chakra directly above. To say nothing of an overall consciousness which has the intelligence to create and maintain the energy generating situation.

The engine also needs air to compress. The volume containing the air is of concern here; when the space within the cylinder decreases, the air heats, exploding the fuel, thus creating more volume for itself again. The bigger the volume within the cylinders, the greater the power of the engine. Combustion is often a matter of oxidation.

Our lives are no different. If we have plenty of room to ourselves, time, and freedom (known in California as "space,") then we have a greater potential for power. Like the engine, if our "space" is infringed upon, we are likely to "heat up" at a certain point, get angry and exert some effort to getting it back.

This chakra is called Manipura in the Hindu system, meaning "lustrous gem." It is described as having ten petals, which I correlate to the power that comes from having hands, ten fingers each. (The first chakra is foul petals, the second is six, the fourth, twelve, etc.) I feel that crystals and gems play a significant role in the psychic development of power, and though the name probably refers to the star-like quality of chakras when seen clairvoyantly, I cannot help but think its connection to crystals is more than coincidental. This is certainly a topic of its own, and one which is only beginning to be explored, let alone understood. 3 I see crystals as amplifiers of psychic energy, in the same way as a magnifying glass amplifies or focuses light. Often around a crystal, one may see little spots of light, refracted by the crystal. These are similar to the vitality globules described by C.W. Leadbeater in his classic book on chakras.4 According to Leadbeater, these vitality globules are a force within the atom that gives it a power of attraction, so that it draws around it other atoms. Leadbeater attributes these globules to the "will-force of the Solar Deity." This vitality is the same force that Hindus speak of when they talk about the life force in breath, called Prana, or the Chi in other systems. To me, it is structure with consciousness in it. By lining up the "charged" points, we can direct our psychic energy.

Manipura is also associated with the intellect in most systems, as is its color, yellow. It is what I call the "lower" intellect--that body of knowledge dealing with things of the physical plane, such as science, technology, medicine, and factual information. Wisdom, conceptual, abstract, or intuitive knowledge are generally functions of the upper chakras.

Ever hear the expression, "knowledge is power"? It is here that the intellect, by virtue of what it knows, sees, and understands, combines with the body's energy and desire, giving us will, the conscious force that directs action. This is the most important aspect of the third chakra and a crucial element in magic. It is through the will that this chakra says, "I can."

Will is easiest to understand by examining the flow of energy in and out of the third chakra. Moving from the bottom up, we have matter changing to spirit; we have combustion a rearrangement of matter which 'produces force. This is the kinetic energy utilized by the will.

Manipura, when approached from the top down, however, brings consciousness to this force, giving it form. It is this aspect of will which gives manifestation to that which the mind conceives and the energy generates. The upper chakras bring information, inspiration, conceptualization, visualization, communication, and love down to this center.

The lower chakras produce energy, while it is the upper chakras that channel this energy, and create power. It is a matter of consciousness putting form to force. Combined, they create will.

Within the body, the third chakra is situated in the solar plexus over the adrenal glands. It is responsible for metabolism and energy distribution in the body. The adrenal glands make adrenaline in the form of norepenephrine and epinephrine, chemical transmitters of impulses across the nerve synapses. As related to metabolism, this chakra also correlates to the digestive system. Problems in these areas would indicate third chakra blockage or exhaustion.

Physically, our bodies express power in tends of energy expenditure. Our nerve synapses are firing constantly, our bodies are always metabolizing. This is a characteristic of being alive. How smoothly the energy is metabolized and distributed through the body, however, depends on many things:

1. What we allow ourselves to do with this energy--where we allow it to flow and how. This is the psychological aspect, or the force from within,

2. What others allow us to do with this energy. This represents authority, social structures, and cultural conditioning that dictate our freedom. This is the political element or forces from without.

3. The state of our health is effected by what we put into our bodies and what we put out with our bodies in the form of exercise or activity. Aside from the physical effect on the body, this is also part of the energy we generate in the outside world, and part of the energy that returns to us.

The specifics of physical, psychological, political, magical, and spiritual power are each worthy of an article of their own. The most important point about them all is that they are interrelated. The food you eat is the matter you combust. It is the fuel for your physical energy. If you want to feel good psychologically, you must take care of yourself physically. But even if you are meticulous about your health, you may still suffer from low energy if you are the victim of oppressive politics, or unresolved psychological conflicts.

Psychologically, the greatest oppression occurs within our own minds. It is not so much what we do that may oppress us, but more often what hits it with enough force to fuse. These are all examples of energy production in the physical world. The third chakra is responsible for the production and regulation of energy in the body, and the conscious channeling of this energy to create power (defined as how you treat others, and if you are in a position of power, your own tension, whether due to poor diet, psychological blocks or some other cause, may result in someone else's oppression. Thus, the cycle continues. "Energy" does not have the boundaries that are definable in terms of matter. One form begets another, and truly, we are an in this together.

Magically, we can perhaps change some of the circumstances in our lives to our own advantage, (and thus increase our power) but the ability to do strong, effective magic, depends on the clarity and focus of our state of mind; as well as our ability to control circumstances to a degree that allows us the time and space to do magic. This powerful art can be hardest to perform when it is needed the most.

So what do we do about this incredible tangle of events we seem so hopelessly caught up in? Where do WE begin to take the power and what do we do with it when we have it? How do we break the cycle of going to our oppressive job everyday, which wastes paper, gas, and electricity, while keeping us too busy to develop something that would be more satisfying, and more energy efficient? What do we do about the people who don't even realize that other possibilities exist? How do we stop the oppressive political thinking, and well formed habits that keep our country, the world, and ourselves in a constant energy crisis?

The only answer I see is that we must work with our own power chakras. The world is far too big for any of us to change it alone especially without any power to begin with. What we con change is ourselves--and perhaps as a result of this, change some of our immediate environment. If enough of us do this, does that change the world?

The rest of this article will focus on some of, the ways we can increase our own personal power. There is no easy, instant solution. The third chakra is a very complex one--perhaps the most complex of them all. Power is created a little at a time, as our own energies gradually evolve to higher and higher levels.

GROUNDING

First things first. Before we can do anything, we have to have bodies to do it in, and we have to be able to move those bodies. This requires contact with the earth or something from the earth plane. If you want to get up out of a chair, the first step is to put your feet on the flour, your hands on the chair and then move.

The first chakra article dealt with grounding in depth, so I will only include a quick review:

Where are you right now? Where is your body, what is it doing, and what is it feeling? What does it feel like in the room you are now occupying? Where is your energy? Connect yourself to the here and now: imagine a cord going from your spine to the ground and hook it into the earth like an anchor. Grounding is simply increasing our awareness of our connection to the earth, or physical plane.

Grounding also connects us with our bodies. Our bodies can be seen as homes for our "spirits," just as our houses are homes for our bodies. We come and go but return to the same place each night. The difference is that we cannot change bodies, move away or rent them out when they no longer serve us well. So we have to take care of them.

NUTRITION

The food we eat is the matter we combust. However, the body runs, not on matter, but on energy. To run the body most efficiently, we want to ingest the combinations of food that burn most efficiently.

This is true to a certain extent. As mentioned above, we use our bodies as physical homes for ourselves. Therefore, they must be fed structural material as well as combustible material. And like our homes, they also need to be cleaned once in a while.

Yes, we need energy producing fuels, but if we try to produce more energy than our bodies are capable of handling, we begin to burn our own structural tissue. One wouldn't want to burn the studs in their walls for firewood!

Drugs such as caffeine and refined sugars do just this. They tell the body to produce more and the body has to take the energy from somewhere and produce. Going one step further back in time, the need for these drugs was probably due to the fact that your body got orders from someone (was it you?) to produce and the body had to call for an "energy fix." So we grab for drugs or simple sugars, which give us quick energy, but in the long run, weaken the body further. As we weaken the body, we are more vulnerable to the psychic hurricane forces around us just as one is more subject to colds if they live in a house with holes in the walls. (especially with no firewood!) When this happens, there is either a need for more protection and/or compensation, or a total breakdown of some sort. This then requires more energy from the outside world, and more energy from the spirit/body in order to obtain it. This weakens the third chakra.

All stimulants have this effect on the body to a certain degree--coffee, sugar, nicotine, (which releases sugar from the liver,) alcohol, and even marijuana affect the blood sugar levels. Therefore, if ingested at all, extra attention should be given to see that the body meets its need in the way of vitamins, proteins, and slower metabolizing starches (such as whole wheat bread or rice).

Ideally these drugs should be avoided altogether, but this is much easier said than done, for usually our activities and environment are as dependent on the stimulants as our bodies are. In a deeply competitive society, where financial security and personal appreciation seem to be based on production, it is hard to compete with the heavy coffee drinker who is full of energy all day long. This forces all of us to "step up" our energy day after day, just to keep up with the demands made upon us. Often this is created by taking on too much in the first place, and then having to work twice as hard to pay for it. However, it seems to be a cultural addiction, and the resulting frustrations and dissatisfactions only make us want more.

EXERCISE

In order to have energy or power, we must overcome our own inertia. Most joggers claim, and I agree, that the more they run, the more energy they seem to have. Again, energy perpetuates energy--once the inertia is broken and the momentum begun, the cycles are easier to maintain (provided it doesn't go too fast--then it's time to ground and center again).

Aside from running, any physical exercise helps to stimulate the third chakra by stepping up metabolism and oxygen intake. Chakras are like muscles; the more you use them, the stronger they become.

PERSONAL POWER-

THE PSYCHOLOGICAL LEVEL

How we feel about ourselves greatly determines how easily our energy flows and how we manifest our personal power. And again, how we feel about ourselves can depend on many different things.

Rather than continue philosophizing, I would like to merely list things that can be done to increase one's power psychologically, the most important place to begin. Some of these things may seem obvious, but I find these are the things most often overlooked by those who complain of powerlessness.

1. Give yourself time alone. Energy blocks can be caused by your own limitations or by limitations put on you by others, consciously or unconsciously. At least when you are alone, you can sort out which is which. Grounding is easier alone anti one has more time to think things through. If you desire to make changes in your life, it is much easier to do it alone. Get rid of people who undermine your energy.

2. Love yourself. If you don't no one else will. You know best what you need and if give it yourself, you don't need as much from others. Need is conversely proportional to power. You can also give more to others this way.

3. Avoid invalidation. Criticism can be helpful but negative energy from others, especially when one is trying something new and uncertain, can be one of the greatest power cripplers I know. It works on a subtle psychological level and is easiest to spot when one is very centered within themselves. Remember new ideas meet their greatest opposition from those who misunderstand them.

4. Balance. To get from the second chakra to the third, the dual forces within ourselves must be balanced. Check input and output, male and female energy, intellectual and physical, work and play, and activity-rest cycles for any energy draining imbalances.

5. Wiring and resistors. Make sure your energy travels in complete circuits--that what you put out does eventually come back. Make sure it is not caught up in resistance. Directing the cause of your life is one thing, but resistance to situations probably created by you for your own growth is a waste of energy and exhausting. If your energy is low, ask yourself if you are resisting something and why.

6. Anger. This is best done in conjunction with grounding and balance and is an excellent way of using the energy within you to bring about change. Blocked power is very often blocked anger. In my experience of administering bio-energetic therapy, most of the self hatred, overeating, and drug abuse is due to blocked anger, which has then turned inward. Anger is a potent and cleansing force--a red serpent of returned karmic energy. It is hard earned and should be spent wisely.

7. Sex. Sex can be healing and energizing, giving validation, support, pleasure, and tens on release, giving that second chakra movement to catalyze combustion in the third.

8. Breaking attachments. Energy that is directed towards something that is not manifesting is energy that is hung up, caught, or otherwise useless. If, after reasonable effort something is not working, let it go. The energy you feel when the attachment no longer has control over you will be exhilarating. The more you release, the less friction you have on your energy flow.

9. Attention. Attention is focused energy. Give it to yourself. Give and accept it from others. Pay it when it needs to be paid.

10. Love. Love is that unifying force that ties us all together, inspires us and gives us a strength to keep going. It is exhilarating, cleansing, energizing, healing, and growth producing.

11. Wisdom. Knowledge is power and the more we learn the fewer mistakes we theoretically make. Wisdom and power both develop slowly, and are wonderfully coupled.

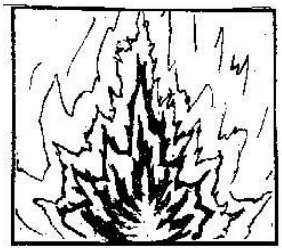
12. Laughter. Taking things too seriously can really make one lose touch with their own power. Whenever things seem at their worst, remember to be amused at the situation.

POLITICAL POWER

Just as our beliefs direct our own energies, so do politics form a kind of megastructure for directing our energies as a group or society. Unfortunately, the politics don't always serve the personal energies of the people involved as well as they might. We have so little direct control over the larger political structures that control us that I choose not to discuss them here. Instead, I wish to illuminate the subtler structures that affect us everyday--structures that we and only we can change.

Politics can be overt or covert. An oppressive situation which is obvious can often be a generator of power for it forces people to join together and realize their strengths against the opposition. However, covert political oppression is quite a different story.

Oppression is the key word here--something that is controlling or subverting your energy. Something that says you can't do that you can't go here; you can't have that. And in this case, the something is more often a nonverbal, commonly held belief rather than a law. Oppression blocks our natural energy flows and if the source of the oppression is mystified, we turn this blocked energy against ourselves. Once we do this, we have blocked our own power and we no longer have enough to stand up against these situations.



Sexism is the clearest example of this. The woman who is superficially granted all the rights and privileges of any man while still facing social rejection for being aggressive, or powerful, faces a greater enemy than mere job discrimination. When she tries to "make it" in a world of men who are conditioned beyond their own awareness to be threatened by her success, the obvious drawbacks due to lack of experience or conditioned passivity become even more insurmountable. Especially when you consider that it is these men who are in the positions of power. Most of "Feminist therapy" is spent re-channeling the woman's self-hatred and depression over her repeated failures at impossible tasks, outlining some of the real problems, and building enough self-esteem through support, for her to have the confidence necessary to overcome them.

I am reminded here of the Radical Therapy maxim, "Awareness plus contact equals liberation," or from another source, "True revolution is revelation." But in this case, the revelation must be grounded--must be applied to the real world so that a change takes place or the awareness is worth little. However, the first battle is the realization of the oppression, and then to find others who can lend strength and support in a common struggle. We create power by supporting each other.

In fact, we create more of our own political and cultural environment than we realize. We have already shown that what we cat, think and do affects how our energy flows. How we use this energy then effects everyone around us. If we stay up late at night, making noise our I neighbor will not sleep either. We all set living examples for each other, whether this is conscious or not. Multiplied out, this becomes how we use our energy as a culture. Are we addicted to madly running errands in our cars and dashing about at a moment's notice, or are we a culture that meditates and does things slowly? What is the result of our increased technological power and the increasing rapidity with which everything occurs? What kind of power do we want to depend on and what kind of power do we want to generate?

Energy travels in cycles, rhythms, and movements; each one begetting the one which is to follow. Just as you cannot drive a locomotive with the steam from a teapot, you cannot do very much with your power if it is constantly squandered on little things that break down your concentration and natural rhythms.

Most of us in this urbanized culture cannot get away from this. The mass of our population gets up every morning, works, comes home, watches television and becomes further programmed without ever having the time to really learn who they are, or what the earth is like outside of "carsville." They become astoundingly ignorant that other possibilities exist--so much so that they are vehemently opposed to any ideas that suggest it. It is important to understand why this occurs.

We are culturally bred into powerlessness, through obedience to authority and through positive reinforcement for conformity. This makes the system "work." Just as the combustion within the engine cylinders perpetuates the cycle of the engine, the processes of our political machinery perpetuate the state of our present society. To fight this, it is important to constantly ask ourselves if we are really following our heart, or are we following programming that was put there when we were too naive to recognize it? How much of our actions are. geared by the tendency to conform, and how afraid are we to break that conformity? What are the ramifications?

The most serious problem is that we are so caught within "the system" that supports us that we are too dependent to change it. I have "ecologically-minded" friends who commute many miles each day to work and back, disliking it intensely. They feel trapped into a behavior they do not support, and powerless to find a better way to pay their rent and food bills. It's the old "if you can't beat 'em, join 'em" syndrome. How many of us buy clothing, drive extra miles, ingest "energy raising" drugs, and do many other things we don't really believe in, just to fit the expectations we must meet in order to make a living? How much do these expectations really fit our own values?

Unfortunately, there are no simple answers to this problem. None of us are going to change the system alone or overnight. The only thing we can do to help is to be aware of all this--of the ramifications of our own actions; and to raise our consciousness to a point where the "goodies" of the "system" no longer appeal to us, and to put our energy and support elsewhere. Only we can prevent forest fires! Only we can prevent the destruction of the earth through the misuse of power.

Power is the ability to create change at will. It is the ability to overcome inertia, to combine matter with intellect, to manliest ideas or to change reality to tit those ideas. Magic is defined us the ability to create change in consciousness and/or reality at will (depending on which definition you use).

The key word here, however, is WILL. After all is said and done, it is our will that combines the matter with the

intellect, that creates the change, and that dispels or ignores counter-productive forces.

Will involves intellectual understanding; will involves force and form. By putting ourselves at the crossroads for these energies, and applying a sensitive enough consciousness, we effect change in our surroundings.

Power is everywhere, because everything is in a constant state of change. That which is still has stored power; that which is moving has kinetic power. The trick is to align ourselves with power as it exists, and to use this power to bend and to shape, according to our will, our desires, feelings and knowledge. This can be a dangerous thing, and l see it as involving a great deal of responsibility, hopefully accompanied by equal amounts of wisdom and clear consciousness.

This "willed change" is the essence of both magic and the third chakra. It is a transformation of energy and Manipura is a transformation center. Magic is basically a third chakra activity, (although it clearly involves all the chakras) and as such requires a synthesis of many elements and planes.

Power and magic must be utilized in order to be evident:
"Who has seen the wind?
Neither you nor I,
But when the trees bow down their heads,
The wind is passing by!"

The wind is a power that can be harnessed by being in alignment with it. Through manipulation of matter, according to a specific knowledge this power can be harnessed (in the shape of a windmill) to do work or to create more power. It is a matter of placing the correct things in the correct way at the correct time anti place or a matter of consciousness putting from to force. This is exactly how magic is done, and magic, like power, operates under certain observable laws. These laws are too numerous to list here, hut suffice it to say that they tall under the heading of knowledge, and any knowledge, perceptively assimilated, can increase one's power as a magician. (or anything else for that matter). Knowledge, placement, movement, and win equal power

The key to magical power is in the synthesis of the different planes. This is where the chakra system--(among others) comes into use. Each of the chakras are associated with different planes, elements, numbers, colors, sounds, thoughts, Gods, body functions, and levels of consciousness. Magic is essentially a willed synthesis of these planes, achieved through an understanding of their common links.

We, as persons, also utilize power by being in alignment with it. One place of power we all occupy constantly is in our bodies--in our spinal column, our muscles, our perception, and consciousness. By paying attention to this body and developing its sensitivity and the healthy now of our own energy, we develop our power. As we come closer to knowing who we are, we become more centered, and therefore, more powerful, as masters of our own energy.

If we are going to practice magic if we are going to unleash our will upon the world around us, we need to be pretty sure we know what we arc doing, if indeed, such a thing is possible. Just as we are subject to the energy levels around us, so is what we do subject to our own levels of consciousness. We are manifesting our own energies, and if these energies are not clear, then our products will not be clear either. This is the reason for the "moral" tone of this whole article. When a great deal of power is exerted, all the aspects of the magician (or politician, etc). are multiplied, both the good and the bad. In this case, mistakes can be a very serious thing.

Therefore, after all the previous considerations have been met, we break through to the "top" of the third chakra, and come at last to what I consider the most important and the most rewarding side of power--that of "spiritual power"-the power of higher consciousness; of spirits, Gods, and cosmic entities.

As I said earlier, we cannot do much with our power if it is squandered on little things. Exerting power can be such an intoxicating and exhilarating experience that few of us pass up the chance when it comes by. But equally gratifying, can be the experience of remaining calm and grounded, doing nothing until the energy builds naturally. The next time the chance comes, we may be able to do more with less effort. This is analogous to not spending your money as soon as it comes in, but saving it for something really worthwhile that may cost a little more, or saving so that you are not flat broke after the purchase has been made. We have all experienced this depletion after an especially trying magical working.

Effort is a key here--if something takes a great deal of effort, it may not be in line with the greater, flow of things. It will also drain your own energy.

Meditation is, among other things, an energy consolidator. Calming yourself and calming your mind will conserve your energy and increase its potency when being spent. Often, if something can be completely planned out in the mind ahead of time, a great deal of energy can be saved when it comes time for manifestation. Often, if one thinks about it a little it may not need to be done at all, or perhaps a better idea will come along.

Kundalini is a spiritual power released by opening the chakras. It rises from the base of the spine and move upward (sometimes). It connects and transforms the various planes of energy as it moves through the body, and is often experienced as a burning sensation. (Kunda means seat, and lini means fire.) This burning is really a purification process, preparing the body for receiving the intense experience of higher consciousness.

Kundalini comes from an unbroken connection between all the chakras. This connection, is, I feel, the essence of power itself--the bridge between matter and consciousness.

The chakras are basically consciousness centers, each reflecting consciousness of a particular sort. Therefore, the greatest tool for increasing power is to bring about an increase in consciousness, in awareness, an increase in knowledge, strength, grounding ability, and efficiency in our actions. And likewise, a decrease of unnecessary defenses and resistance.

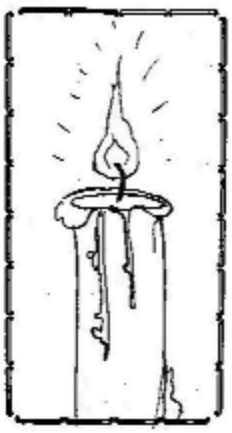
If we postulate that we, as human beings carry a positive ionic charge, (and it is said that we do,) then we, too, must be light enough to overcome our own inertia and mutually repelling forces. Only in this way can we undergo a fusion reaction--whether it be with a group, an experience, a job, our environment, or simply the moment at hand. If we carry too much of our own energy with us, we lessen our chances to fuse, to synergies, and to really receive from a situation. If we bring too little, we may not have enough force to fuse. A balance is indeed, necessary.

This fusion experience, and the "power" it produces is the basic essence of love, and brings us to the fourth chakra. I believe that as we learn to drop defenses (or drop our egos,) we open and fuse with greater and greater structures. We approach a more cosmically oriented reality, gaining greater and greater understanding and grandeur. This lack of defenses may not create that awesome and fear inspiring type of power exhibited by those who remain cold, detached, and manipulative, but is instead a greater, more stable and more spiritual power, having beneficial effects on ourselves and our culture as a whole.

FOOTNOTES:

1. Encyclopedia Americana, Vol 20, p. 511w; 1976, Grolier Limited.

2. Reality Revealed, Douglas Vogt & Gary Sultan; Vector Associates, San Jose, Cal. 1977. (This book is not particularly recommended, however.)
3. For more insight into this phenomena, read novels from the Darkover series, by Marion Zimmer Bradley; DAW publishing.
4. The Chakras, by C. W. Leadbeater. The Theosophical Publishing House, Wheaton, Illinois 1927.
5. The Mystical Qabalah, Dion Fortune, Alta Gala Books New York, 1935, reprint, 1979.
6. Solving Women's Problems Hogie Wyckoff, Grove Press, 1977.
7. Christina G. Rossetti, "Who Has Seen the Wind? Very Young Verses, Barbara Peck Geismer, Antoinette Brown Suter, Houghton Mifflin Co. Boston, 1945.



Children's Page

Dear Friends

This is a plea to other Pagan parents in the area. I desperately need some input on religious instruction for children. My nine year old daughter is showing a great curiosity about religion and I am stumped. There are no clear, easily read books or stories dealing with Pagan beliefs, and as yet we don't have the equivalent of a Pagan "Sunday school" where their questions can be dealt with, and basic instruction given. I feel sure that other parents in the various craft groups have faced this situation, and I would love to know what people have come up with in response. My daughter is already encountering harassment from the other children at her school about her non-Christianity, and I have tried to give her reassurance and direction on how to handle taunts and such. Any input from anyone on this subject would be gratefully received and acknowledged. If I could put something together all by myself, I would, but I do not have the energy or expertise to do it all myself.

BLESSED BE!

Linda Von Braskat-Crowe P.O. Box 4326 Berkeley. CA 94704

This letter isn't the first communication Pentalpha has received about the lack of organized activities for children of Pagan families. It's very distressing to contemplate the fact that our children, growing up with access to Pagan ways, (which our generation had to find for itself) haven't been given enough opportunity to learn the Old Religion's teachings. We think that a children's page in the magazine is necessary and we hope that some of our readers (young and old) can send in ideas to help us.

This time we have an interview with Cari Von Braskat, daughter of the woman in the letter above. She is nine years old and a very forceful Aries woman. I wanted to get an idea of how she actually feels about being in a Pagan family. I was amazed to learn about the criticism she gets at school, and also that she hasn't had much of a sense of belonging to something special. I'd like to connect her with other young Pagans and talk about what we could all do together. Maybe this interview will inspire some of this discussion:

Cari's name is Cerridwen--her mother named her after the Goddess.

CARI: She is a Viking Goddess of the Bonn. I believe in Her.

SALLY: Well, what do you believe about Her? Do you talk to Her?

CARI: Yeah, on special holidays, and sometimes during my ordinary life, when I need to talk to somebody.

SALLY: Do you ever have dreams about her?

CARI: Yes, She's the same as I described before. She just sort of appears from a mist. A white mist, like the rays of the moon.

SALLY: Do you feel like she's your Mother?

CARI: Yes, sometimes. I think I dream about Her about once a weak. If I have a problem, I dream about Her and She helps me think of a solution to the problem.

SALLY: How do you feel about growing up in a Pagan family?

CARI: I think it's a dream sometimes. Sometimes things are very strange, because the other kids ask me if I believe in Jesus, and God, and I say I don't and they tease me. They tell me I'm going to Hell. They say bad luck's going to come to me, like someday I'm gonna get killed.

SALLY: So what do you say?

CARI: I tell them it's my problem. I tell them if I die I'll be able to see what I believe before they do. I don't believe in Hell, people made that up so that people who don't believe in God will get scared and believe in God. People can do what they want, as far as I'm concerned, but they should let me alone to believe what I want to believe and not hassle me about it.

SALLY: What kinds of Pagan things does your family do that you like to do?

CARI: I like going to Bardic Revels and singing with people. And to Druid services with my Mom in the liars and I enjoy it, and sometimes I give flowers and leaves to the Goddess.

SALLY: Would you like to get together with a group of kids and do your own services?

CARI: Yeah. I would like to do different kinds of services. Or just have a party and celebrate and sing and dance. I could learn how to do spells, maybe, if someone would teach me.

SALLY: Do you think you will be a Pagan when you grow up?

CARI: I don't know. I might change my religion. I can't tell yet, because I'm not there yet. It's fun being a Pagan sometimes, but I get a hassle from people about it.

Parents could really help by writing down a list of things their children can learn. If you have a particular deity you're close with, present it to your child as a friend, an ally, a helper.

Maybe the old church notion of patron saints is one that could be adapted—saints have always been disguises for the real Gods anyway. Make the deity personal—let your child have a real relationship with Her.

Help your child set up a simple altar. Choose a cloth, some candles, maybe a statue or picture (he or she could draw one, too) and put flowers or a cup of water on it. Teach the child to interact with his/her personal divinity, and to notice ways in which this divinity manifests (dreams, flashes of inspiration, help in trouble, etc). I personally am not against letting children experiment with simple spells; healing, protection, and defense. A child NEEDS a sense of personal power just as much as she needs to learn to respect other people and their feelings. Letting Saint George slay all your dragons for you is a great imposition on him—better his devotee should learn to wield her own flaming sword. My advice to Cari in the case of her schoolmates' prejudice would be to let them know that the Goddess has ways of teaching folks to respect the religious freedom we have in this country. I also said it might be good for her to spend more time with other children who share her beliefs and are interested in the Old Ways.

Children are natural Magicians, living in a world full of magic, extending all the way from fairies, to imaginary playmates, to the Bogie Man. It is only as we "grow up" that we are told that magic doesn't exist, and to put away our fantasies and devote ourselves to the "real world." If a parent does nothing but preserve and encourage their child's natural sense of awe and wonder about the universe, then they have done that child a great favor by nurturing the most important tool a magician can have.

O Danny Boy

O Danny Boy if words could o'er recall you
To walk again 'neath Pagan Irish skies
Then would I sing, 'til voice be taken from me
And light and life be faded from my eyes.

Too long, too long, your blood's been wasted flowing
To water seeds of wars that have no name
Where brothers die for quarrels past recalling
Nor caring aught for Ireland's agony and shame.

So turn again, the silver Stag is running
With blooded eye in groves beneath the moon
The songs of old still whisper through the oak trees
Where ancient breezes pipe our long-forgotten tunes.

O. Danny Boy, if words could o'er recall you
to walk again 'neath Pagan Irish skies
Then would I sing, 'til voice be taken from me
And light, and life itself be faded form my eyes.

—David Geller

The Lair of Great Cthulhu

(Tune: Chattanooga Choo-Choo)

Pardon me'boy-- Is this the lair of Great Cthulhu? In the city of slime, Where it is night all the time.

Bob Hope never went Along the road to Great Cthulhu, And Tripple-A has no maps And all the Cho-Chos lay traps.

You'll see an ancient sunken city where the angles are wrong.
You'll see the fourth dimension if you're there very long

Come to the conventicle.
Bring along your pentacle;
Otherwise you'll be dragged off by a tentacle.

A mountain's in the middle, with a house on the peak:
'A gnashin' and a thrashin ' and a clackin ' of beak.

Your soul you will be lackin '
When you see that mighty kraken.

Oo-oo! Great Cthulhu's starting to speak.
So come on aboard,
Along the road to Great Cthulhu.

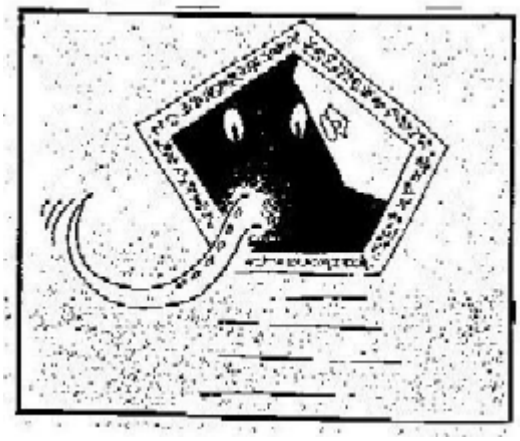
Wen-di'-gos and Dhols
will make Big Macs of our souls.

Under the sea, ~
Down in the ancient city of Rilyeh,
In the lair of Great Cthulhu,
They'll suck your soul away!

(Great Cthulhu, Great Cthulu, Suck your soul! Great Cthulhu, Great Cthulhu) In the lair of Great Cthulhu, They'll suck your soul away.

(Here, there is an obligatory saxophone solo, a la Tex Beneke)

-Larry Press, et al.



HUNTRESS

A huntress is She.
In virginal white She fares the pale of night

With carnivore intent: All innocent
Of praise or blame or any virtue bearing mortal name or measurable dimension....
A moonlit mist-wrapp't rose is She, or so appears to be, Who
Flowering, reveals some wild and iridescent thing
that waits in coiled repose and quite conceals:
Intention.
-—She'd seem to yield——a White Queen's gambit leading surely to checkmate.
——And lo! springs forth some fool or hero glad to seize upon such bait
He's lost! His heart
'twill cost him, for:
She feasts upon such things
And mayhap, "Pass the Salt" She sweetly sings to one of Her exalted company the whiles She dabs Her dainty lips with samite spun of spider-silk
She's of that ilk at very least that things the world a toy or shake they sky
But it's Her special Joy, to
Take whatever beast may catch Her Eye:
Her taut bow bent like crescent moon,
Swift arrows, then the boon, She grants, with glee A huntress is She.

-by Paladin

Winter

By Deborah Frankel Bender

Then you come before the old woman. Who is the true head of your coven. Blindfold, hands bound, naked, (It is lawful for me to tell you this, since You know it already) And she says to you "Please me."
Women have a better chance of getting through it.
We've had more practice
Coping with unreasonable demands,
Our resources always inadequate.
Men get bad habits
Dealing from strength:
They tend to stick at the first step
("Define the problem")
Few come out of that room with their own bodies on them.
You come before the old woman Who is the true head of your coven. Blindfold, hands bound, naked. She is waiting for you. Small talk, charm, and habits will not help you with her. She has seen it all. She knows more than you do. She is easily bored.
You must come before the old woman
Stripped naked,
And she says to you,
"You're back. What did you bring me?"
What will you offer her? Clean hands? A pure heart? Hers are not. She is not. She is an old woman. She has seen everything done everything, endured everything. She is responsible for everything.
Then your least fear Is knowledge Of the whip by her hand.
Witch, what was your training? Embrace everything. Use everything. Cherish everything. Fear nothing.

So you come before the old woman and dance before her Made to improvise. Hobbled by the rope. Tough to keep your balance. Naturally she laughs. At you wobbling and whistling. She laughs, reminded of the juggler she loved once. She sends you out again.

WINTER

Deborah Frankel Bender

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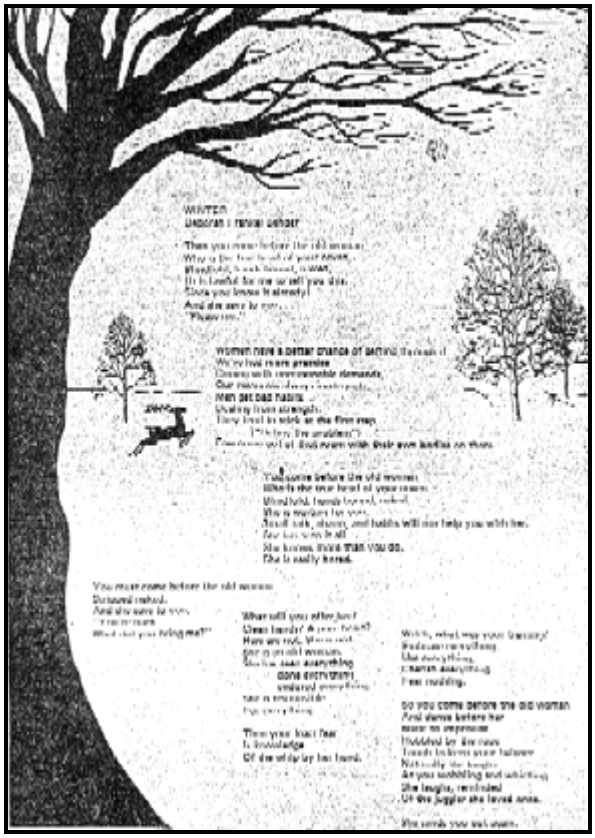

Goddess Gift

The bodies entwined appear as one,
For this, indeed they are,
The song of love escapes their lips,
Is carried near and far

On the wings of ecstasy,
They rise and they do soar,
This feeling it wit never end
For love will e'er endure.

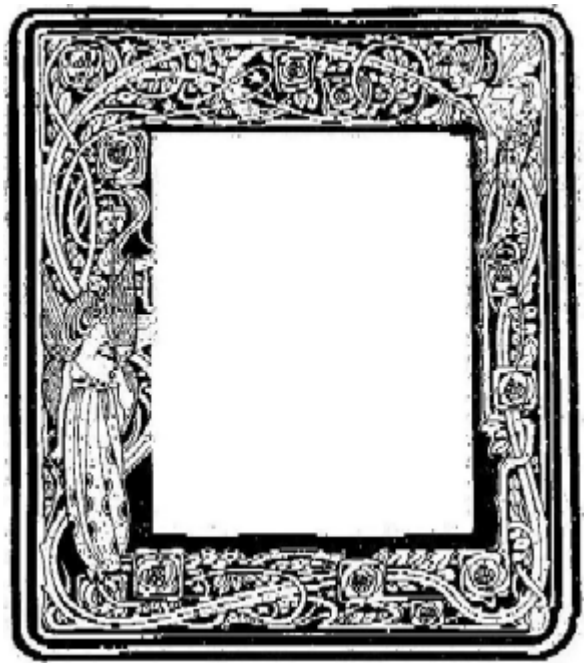
Two bodies—God and Goddess are United perfectly.
Their joy exposed, so openly,
For all the world to see.

Their feelings are eternal

The same they'll always be,
From dawn of time to man's demise
United—Perfectly.

The fire of Life flows through their veins
Their voices rise and fall,
Their ecstasy—adrift of Love
From she who created all.

—Joyce L. Baker



Winter's Ending

-Jeffrey Andrew Young

Come the goat-man, man of Springtime,
Savior of the Winter's ending.
Come from mountains, come and enter
This, the sad, stiff human figure,
For his mind is numbed with Winter,
Lain neglected since rememb'ring,
And his hands are stiffened branches,
Frozen bones that have no feeling.
Strike the fire deep within him,
Fire to melt this icy thinking.
Passion sings within him somewhere,
Laughter lies awake, awaiting
Some necessity inside him:
To awaken him from slumber.
Now the dead man's mind grows restless,
Fingers yearn for warmer flesh,
Rememb'ring souls that once had touched him,
Breathing bodies he was near to.
Goat-man draw him ever onward
Through the slush of dying Winter
Where his memories await him
In Spring's gentle restlessness.

Lament of the Witch

–Morning Glory– Ohoyo Cjsh Chishba

I may not go to the festival...
All this month I have sewn costumes.
Gathered nuts and baked cakes.
I have strung beads and berries for
the children to wear.
All this my people have taken from me
And they have said: "It is good."
I have borne children, I have woven mats
'I have carved masks, I have washed clothing,
AII this my tribe has taken from me and they have said: "It is good."

But when the sea change comes, my body
begins to flow. My woman spirit to
gather power and force.
Large drops of blood
drip
slowly and then gush forth.

My magick is strongest, my feelings
are deepest; my knowledge is surest..
Now, more than ever I am
A woman of power.
All this my tribe has refused--and they have said: "It is bad."
And when l touched my genitals to
give myself pleasure,.
When I made images to call the spirits...
When I refused the husband chosen for me...
And every, every moon when my body know its bloody power...
AII this my tribe has refused me -

My shadow pollutes, the rainbow serpent is angered, my lover shuns me,
I am cursed, diseased, reviled. Men retch at my scent; avoidably footprints.

Banished from my home, forbidden the festivities...
I remember the medicine
The man's words to me at my puberty ritual: "You must be as Mother Earth...
Humble and fruitful.
You must not touch any holy thing or a man's possessions.
You are dangerous to yourself and to the tribe;.. to bleed is to be sick...
you must be set apart for your moon and give thanks to God that He has spared you life when you cease to bleed."
Hog.
So spoke the wise man.

Old fool! I AM like Mother Earth, she who bleeds and does not die.
Only for men in blood linked with sickness and death.
I am a woman...
my blood

The sacred tools...our foremothers made them.
Once the houses were ours.-..we built them.
Once the rituals were ours...we wrote them.
Once the moon hut was for our own seclusion...we sought it for privacy.
Now, the tools are forbidden
the houses belong to our fathers
the rituals are led by men
the moon hut is our prison
and our bodies are the source of our shame.
What has happened? Why did things change? How has this come to be?
–Long ago–
The old men say: Women were punished for their pollution...for their bleeding. They angered the Gods."
–Long ago– The old women say: "Men became jealous of our power, and they stole everything."

We shared our bread, our fires, our homes, our tools, our magick, our knowledge, our bodies... We shared.--
They had only one thing we did not give them; one skill we did not teach them. They had the use of weapons... and they did no share that. They turned it against us.
The old women say: "Let us kneel down in the mud, crawling along!
We leave it for them, for our Brothers,
We leave the world for them
for they want it that way."
I will not sing this song, looking out through the window of the moon hut and hearing the songs and laughter of my people.
I will not sing this song.
I mark my cheeks with my
Dark Blood.
I will sing a song to the Goddess... who is stronger than the weapons of Men.
I will sing a song to my sisters who are wiser than the lies of Men.
I will sing a song to my daughter who will bear the future of Men.
My song is a song about power, about loving, about sharing, about changing
I will sing about the future I will weave a web of fate
I will sow a seed of doubt I will tell a tale of tomorrow.

I mark my forehead with my
Dark Blood...
...and I wait.

Lament of the Witch graphic.

MONEY MAGIC

By Poisson Volant

"Why is it," a friend asked during a conversation the other day, "that so many Neopagans are lousy at money magic? We find things work with all sorts of other kinds of magical intentions, but the material resources seem to be the one area where efforts fizzle the most."

It's puzzling to me, because by some fluke money magic is the one area in which I've had my most reliable results. I could make a long list of many other sorts of Magic I've tried that have bombed miserably! I don't do money magic often, and "haven't grown rich on it by any stretch of the imagination; but when I've set about invoking forces to aid my material circumstances in times of needs, help has come in the most curious ways.

My purpose here, then will be to share some of my techniques in the hopes they can be useful to Neopagans interested in improving skills in areas such as this. Most (if not all) of these ideas could also be applied to other sorts of magical workings. Many of the ideas are not particularly new, while others are updated versions of older concepts. Nevertheless, perhaps they can be grist for your mill.

Basic Mind-Set

It's always been my experience that if a magician holds unconscious attitudes opposed to a ritual's intention, conducting the ritual may not only fail but could also aggravate the underlying attitude-complex. It's like the story of a person who feels desperate need for having a romantic relationship. The person is unlikely to find happiness in this respect until he or she has gone through a long series of disappointments, ego losses and painful self-insights. What's often found to be the underlying problem is a terrific need for self-esteem.

Money, too, evokes emotional responses in our unconscious. For many people in culture at large, money and spending serve as a kind of self-esteem barometer (witness the ostentatious consumerism of young professionals who flaunt expensive cars and other objects as badges of self-worth). Then there is the opposing mindset of the counterculture, which rebels against the abuses of money by declaring (or silently feeling) that money itself is wrong in some way.

How many times have progressives and revolutionaries damned money for its seemingly intrinsic tendency to corrupt human values? How many have considered it a noble martyrdom to suffer pains of a financially austere lifestyle while holding to a greater moral principle?

To me personally, at any rate, money's natural function is simply to serve as a medium of exchange for goods and services. Either to worship or to curse it--or to admire or resent those who are skilled at getting it--seems to point to an underlying, unresolved issue of self-esteem that will probably interfere with efforts to function easily in an economic environment.

Philosophizing about the concept of money could go on and on. I'll cut it short and get to some of the more practical ways of dealing with unconscious attitudes we hold.

Dig a Little Deeper

The first and foremost step in putting together a successful ritual for obtaining money is to look into your unconsciously values. Of course, readers of pop paperbacks on "Secret Keys to Money, Wealth, and Power" and the like may find they achieve success without any self-probing at all. they happen to click into a belief-system of success and are able to deal with their

I'll tell my feelings very simply. The ideas which will I follow here, however, are intended for those whose feelings are maybe somewhat more complex, more ambivalent; who need to do a little belief-system housecleaning in order to achieve the intentions they choose.

What kind of values have you held about money? How affluent was your home life as a child? What kind of attitudes did your parents hold? Did you rebel against your parent's attitudes when you came of age? What kind of financial state have you lived in during your adult life? How do you feel about yourself when you don't have money to achieve some goal you have? How do you feel about others when you're in a situation like that? In general, how do you feel about those who are more affluent than you are? How do you feel about people who are poorer? When you think about money in broad terms, does it seem to be in large part a tool of exploitation between social classes? What are the feelings of your peers, the people you're close to and care about the most, and how have their attitudes affected vow?

All of these questions represent fertile ground for self-probing. For what, money magic is successful when the magician has achieved a state of mind in which money is pretty much a neutral concept--something that is wanted/needed, but something that doesn't evoke strong feelings in and of itself.

Many magical theorists have said that it doesn't matter what you feel or are during your regular life, as long as you can create the necessary emotional mood during a magical operation. I've found, though, that emotions on subjects like money, self-esteem, and relationships can be very powerful even if they are hidden at a level of the unconscious with which you're normally not much in touch. If these issues aren't dealt with in the context of your whole life, you may find that trying to conjure up cash is an unsuccessful effort to deny the stronger voice of your unconscious feeling.

Invoke Everything

Another maxim of magic is that good old expression, "Invoke often." The idea is more or less identical to the method used in New Thought churches and self-help primers: Whatever belief you summon often enough will become true for you. And you're supposed to clear your mind of feelings that conflict with the intended goal.

But what if your unconscious feelings in opposition to the intention are so strong that they won't go away? When it has happened to me I've found a "war of sentiments" set up with a voice repeating "is" and some inner voice "not!" within me--my external says such-and-such, meanwhile is saying "No, you're not."

Whenever we encounter that kind of inner voice, we have to judge whether it's a valuable warning of one's true will or whether it's the voice of self doubt. If it's the latter. it deserves to be cleared away.

The self-probing mentioned above is a worthwhile way of doing that. I'd like to suggest another practical technique sort of an addendum to the magical maxim: namely, Invoke everything.

Or, to put it another way: Don't clear your mind of feelings that conflict with your magical intention. Rather, invoke them folly, get them out in full view, then let the energy leave your consciousness (preferably by grounding them in some fashion so they don't interfere with the things you really want to do).

Here's a sample exercise which you might find useful Each evening for several days, set aside some time (maybe a half-hour or so) to invoke each of the following sets of imagery. Allot one setting per evening so that your unconscious doesn't get confused by changing gears too fast. Use all of your imaginative powers to make the setting as real as possible: flesh each out with concrete details you feel would be appropriate. When you've created the setting in your mind powerfully, examine all of the feelings about the setting that flow out into recognizable form: Happiness? Sadness? Anger? Guilt?

The Settings:

1. You are an inheritor of old money. You have always been in an environment of comfort and ease. When you came of age the duty you assumed was to carry on your family's great tradition. Your chief challenges are in trying to respond to society's changing demands on your social class while trying to maintain the lifestyle you grow up in.

2. You are the ultimate minority. You grow up in squalor and never had any chance to better yourself. Your life amounts to being dumped on left and right. Pure survival is the main challenge in your life.

3. You came from a wealthy background and became used to a life of ease, but then you suddenly went broke. Now your main challenge is to readjust to a new lifestyle that seems to be only a very dim counterpart of the way you once lived.

4. You came from a modest background, worked your way up until you now head a prosperous firm in private industry. "Making it" financially has been your great ambition, and now you cannot understand the voices in the society that want to take it all away from you.

5. You came from a background of _____(insert your own roots here) and now you are in a situation of ____(describe your current life). The kind of role money has played in your life is _____(describe,) and your feelings toward money are _____(describe).

As should be obvious, all these settings are intended to expose you to the varying ways that people experience and react

to money in their lives. You can gain important clues about your feelings by noting how easy it is to visualize each setting; if you can't seem to make one setting fully real and absolutely authentic, it probably represents feelings about money that you cannot at the moment acknowledge. If any of the settings provoke powerful emotions, you probably have feelings about money that need to be resolved.

The exercises themselves, in fact, are a useful way to resolve feelings. Whenever you encounter something notable while visualizing the settings, resolve to keep working with that setting over a period of time until its emotional energy-hold on you is diffused.

Each visualization session should be closed with whatever method you prefer to ground evoked energies. For example, you might try a statement something like, "I do this exercise for the purpose of exploring myself and expanding my capabilities to experience life richly. I now direct these energies to the earth, where they may permutate and serve the Gods and Goddesses and their holy children."

TNT Blasting

Sometimes overriding emotional contents of the unconscious will have such a strong hold on you that visualization methods don't seem to help you make much progress. For example, I'm a fairly impressionable person; quite often I find that I have such a strong attachment that I can't seem to clear my mind to do any worthwhile visualization work.

Various people deal with this in different ways. Many Neopagans find that some time outdoors, perhaps with exercises exchanging energy with the earth, is invigorating mentally, emotionally, and physically.

I have a different kind of technique I've been experimenting with. Many people use tape recordings to create sound imagery directed toward their magical intentions, and they listen to the tapes while in a reverie state. What I've been doing, however, is to make tapes specifically intended to be disorienting--multiple tracks of all kinds of sounds, conflicting static at events, sometimes jarring noises. The idea here is to use a "power-blaster" approach to clearing away mental/emotional rubble; it doesn't particularly work on deep-seated issues, but it can be useful when I get temporarily pent-up.

I would not recommend this approach if you are feeling fragile or unstable, and probably a great many Neopagans will simply choose not to use it as a matter of personal taste. (The method, incidentally, is a take-off on the kind of conditioning used by the character Hagbard Celine in the Illuminatus! trilogy by Robert J. Shea and Robert Anton Wilson, when Celine was endeavoring to turn a mortal woman into the Goddess Eris.)

And On to the Ritual!

Used in one combination or another, these techniques should help you get in touch with all of your feelings about money and prepare the way for your ritual operation.

As a matter of fact, I don't particularly have any one custom-tailored ritual to offer here. Each of us responds to certain kinds of settings and imagery, and each of us uses certain kinds of rituals for varying intentions. In accordance with money's relationships to things of the material world, I would suggest you try ritual types you would use in operations related to the earth, growing plants, and so on.

Actually, what I use for obtaining new rituals is Burning by Raymond Buckland. It was one of the first books I picked up several years ago when I first got into magic; I tried the money ritual, and it worked. I use the "Pagan" rather than "Christian" wordings--Buckland provides both--and I make two additions: (1) I affirm that the money will not come through any other person's hardship or loss: (2) I visualize the receipt of the money in concrete images as it would naturally appear to me--in my case, an inked-in entry in my account register.)

A Few Afterthoughts

How does magical money come to us? I suppose any way it chooses to. In my case, when I did that first ritual several years ago, I unexpectedly got a check in the mall paying off a childhood life-insurance account that I never knew hard been taken out on me. Other times, long-lost friends have suddenly paid off debts from the distant past that I'd forgotten about. Sometimes, the money takes the form of people asking for services for which they pay me.

But at least in my experience, the money doesn't come out of nowhere. Perhaps indeed you will win a sweepstakes, or befriend a bum who turns out to be a generous millionaire, or find a thousand-dollar bill on the street. As money magic has worked for me, though, it never brings material goods which are utterly unearned. I wouldn't think it realistic to expect money magic to guarantee you ongoing prosperity for no effort, or to support you simply because you are a wonderful person or are doing worthwhile deeds.

In the final analysis, money magic seems to work two ways: Emergency rituals can help you out of a bind, and longer range prosperity workings can get you into a new space in order to realize more financial return on your efforts. But you will still have to make efforts; money is merely the symbol of give-and-take, and you would not remain balanced for long with a deficit energy expended by you.

And that means--perish the thought...

Work!

About Beltane and Lughnasadh

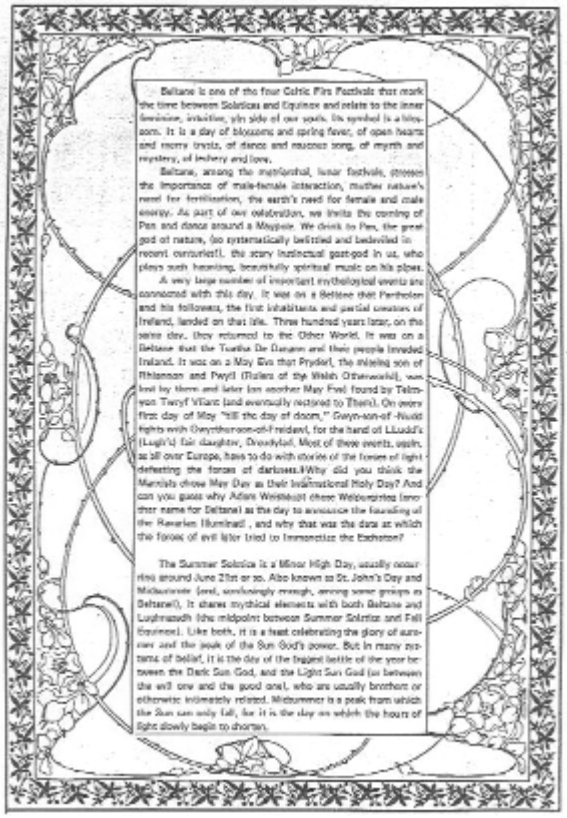
Beltane is one of the four Celtic Fire Festivals that mark the time between Solstices and Equinox and relate to the inner feminine, intuitive, yin side of our souls. Its symbol is a blossom. It is a day of blossoms and spring fever, of open hearts and merry trysts, of dance and raucous song, of mirth and mystery, of lechery and love.

Beltane, among the matriarchal, lunar festivals, stresses the importance of male-female interaction, mother nature's need for fertilization, the earth's need for female and male energy. As part of our celebration, we invite the coming of Pan and dance around a Maypole. We drink to Pan, the great god of nature, (so systematically belittled and bedeviled in recent centuries,) the scary instinctual goat-god in us, who plays such haunting, beautifully spiritual music on his pipes.

A very large number of important mythological events are connected with this day. It was on a Beltane that Partholan and his followers, the first inhabitants and partial creators of Ireland, landed on that isle. Three hundred years later, on the same day, they returned to the Other World. It was on a Beltane that the Tuatha De Danann and their people invaded Ireland. It was on a May Eve that Pryderi, the missing son of Rhiannon and Pwyll (Rulers of the Welsh Otherworld,) was lost by them and later (on another May Eve) found by Teimyon Twryf Vliant (and eventually restored to Them). On every first day of May "till the day of doom," Gwyn Ap Nudd fights with Gwyrthur Ap Freidawl, for the hand of LLudd's (Lugh's) fair daughter, Dreudylad. Most of these events, again, as all over Europe, have to do with stories of the forces of light defeating the forces of darkness. 'Why did you think the Marxists chose May Day as their international Holy Day? And can you guess why Adam

Weishaupt chose Walpurgistag (another name for Beltane) as the day to announce the founding of the Bavarian llluminati, and why that was the date at which the forces of evil later tried to Immanetize the Eschaton?

The Summer Solstice is a Minor High Day, usually occurring around June 21st or so. Also known as St. John's Day and Midsummer (and, confusingly enough, among some groups as Beltane!), it shares mythical elements with both Beltane and Lughnasadh (the midpoint between Summer Solstice and Fall Equinox). Like both, it is a feast celebrating the glory of summer and the peak of the Sun God's power. But in many systems of belief, it is the day of the biggest battle of the year between the Dark Sun God, and the Light Sun God (or between the evil one and the good one,) who are usually brothers or otherwise intimately related. Midsummer is a peak from which the Sun can only fall, for it is the day on which the hours of light slowly begin to shorten.



About Beltane & Lugnasadh graphic.

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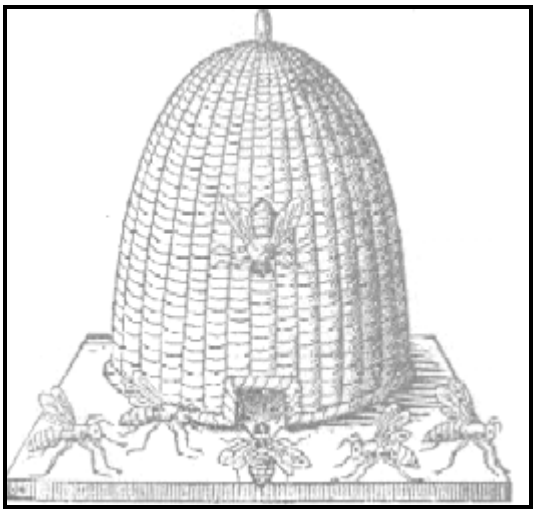

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Part 11 of ARDA 2

SECTION ONE

The Druid Chronicler

Volume Four & Five
1980-1981

Drynemetum Press

The Druid Chronicler

Samhain 1980,
Nov. 1980
Volume 4 Number 1

Berkeley Grove Services

These will be held at Hinkle Park, on the Arlington. and will begin at 1 PM sharp, unless otherwise noted by asterix (*). For safety's sake, call Leslie at 430-0885. If it looks like rain. come anyway. Our Mom often stops raining for us, and if she doesn't, we will hold a Meditation Service at the Ad's house.

Nov. 8 Full Moon-Samhain. Meet at Lawrence Hall of Science at 9 AM, Hal's Spot at 4 PM. We will walk to Sugarloaf from there. Hold Services at sunset, and those who want may stay all night. Bring a flashlight, warm clothes, and any opened bottles of alcohol you may have. Be Prepared for anything,

* Nov. 23-Full Moon, probably at Hal's Spot
Dec. 7-Full Moon
Dec. 21-Full Moon-Winter Solstice
Jan. 11-New Moon
Jan. 25-Full Moon
Feb. 8-New Moon-Oimelc

News of the Groves

Berkeley Grove

The Berkeley Grove is beginning to get back into the swing after Summer absences. Grove elections were held on Oct. 12. ArchDruid is Joan Carruth. Larry Press agreed to assist the AD as needed. Preceptor is Chris Sherbak, who will deal with most Grove business. Leslie Craig is assisting the Preceptor as telephone contact person. If there is any doubt about locations and times of Services, she should be contacted, and not the AD. The Server is Steve Goldstone.

We have a number of projects in mind for the coming year. Two of these have already begun. A Protogrove Service has been written and printed and it and a page of information on how to start a Protogrove, etc. are available to anyone who wants one. Contact either Joan or Chris.

Also, since the Druid Chronicles are out of print, and most people either do not want or cannot afford the entire set, we have printed up a Mini-chronicles which is available from Chris or Joan for $2.50. It contains the two page introduction, the standard Summer Service, the two protogrove sheets the Customs, the Book of Meditations, a page of calendrical info, some Bards, And Isaac's flyer, which can be removed and reprinted.

Chico Protogrove

This has just started, under the sponsorship of the Berkeley Grove, Contact: Michael "Tiki" Teague 1588 Fetter St. Chico CA 95926

The Other Groves:

they have no news. Just the old addresses. We'll try to do better next issue (Oimelc)

Tuatha Grove AD Pat O'Neil 1808 3rd Ave. 12 San Diego, CA
Evergreen Grove AD Cyndie Schuler Fox 1272 Olympia, WA 98501
Arch Grove AD Carolyn Clark 10611 Jesskamp Dr., St. Louis, MO 63136
Ann Arbor Grove AD Richard Shelton 722 Dewey Ave, Ann Arbor, III 48104
Madrakara Grove Danann Parry & Lila Forest PO Box 82 Occidental, CA 95465

IS ANYBODY ELSE OUT THERE?

News of the Orders

Oberon (Bardic) -- There will be a meeting of the Nordic Order on Tuesday, Nov. 15th, at 8 PM at the home of Patriarch Linda von Brasket 863 E.28th St., Oakland. Her home is very near the Park Boulevard exit off the MacArthur Freeway. Call her at 839-1628 if you aren't sure how to get there. The meeting will discuss the fate of the Bards over the coming winter, and it is important that as many interested people as possible show up.

Dian Cecht (Healers) -- We will once again get into the saddle and. hold meetings these are open to people interested in healing, of whatever group or rank. You should, however, contact the Matriarch, Joan Carruth. at 525-0498 if you would like to come to the meetings, which are on the Sunday night closest to the waxing Quarter: Dec. 14, Jan. 18, and Feb. 15. They will be held at the Center for Non-traditional Religions, (Greenwalls,) Fulton and Prince, in Berkeley, and Will begin at 7 PM SHARP. We will be permitted to use the hot tub if everybody follows the house rules: bring your own towel, and absolutely no messing with the machinery. They cannot have the tub hotter than it is set, for very good reasons! Anyone who cannot follow the rules we'll be denied the use of the tub for the whole group FOREVER. We will do healings. Everybody is encouraged to bring a photo and/or personal possession of someone who needs healing, and has given permission for us to work on then. We will work on two or three such healings at each meeting.

Angus (Children's) (proposed) -- contact Ron Genzoli at toad Hall, 581-0962, if you are interested in forming such a group. We will be locking, into Release Time for Pagan Children.

Lugh (Craftspeople) -- We will be trying to find out the status of this Order, so it can be reactivated. Stay tuned. If you're interested in being part of this Order, contact Chris Sherbak, at 921-2630.

Contact Addresses

Chris Sherbak 2345 Post St., San Francisco, CA 94115
Joan Carruth 8259 Terrace Dr., El Cerito, CA94530

The Druid Chronicler

Berkeley Grove NRDNA
Feb. 1981
Oimelc Issue 19 y.r.
Volume 4 Number 2

Berkeley Grove Services

These will be held at Hinkle Park, on the Arlington, and will begin at 1 PM sharp. If you have any questions, please call Leslie, at 652-6040. If it looks like rain, come anyway, and if we are unable to hold Services outdoors, we will adjourn to the AD's house for an indoor service.

Mar. 8 New Moon
Mar. 22 Full Moon Spring Equinox
Apr. 5 New Moon
Apr. 19 Full Moon
May 3 New Moon- Beltane this the SIXTH Annual Beltane in the Rose Garden Plan on your fanciest duds and a potluck picnic afterwards. The AD MUST be consulted in advance if you wish to do an ordination at this time. Call me.

News of the Groves

Berkeley Grove

Steve Goldstone has had to resign his post as Server, due to his work with Stephan's school. We will hold re-elections for Server at Spring Equinox Services.

We have heard little from our two Protogroves, except that they're doing well. Both members of the Massachusetts Protogrove are expected here in Berkeley for Beltane, and they may, after that, become a full Grove. The 2nd Order in the Mass. Protogrove is the sister of the Berkeley AD, so her candidacy for Third will be scrutinized VERY CAREFULLY (hear that, Phyl?) The Chico Protogrove is also meeting regularly, and may also become a full Grove this year.

The Berkeley Grove is also hosting the Berkeley Area Interfaith Council monthly meeting for March and we hope most of out Druids will attend. The date is Thurs. Mar 26, at Starr King School on the Conte, at noon NORMAL PEOPLE TIMES. Bring a bag lunch, we will provide drinks, and bring a robe other than black, if you have one. Your AD is now a member of the AIC Executive Committee--a big move for her and for all Pagans. Please come and Dive her immoral supports

Evergreen Grove

Cyndie Sallee left the Grove at midsummer last year, investing Denis Merrill as AD. The Group is alive and well, but limited to ESC students and evidently not looking for new members.

Greenwood Grove

This is Cyndie's new Grove. They are meeting for full moons and High Days, and average about 15 people per meeting. They are also teaching some classes for some of their members and their Bardic circle is thinking about cutting an album. Contact Junkie at 745 North 2nd, Seattle, Wash, 98103.

News of the Orders

Bardic -- There will be two Bardic Revels/Beltane practice at Leslie's new place, on April 18th and May 3. All Bards should attend both, and the entire Grove should attend the second. We may have a much larder attendance this year, and we should make it as slick as we can. Matriarch Linda von Basket will be Ordaining Bards after Beltane. If you are interested in joining you should contact her two weeks in advance, and have your best work ready for her at that time.

Dian Cecht -- Our meetings have averaged four people, but we've been getting some Mood work done, with positive results. Our nest meetings will be on Mar 15. Apr. 12, and May 10. Those are Sundays, at 6 PM. We hope to hold them at Centre (Greenwalls). but arrangements are not final, so contact Joan, at 525-0498 to be sure. We will also accept people for Ordination after Beltane. Non-members, however, are welcome to attend, if they have healing interests and skills.

Stanislavski for Magicians -- Larry Press will hold these meetings at 2 PM, Sunday Mar. 29th, an Apr. 26th. Contact him at 658-2610 for location, although he also hopes to be able to use the facilities at Centre. The Magick really does work better when dramatic techniques of choreography and emotional involvement are used. Remember the rules at Greenwalls, too: bring your own towel, a small donation, if you can, and enjoy the hot tub as it is.

Wildflower ID Class

Begins Sat Feb. 28th. Call (415) 886-5917, and ask for Anna. The classes will be held mostly in the form of walks in the wild and botanical gardens, and will emphasize family characteristics, medicinal & other uses, mythology, and ecology. Held through the Institute for Celtic Studies.

Lost Druids

Does anyone have current addresses for: Lawrence Gold, Wis. Pat O'Neil, CA. Michael Bradley, Illinois.

NRDNA Druids

Several people have asked about various Druid things, like the Higher Orders. As you know, because of the rules of the old RDNA, these are impossible to restart, and other changes also impossible. HOWEVER, we can do these things in NRDNA, for our own Branch only. But we have, really, to start from the old RDNA rules, which means a majority of all 3rds in the Branch. Sooooo. We need the addresses of all 3rd Orders who are or would like to consider themselves NRDNA. Our first action should probably be to simplify voting rules. If you are an NRDNA 3rd please send your address to Chris Sherbak, 2345 Post St., SF, CA, 94115. Also the names' and addresses, if you can, of every other NRDNA 3rd you can think of, by Midsummer.

Chronicler

Mail news to Chris by Spring Equinox, for Beltane Issue.

Thank you.

A Chant for the Spring Equinox

AD: O give praise to the Dark Gods who love:
Praise to the Hunter, stalking and slaying,
Praise to the Hag, weeping and raging.
G: Praise Be'al. who is all gods, praise the Earth Mother's many faces.

AD: Praise for food-store and tight roof, good wool and good health.
G: Praise for hearth and tale and friend.

AD: Praise for grey skies and healing rain, cutting wind and bedding snow.
G: Praise for the mystery of the Land of Shadow.

AD: The Earth went bare, the sunlight dimmed,
G: Light had turned to Dark.

AD: The nights were long, the winds were cold,
G: Darkness ruled over all.

AD: But within the cave, the bear cub waxed;
G: Darkness yearns to Light.

AD: Bough is barren, bud returns:
G: Balanced now are we.

AD: Belenos returns from the South:
G: Balanced now are we.

AD: The Mother stirs and wakes again:
G: Balanced now are we.

AD: Snowdrifts of blossom on earth and tree,
G: Dark will turn to Eight.

AD: The world will be lush, the days will be long,
G: Eight will rule over all.
AD: Til the sweet fruits of the boughs are warm in our hands. And Light yearns again to Dark.

AD: O Belanos, O Lord of light, we praise thee at thy return to our midst. Welcome art thou amongst us.
ALL: BLESS US AND LIGHT OUR WAY, O MIGHTY SUN GOD!

AD: O Earth Mother, beauteous and strong, rise up and let us rejoice in thy sights
ALL: PRAISE TO THE LADY WHO GIVEST LIFE!

The Beltane Chant

(From DC(E))

PR: The Mother wakes from her long sleep and smiles on us today!
Chorus: SHE IS AWAKE!
PR: She brings us Life!
Chorus: SHE IS AWAKE!
PR: She brings us Light!
Chorus: SHE IS AWAKE!
PR: The Mother wakes and seeks Be'al.
Chorus: QUICKLY BE'AL RETURNS.
PR: We light our fires to show the way.
(The fires of Be'al, the bonfire, are now lit by the plunging of a torch into the kindling.)
Chorus: QUICKLY BE'AL RETURNS!
PR: To couch with the Mother and bring forth Life.
Chorus: QUICKLY BE'AL RETURNS!

(This next section should be chanted at an accelerating pace:)

PR: O Be'al
Chorus: WE WELCOME THEE!
PR: O our Mother
Chorus: WE WELCOME THEE!
PR: O Earth-Mother, O Be'al
Chorus: WE WELCOME THEE!!
PR: O Be'al, O Mother, parents of all that lives, we welcome Ye back to our midst. Give us of Your Life, O Most High, that we may share Your joy.
Chorus: WELCOME ARE YE, AMONG US, O MOST HIGH. SMILE ON US, WHO HAVE KEPT YOUR WAYS, THROUGH THE TIME OF SLEEP.

The Druid Chronicler

Beltane Edition
19 y.r., May 1981
Volume 4 Number 3

Services will be held at Hal's spot at 1 PM. Unless otherwise noted. For those who don't know where that is, the AD will be LEAVING the parking lot at the Lawrence Hall of Science at 12:30 and you can follow. Call Leslie at 652-6040, if you have any questions.

Calendar

May 3 new moon Beltane, Berkeley Rose, Garden Potluck picnic afterwards
May 17 full moon
May 31 new moon
June 14 full moon
June 21 summer solstice, Big tree meadow, EBR park
June 28 new moon
July 19 Full moon
Aug. 2 New moon
Aug. 9 Lughnasadh probably in the Richmond Hills.

News of the Groves

Berkeley Grove

Does anybody remember for sure how many Beltanes-in-the-Rose-Gardens this is? Is it the sixth? Getting to be a Tradition. This year, Post Prop 13, its an expensive one: $40 for the Rose Garden, and $10 for the fireplace. Please come and have a good time, bring munchies for the Picnic, but if you can, bring money. Our fliers have also been going fast, and will need reprinting. I hate to say it so baldly, but if Grove members would each pledge even $5/month we wouldn't be in such a fix. We were designed to be a Poor Religion and O Gods willing, we'll remain so, but it'd be nice if the poverty were genteel.

We have a THIRD Protogrove! Our contact is named Greg Schill, and he's in Butlers Pennsylvania. Be expect to lose the Chico Protogrove: happily since they plan on becoming a full Grove.

News of the Orders

Bardic Order

Nordic Revels will be held at Leslie's, at 8 P.M. on Saturday nights May 23, and July 25. These meetings are obligatory for Harass and optional for others. We will probably start by WORKING, and end by degenerating.

Dian Cecht

Be on time to meet at Centre (Greenwalls,) but you'd best call Joan at 525-0498 to be sure. We will meet at 7 PM, on Sunday nights, May 10 June 7 and July 12. Bring an artifact from a willing victims er... patients when you come, and your own towel if you wish to use the hot tub afterwards. We prefer to limit these meetings to members of the Orders and those with an active interest in psychic and magickal healing, I don't mean to be exclusionary, I'd like lots of people to show up and I'd like them to be magickally competent and willing to work.

Groves and Protogroves

Remember to send news of your group to Chris Sherbak 2345 Post St. San Francisco Ca 94115 BY MIDSUMMER, if you wish to be in the Lughnasadh Newsletters.

Beltane May 5. 11:52 AM

Midsummer June 21, 11:39 AM

Lughnasadh Aug. 7, 5:47 PM

We're GOING to HAVE A pagancon! June 19-22 Big Trees Meadow. EFRP, Oakland! Contact Abbot's or Forever Forests if you want to help. And come!

Cheating a Little

This is Not an Ad

May is my month to donate to charities, and I'm unusually poor this year. So I will donate 100% of the profits I make from all Shaklee orders for the month of May if people mention Paganism or the Crafts to ecology action groups. The products are well worth it. Call Joan for a catalog

The Druid Chronicler

Berkeley Grove NRDNA
Lughnasadh 19 y.r.,
August 1981
Volume 4 Number 4

[Poorly hand written and retyped by editor]

Lughnasadh

Services will be held at 1 PM, unless otherwise noted, at Hal's Spot. Meet between 12-12:30 at Lawrence Hall of Science, if you don't know where Hal's Spot is, to caravan there. Call Leslie at 652-6040 for further information.

Special News

A limited number of the Druid Chronicles (Evolved), complete with printed heavy dividers, 3 hole punched, all 200+ pages, is available for $25 from the Berkeley grove. Check or MO to Joan Carruth. This text has been out of print for 5 years. 2nds and 3rds should own!

Calendar

Aug. 9 Lughnasadh potluck picnic meet at Ad's house at noon to caravan.

Aug. 16 full moon

Aug. 30 new moon

Sept. 13 Full moon

Sept. 20 Autumn Equinox. Location undecided. Grove elections

Sept. 27 New moon

Oct. 11 full moon

Oct. 25 last chance for ordinations

Nov. 6 Samhain. This is a Friday. service will be on sugarloaf at sunset. Those who wish may remain overnight for vigil and ghost stories. Samhain is properly on Nov. 7, 9:14 GMT = 1:10 AM CMT

Summertime News

When your Arch Druid gets too lazy to dredge out the typewriter. We have NO NEWs that I know of from the other Groves. Please Ad's or Prec's send news on Minor High Days to Chris Sherbak. Protogroves too!

News of the Orders

Order of Dian Cecht (Healers)

They will meet at Centre (Greewall's) at 7p on Sundays Sept. 6 and Oct. 4. Bring your own towel to use the hot tub, and $2, if you can. Bring a link to a person who needs healing, and has given permission. The Matriarch is also anxious to hear from 3rds in other groves who would like to become members of ODC. Ordination can be arranged with your AD.

Order of Oberon (Bards)

They will meet at 8 PM on Saturdays Aug. 22 and Oct. 17. Location to be announced. Contact Leslie at 652 6040. These meetings are obligatory for bards and optional for others. There may be additional Bardic Practices. Leslie would also like to hear from Bards in other Groves. Write Chris.

IMPORTANT NEWS!

AD's and 3rds Especially Note!

We plan to restart the Higher Orders (4-10,) Berkeley Grove and as many other groves as wish to participate. Groves should get a consensus (at least 2/3) of their 3rds on whether they wish to be part and inform Chris by Autumn Equinox!!! Berkeley really doesn't want all the M/Patriarchs, so send suggestions for 3rds in your grove who you think would be good M/Ps or members of any order, especially 4-7. Matriarch of ODC will probably become M of Grannos.

These orders will be for the purpose of inciting further inquiry among 3rds, and are granted for achievement, not tenure. They have no further "rights" outside themselves, and are not prerequisite in structure (i.e., you need not be 4th to be 5th) Council of N Order elects M/P of N+1 order. Any 3rd or higher may nominate a member, M/P of order confirms. Ordinations may be done with the M/P's approval, by any member of the Order, or candidates AD so if the M/P is in Olympia, people in Santa Cruz can still join the order) M/P s may resign. If selection is not approved by 2/3 of that order, council of next lower order elects new M/P. Here are my proposals. See what you think. "Est" means "established"

4 -- Grannos–healers (est) green ribbon (est) ODC will fold.
5 -- Braciaca-altered states of consciousness-yellow maniple (est) parties?
6 -- Belenos-astrologers, scientist, teachers- yellow ribbon (est)
7 -- Sirona-earth activists, outdoors people, gardeners, etc.- blue ribbon with wave (est)
8 --Taranis-warriors, armed and unarmed- orange ribbon
9 -- Llyr-Philosophers, thinkers, mystics, etc.- grey ribbon
10 -- Danu-Emeritus order for significant long-term service to the Earth Mother and RDNA. Nomination and selection to order by M/Ps of Order 4-9, by 2/3 consensus. M/P of 10th order confirms- brown ribbon.

Special Orders -- Must be 2nd order or above (except, of course the kids)
Oberon -- Bards (est) Blue ribbon (est)- working order
Merddyn -- Magicians (est) staff or wand (est) proposed (no leader)
Lugh – Craftspeople (est) purple ribbon (est) may or may not exist. There's no reason I can think of not to "restart" it anyway, and maybe the original matriarch will resurface.
Angus -- Children's (est) pink sash- to puberty rites. Proposed. No leader.

On our Autumn Equinox, Matriarch of ODC should be confirmed by 2/3 of 3rd. Of participating Groves as M of Grannos. Council of Grannos will be created by re-ordination of members or ODC. Grannos council will then select m/p of Braciaca from all available 3rd candidates, present or by mail.

Please send info to Chris by Equinox. Let's do it!

The Druid Chronicler

Berkeley Grove, NRDNA
Samhain 19/20 y.r.,
November 1981
Volume 4 Number 5

Grove Elections

Grove Elections were held Sept. 20, 19 y.r. The results were:

Isaac Bonewits, ArchDruid

Joan Carruth, Preceptor

Emmon Bodfish, Server

Leslie Craig, Chief Bard

Isaac has returned to RDNA after his long sabbatical with many revolutionary ideas. Most of the Berkeley Grove wish to encourage these experiments. Some few people, however, adamantly prefer the traditional RDNA format, and chose to begin a second Grove, which will probably be called the Live Oak Grove. We have agreed to permit cross-membership, but felt no one should be an officer in more than one Grove. AD Joan, Emmon, and Leslie resigned their posts in the Berkeley Grove. No new Preceptor or Server has been elected at this point, but Jody, will be the Chief Bard for Berkeley,

Berkeley Grove

Furthermore, Berkeley Grove will be known as the Mother Grove after Samhain. They will hold services on the weekends closest to the waxing & waning quarter moons, at an indoor location. Contact Berkeley Rent-a-Lox, 549-0541 ext. 1347 and leave your phone number, and Mother Grove's Underground Agent will contact you.

Samhain Services for the Mother Grove will be held Nov. 6, at 8 PM, at 1500 Park Ave (Emeryville, below San Pablo). Call Rent-a-Lox for details.

Berkeley Grove started the Coalition Council, and Mother Grove has agreed to remain a member at least for this Quarter.

Grove Reports

Once upon a times Groves submitted an Annual Report to Carleton's Grove. This served such useful functions as recording the names of new Third Order Druids, and Officers of the Groves' and indicating which Groves were active. Since Carleton Grove no longer exists, old AD Joan would like to suggest that Groves publish such info in the Samhain Edition of the Druid Chronicler, in the hope that this info will survive. Each Grove should file this edition, and keep it, in just such hope. Eventually, archives of our early years and struggles may be important, or maybe not.

What follows is the Berkeley Grove Report:

Elected for 20 Y.R. see above
Finances
In: $401.00
Out: $278.00

Auk Snafu: $100.00
Projected Balance: $22.93
True Balance: $21.71

New Members of Dalon ap Landu:
Michael "Tiki" Teague
Larry Press
Leslie Craig
Emmon Bodfish

New Groves Hived Off:
Chico/ San Diego
Tiki

Active Protogroves: Several listed; no contact in last three months
Average Grove Size: 6-10

Major Accomplishments:
5th Annual Beltane-in-the-Rose-Garden
AD elected to Executive Committee of DAIC
Initiation of CoCoDAL, and Higher Orders
Availability of Chronicles and Mini Chronicles

Major Disasters: Checkbook Snafu and Pt. Reyes Death March

For:
Printing $126.02
Mailing $25.55
Waters 27.00
BAIC 20.00
Beltane 47.50

Live Oak Grove

We plan to hold Services rain or shine at Emmon's, in Orinda. Call Emmon at 254-1387 for directions or to connect with rides. We will meet at noon, to put some work into our Grove site. People should bring gloves and hand tools (clippers. hatchet. shovel, etc). Services will begin at 1 PM. If it is raining, the meeting will be held indoors and consist of a combination of Meditation & Hair Pull comparable only to a Quaker Meeting. We are open to anyone interested in the traditional formats and Philosophy of Reformed Druidism. We are also in desperate need of Good & Welfare. Our Officers for 20 y.r. are: AD: Joan Carruth, P: Leslie Craig, S: Emmon Bodfish. Dates of Services are: Samhain: Nov. 6-7, Nov. 22, Dec. 13, 20(Yule)~ 27. Jan. 11, 25, Feb. 8 (0imelc).

Chico Grove

Since Tiki's wife, Janie, is at UOSD for Master's studies, and no one in Chico was qualified yet to become a Third Order, Chico Grove exists only in the Summer, when Tiki & Janie are there. However, Tiki has the requisite three interested in San Diego, and has started another Grove, which he assures us will soon have a name classier then "San Diego."

Green Wood Grove

Cyndie reports that her Grove is busy. They have 15-20 people at their services, and biweekly study groups. They have also put together a 40 page Book of Bards, which may become available as soon as copyrights have been worked out. Their Bards seem to lack only a Pagan-Rock drummer in order to cut an album. They are also evidently in the process of hiving off a new Grove somewhere in South California. She reports that EVERGREEN GROVE is still active under Denis Merrill, but that he may soon move to Cal, and we hope, Ordain a new Third to be Evergreen's AD.

News of the Orders

Oberon (Bardic)

Leslie will hold Bardic Revels on Nov. 21, Dec. 12 and Jan. 23, at 8 PM at her house. Contact her at 652-6040 for directions or rides. She is EXTREMELY desirous of having people in other Groves join Oberon. Each Bardic Circle would be independent, but the contact and sharing between all Druidic Bard's would benefit all. Write to her c/o Emmon Bodfish 616 Miner Red Orinda CA 94563. Send a piece of your work (song' poem, etc,) if you can, and the name & address of your ArchDruid, who will no doubt be authorized to Ordain you, if everyone's agreeable. I, for instance, have been authorized to tell you that she's dying to hear from the Greenwood Bards, especially

Dian Cecht (Healers)/ Grannos (4th)-

Since it seems the Coalition will get off the ground, and Dian Cecht was only started because its first Matriarch found Grannos unavailable, ODC has been declared defunct for the interim, and its Matriarch has been made Matriarch of Grannos by acclamation of the Coalition. The Order is interested in defining itself, and will hold Potluck suppers and discussion from 6-10 PM, Sun nights Nov. 15, Dec. 6, and Jan. 17, for members and interested Thirds only, at her house. Call Joan at 525-0498 for more details. Like Oberon, Grannos is EXTREMELY interested in hearing from other Healers who wish to join the Order; from among the Coalition. You must be Third Order, and interested actively in healing, either magickal or psychic or medical or psychological. Write to the Matriarch, Joan Carruth, 8259 Terrace Dr. El Cerrito, CA, 94530. Your AD can be authorized to ordain you, so be sure to send me their name & address, too. We are essentially people in our communities, and I would like only to see us in touch with each other.

Braciaca & Belenos

These Orders were not started before Samhain. I would like to make every effort to contact their original Patriarchs. and invite them to do it again. If this is impossible, the Coalition will no doubt start them within its structure. Look for them around Beltane~ and, if you are a Coalition member, and interested in them, contact the Coalition Clearinghouses. Braciaca will Probably be Party-throwers and experts in altered states of consciousness. Belanos will be sun-worshippers, scientists, and astrologers, or something like that.

Coalition Council of Dalon Ap Landu

Members of the coalition: Mother Grove, Live Oak Grove, Greenwood Grove, San Diego Grove

Rules Passed (precis)

1) Votes before the CoCoDAL will be voted on by those who respond to the Clearinghouse Grove within 90 days of postmark.
2) Groves join in Summer by 2/3 vote of their Thirds; Groves may resign in Winter by the same process.
3) Matriarchs/Patriarchs (M/Ps) may resign. There is a Process for their replacement.
4) New members can be Ordained by their ArchDruid, or another member of the Order, by permission of the M/P
5) A person may be a member of more than one Order, but not M/P of more than one.
6) Resignation of M/P of N Order should be reported to the M/P of N-1 Order, whether or not they are immediately replaced.
7) Children under puberty shall not hold higher than 1st Order; no one under 18 shall be Ordained Third.

Other Business Passed:

A) Joan Carruth shall be the Matriarch of Grannos.

Live Oak Grove volunteered to be Clearinghouse for 20 y.r. Any Third Order member of the Coalition may originate a vote by sending a copy of the vote to all member Groves or Solitaries. and to the Preceptor of the Clearinghouse Grove.

Responses should be sent to the Clearinghouse, who will count them and resort the results in the next Chronicler. The address is Emmon Bodfish, 616 Miner Rd Orinda, CA, 945630 (oops should be Leslie, but its 2 AM already)

Rulings of the CoCoDAL are binding only to members of the Coalition. These rules are meant in no way to inhibit the autonomy of any member Grove or Solitary Third, but to facilitate the functioning of the Reformed Druid movement, and make the Higher Orders available once more. Each Third Order Coalition member has one vote in the CoCoDAL, whether solitary or a member of a Grove, though Grove Thirds should vote through their Preceptor or AD, so Emmon will not get confused as to who's voted. If he gets the responses from all; the Thirds in a member Grove at once, it'll simplify his counting

Other News

Please note the two new pages to add to your Book of the Bards courtesy of Emmon Bodfish.

Live Oak Grove has available copies of the complete Druid Chronicles (Evolved), for $25, postpaid. We especially encourage all Seconds and Thirds to own a copy of this invaluable Druidic text. We also have a 40-page excerpt from the Chronicles that we are calling the Mini-Chronicles, which you may obtain for a mere $7. It contains the Chronicles of the Reform, Bards, the Great Druish books, liturgy etc. Please send check or MO to AD Joan Carruth, 8259 Terrace Dr., E1 Cerrito, CA, 94530.

Please note that the Druid Chronicler is going into new hands, and we are not sure how broad they will wish to make their mailing list. If you are not a Third Order Solitary, an ArchDruid, a Matriarch or Patriarch, a ProtoGrove contact person, or an active member of the Mother or live Oak Groves, this MAY be the last copy of the Chronicler you will receive. Getting subscriptions is a hassle, and if the Chronicler continues to be sent out free, we may need to clear the rollodex a little. Stay tuned.

Groves and orders; Deadline for Oimelc chronicler is the end of the first week in January. Send new to Isaac Bonewits, box 9398 Berkeley CA 94709

The Druid Chronicler

**The Newsletter of the
New Reformed Druids
of North America
Samhain/Yu1e 20 y. r.
(December 198l)
Volume 5 — Number 1**

THE NEXT DRUID REFORM:

New Voices, New Views in the NRDNA

If you've ever seen a copy of the Druid Chronicler before, you've probably noticed that we've had something of a face lift. If you've never seen DC before in your life, welcome to our newsletter!

This changed format is in keeping with some sweeping changes that are taking place in the Mother Grove (formerly the "Berkeley Grove") of the New Reformed Druids of North America (NRDNA).

You may have read about the Reformed Druids and the New Reformed Druids in Margot Adler's Drawing Down the Moon.* (Adler, Margot, Drawing Down the Moon. New York; Viking Press; 1979. In the 1st Edition (hardcover,) we're on pages 300-304). If so, we have some surprises for you.

First, a little history:

Isaac Bonewits left the Mother Grove in 1979 because he was moving to Santa Cruz. When he went, he appointed Joan Carruth and Stephen Abbott Mac Caulley to be co-Archdruids in his place. Shortly after he left on his sabbatical, Joan and Stephen changed the name to the "Berkeley Groves.

The next year sew Stephen drop out of the Berkeley Grove, and that was the end of co-Archdruidship as an experiment--at least in that incarnation. Joan ran for re-election uncontested, and spent the last of 18 y.r. and all of 19 y.r. as Archdruid of the Grove.

In the two years since Isaac left, the ritual and structure of the Grove went relatively unmolested. But then Isaac showed back up, and all the rules changed. He ran for the office of Archdruid, warning everybody in advance that he planned to make same broad changes in the Grove.

Even if it can't be said that the Gods spoke, there was an omen of sorts. Isaac won. In doing so though, he alienated a large portion of the existing Berkeley Grove. They thought that the changes were taking Druidism too far away from what its founders at Carleton College had intended it to be. That idea made them uncomfortable, so after much thought and discussion, they decided to form a new Grove. They asked Joan to be their Archdruid, and she accepted.

Thus there are now two Groves in Berkeley: the Live Oak Grove, which still uses the traditional forms of the ritual, and the Mother Grove, which is developing a new philosophy of Druidism for the 1980s.

Sweeping Changes and a New Philosophy

The very first thing Isaac did was to reinstate the co-Archdruid system. The second was to do away with the traditional Orders of the NRDNA. Therefore, what we have now is a system of Circles (First Circle, Second Circle, et al.,) with an Archdruid and Archdruidess as theological head of the group.

(We admit that "Archdruid" and "Archdruidess" are unwieldy terms. Until we come up with something better and more descriptive, however, we have to use what we already have.)

The new system shows several advantages over the old:

First, we have been able to put a sense of balance back into Druidism. We try not to favor male over female, Goddess over God, or any of the myriad other imbalances to which the Craft and other forms of Neopaganism have been subject--but it happens when you don't have a balanced pair to head your services. It can happen anyway, but the chances are better that we will catch it before it does. This makes for a more effective balance of magical energy in the ritual, as well as psychological and political energy in daily Grove affairs.

Second, the Circles act as a mutual-support system. We will not offer someone an "Order" or a "Degree"; instead, we will invest them as part of a Circle. The Circle is a group of members all at about the same stage of development in Druidism. They aid each other to learn their craft, and they assist in teaching those less advanced than themselves. Thus, everyone shares the responsibility for learning and for teaching their companions.

From the Archdruid

The ancient Druids are said to have built their solar-lunar calendar around a 19-year cycle (that is, 235 lunar months). Samhain this year ends the first 19 years of the Reform begun at Carleton College, and begins a fresh cycle. Samhain also begins the season of Geimreadh (winter,) a traditional time of reforming and resurrection.

This winter bodes fair to continue those traditions in the grand old style. Last September 20th I was (re-)elected Archdruid of what was then called the Berkeley Grove. I ran for the office on a "Revolution ticket," warning the Grove's members that I would make sweeping changes, especially in the areas of liturgy, organizational structure, and training. I said it was time for the Reformed Druids to begin the work necessary to create a complete religion, to grow beyond the loose framework that is the sum of its current liturgy.

I painted out that, little as we know of the ancient Druids, we do know that they were the brahmanic caste of the Celtic/Germanic/Slavic peoples (though they were called by different names in different times and places). They were the artists, musicians, poets, healers, judges, historians, diviners, magicians, clergy--the cognoscenti of their societies. Any neopagan group with the audacity to call itself Druidic should have, above all, a commitment to excellence and a willingness to be everything that the name implies.

These ideals are far beyond the pale of what the Founders of the Reformed Druid movement wanted in the early 1960s. Their image of a Druid was that of an anarchistic philosopher, a sort of Zen Unitarian. And most of them had no intention of starting a "real" religion; they had no idea that the Gods they were invoking happened to be very much alive.

The Old Gods are alive--although I will grant that they're a little sleepy. After all, it's been a long time. But what the folks at Carleton College built was not meant to last, to grow, to

spread. That Reformed Druidism is still around 19 years later is a testimony to the power of the Gods and of the Druidic archetype. And given this archetype, these Gods and the power inherent in the concept of Druidism, we have the basis for a healthy, growing religion, a religion that works.

I have always thought that there was more to Druidism (Reformed or otherwise) than was dreamt of in the philosophies of those at Carleton College. It's out there somewhere, and through diligent hard work, we can find it. We will find it!

Do I hear the Old Gods stirring in their sleep?

Everyone advances through the Circles according to their knowledge, ability and commitment. We are still developing the Circles system and the criteria for admission and advancement, but a few things have become clear based on what we are trying to do:

There will be set criteria for advancement, and everyone no matter who they may be, elsewhere will follow the same criteria.

Various rituals will be structured to the level of their participants.

Everyone will be required to show mastery of the knowledge in one circle before being advanced to the next.

This has allowed us to get back to the OLD idea of what a "Druid" was. He or she was a priest, a bard, a magician, a healer; he/she was of the cognoscenti. Not everyone was cut out to be one, nor did everyone qualify in the Gods' sight.

If you were proper Druid's material, you could demonstrate that fact. Nobody questioned your right to wear that robe because you had been challenged long before you were ever given it. We are trying to return to that method and that standard.

Connections with the Old Order

Does this mean that we have cut all ties with the old NRDNA structure? After all, we're talking about making people work for what they want, then rewarding them for what they produce! The old New Reformed Druids offered everybody the same things, and it was open to the public--in fact, they even held their rituals in public parks.

We haven't cut all our old ties; just most of them. For instance, we will not instantly invest someone into the third Circle just because they are a Third Order Druid in some other Grove. In view of what we're trying to do with our Druidism, there is no way we can do that without compromising our objectives.

We will, however, keep our lines of communication open to other Groves and other groups of Druids. We want to hear what they are doing, and we want to tell them about ourselves.

We will allow public participation in some of our rituals. (Emphasis on the "some.") There will most assuredly be rituals that are open only to members who have been admitted to the First Circle or higher, and rituals closed to lower Circles. It depends what we're trying to accomplish with any given ritual.

Why close some rituals? What do we have to hide? Nothing. Druidism will continue to be as it ever was. But we will hold closed rituals.

This is not because we hold any secrets; rather, it's because we want our rituals and services to work. When we look for an omen, we want an unmistakable omen. We are going to help our rituals work by requiring everybody who participates to be familiar with our methods.

For these reasons, of course, we cannot participate in the old Council [or its successor, the "Coalition Council" (CoCoDAL)] of Dalon ap Landu. We do not recognize their authority to govern our activities because their aims are not ours. How can the Mormon Elders guide a Roman Catholic congregation? Their ideals are too dissimilar.

Isaac spent some time during Samhain this year addressing that subject. In an open letter which he (perhaps unfortunately) finally decided not to mail, he said:

"We will not participate in the original Council (or the current "Co-Council") of Dalon ap Landu--the original governing body of the R.D.N.A., composed of all the priests and priestesses--unless it is made abundantly clear that we do not recognize their authority to make any decisions regarding our activities, structure, 'orthodoxy,' etc. We will participate to the extent of sharing ideas and information with other Reformed Druid groups.

"As for the 'Higher Orders,' the Mother Grove will not help reorganize, nor will we recognize the revival of the old R.D.N.A. Higher Orders or the more recent N.R.D.N.A. Special Orders.

"We're not going to be in any hurry to start any new ones either, save for revamping the Bards inside our own Grove. Members of the Mother Grove may start Special Interest Groups, or participate in the Higher & Special Orders already existing in other Groves, but such SIGs or Orders will have no official status for now."

What Are We Trying to Accomplish?

If we are throwing out so much of the old system, what will we replace it with? Exactly what are our goals?

At the bottom line, they're simple enough. We want to establish a true relationship with the Gods. We think that this is best done through a combination of ritual, magic, music, dance, poetry, and theatre. The Gods love a good show!

And to make this the best show possible, we are going to stress personal development and personal achievement within the Mother Grove. We want dedication, and we think that the rewards--personal, spiritual, even perhaps physical--to be had from that dedication are more than worth the effort.

In addition, we want to see a balanced energy raised in our rituals. Too many Neopagan groups in the past have had a bias (however well-intentioned or even unconscious) toward either the male or the female in their workings. For this reason, we strongly emphasize the value of working with a partner of the opposite sex for balance and completeness.

From the Archdruidess

My name is Sally Eaton. Bonewits is my legal last name, but I prefer to use Eaton. My own identity is very important to me, for all the usual reasons.

I've been involved with NRDNA since 1979. I've been a practicing Witch since my early teens and involved heavily in magic all my life. I was attracted to Druidism because of my Celtic ancestry and because of the emphasis on music; among other things, I'm a singer and songwriter.

During 13 y.r. [1979-80], I was Server to what was then the Berkeley Grove. At that time we had two Archdruids, a woman and a man. I liked this idea very much; the precisely equal division of leadership between male and female is my ideal.

I thoroughly agreed with the basic ideas of Druidism, but as time went on I found myself dissatisfied with certain aspects of the services. We were meeting in public parks so newcomers could join freely, and I felt like I was working in a fishbowl.

More, the services reminded me most of liberal Christianity--they didn't feel Pagan to me.

I'm not a Duotheist, I'm a Polytheist. I work with particular Goddesses and Gods, not just the Great Mother and Father. I wondered why we didn't bring back the real deities of our Celtic forebears. I thought it was our job as Druids to do this.

When I tried to tell people this, though, I found myself bucking a rigid "tradition" that dated all the way back to 1963. I made suggestions, and was told, that isn't the way we do things."

I was frustrated. I could make few creative contributions.

The Carleton College Druids never thought in terms of starting a "great" religion. Anarchy was their byword. They had no training system for the clergy, even though the very word Druid is most often taken to mean "High Priests.

The ancient Druids often took twenty years to complete training in the arts of healing, divination, music, priest craft. I myself have devoted my life to magic. Why should I want a part-time religion?

Folks in NRDNA who wish to continue the Carleton style of worship are welcome to do so, but there are those of us who felt it was our Karma to find a Druid way both older and deeper. I want to see the ancient way restored to its full power and splendor. I want to know the Gods of my ancestors, to come face to face with them on their own terms. I want to know their music, their language, their teachings, and their love. It may take more than our individual lifetimes, but I know it can be done.

First Stops on the Road

We have already taken the first steps on that road. Sally Eaton, Isaac's wife--herself a respected professional actor and singer, playwright, ceremonial magician and priestess--has agreed to join him as Archdruidess of the Grove. Together they have begun to sculpt the rituals that will be used in later workings of the Mother Grove.

We are using Geimreadh (winter) this year to write, revise and test our new rituals. We will work the major problems out of them so that they can be used as the new Order of Common Worship come Oimelc. Jody Veahman, a Celtic Traditional musician and singer, will work with Isaac and Sally (as will I and a number of other Bay Area writers, philosophers, magicians and what-have-you) to make the material strong and effective. When spring comes, we'll see how well we have succeeded in our aims.

From the Editor:

That just about finishes the propagandizing, except for one detail. Like a good short story, a good article should hook its end, ouroboros-like, back on its beginning. And since I brought you into this with a tag about DC's face-lift, I'll wrap up by telling you about it.

The Mother Grove has no official Preceptor. They may never have one; Isaac and Sally are not sure one is really necessary in proper ritual. But as far as anyone is unofficially holding down the job, I'm it.

My name is Elton Wildermuth, and I am (you should pardon the expression) the Druid Chronicler. I have next to nothing to recommend myself except my big mouth and effervescent personality, plus maybe the ability to write a simple declarative sentence in English. You will, however, be hearing a lot from me in days to come. The new DC is my baby, I edit it, I print it, I have the final say over what does and does not go into it. [It's hard to argue with the editor!] Blame it all on me.

Hell, I probably deserve it.

Tell me what you think of my baby! I can be reached by mail as follows:

The Druid Chronicler
c/o Elton Wildermuth
2124 Kittredge Street, No. 31
Berkeley, CA 94704

This is not the Mother Grove's usual mailing address, but it is where all mail for DC should be sent. I'll say more about that in the following section, which contains the actual hard news of the Grove.

Having said my piece, then, it's time for the news.

Druid News:
What's Happening in the NRDNA
News from Groves & Orders

This is the first issue of DC under new management, so there is precious little true news of other Groves to print. Send me your news! Send me your Grove meeting schedules! Tell me all about what you're doing, so I can tell other people! Get it down in print--let people know what you're doing and when it's happening.

I did place a pair of judicious telephone calls in an attempt to fill out my report of current events. First I called Leslie Craig-Harger, who is current Matriarch of the Order of Oberon (the old NRDNA Bardic order).

Then I called Joan Carruth, the Archdruid of the Live Oak Grove in Orinda. Joan has (besides being Archdruid of her own Grove) decided to revive the old Council of Dalon ap Landu---calling it the "Coalition Council" of DAL--and the Order of Grannos (Healers,) with herself as Matriarch of the latter. (She may have more ideas in the offing; those are the only two she mentioned.)

Such news as I had from them and from Sally and Isaac follows.

Mother Grove

The big news concerning Mother Grove is Isaac's return as Archdruid and the Grove's subsequent changes in direction and focus. Among those changes are the reinstitution of co-Archdruidship' with Sally Eaton as Archdruidess, and the restructuring of Mother Grove's hierarchy. All of that is presented in the lead article for this issue.

Mother Grove will be holding Common Worship even while they are establishing the final form of their new rituals. Thus the ritual will evolve from meeting to meeting. Mother Grove's schedule of Common Worship is:

December 20 8.00 PM(Yule)

January 3 2.00 PM

January 17 2.00 PM

January 31 2.00 PM (Oimelc)

Grove meetings regularly begin at 2.00 PM. December 20 will be an evening service because it is the Yule and Winter Solstice ritual. Ending times will vary; any number of things may happen after the service itself. However, services will

begin sharp at the indicated time. Late arrivals may find the doors closed.

Mother Grove's services will be held indoors at 5286 Riverside Avenue in San Pablo. (This too may pass.) To get there, proceed as follows:

These meetings will include a potluck meal; we might as well socialism, since many of us don't see each other between services! Bring whatever you're drinking plus some to pass around, and food that you like — again, enough to share.

NGTC: Those with unusual dietary restrictions (e.g. vegetarians, diabetics, Mormons) will pretty much have to fend for themselves, since we don't know in advance who will bring what. This doesn't mean we don't like you; we simply don't have the facilities ourselves to cater to specific requirements.

In addition to the potluck, Mother Grove will be holding music and dance workshops, theology hairpulls, and anything else they can think of to liven up our afternoons after the rituals.

Live Oak Grove (LOG)

Joan Carruth, the Archdruid of the new Live Oak Grove, says that LOG is open to "anyone interested in traditional Reformed Druidism as set out in the Druid Chronicles (Evolved)." She also wanted to make sure I announced that LOG has prepared a 40-page excerpt from the Chronicles, which they call the "Mini-Chronicles." It is available for $7.00 postpaid from Live Oak Grove; checks should be made payable to Joan Carruth.

Live Oak Grove will be holding rituals "rain or shine" at 616 Miner Road, in Orinda. Their schedule of meetings is:

December 13

December 20 (Yule)

December 27

January 10

January 24

February 7 (Oimelc)

All meetings will begin at 1.00 p.m.

NOTE: The January-February meeting dates are not the dates which Joan reported in the last issue of the Druid Chronicler. Looking at my 1982 calendar, however, I believe these new dates are accurate. Call Joan at (415) 525-0498 to confirm.

I have no map available for Live Oak Grove. Call Emmon Bodfish at (415) 254-1387 for directions.

During the Season of Sleep, Joan says that LCG plans to:

• Plant eight sacred trees

• Build an altar on which they can build fires

• Build a wood of five stakes over which the sun will rise on high days.

Joan says that if it is clear, people attending their rituals should bring gardening gloves and be prepared to spend time working on the grove site.

News of the Orders

News of the CoCoDAL

Live Oak Grove's official mailing address is: Live Oak Grove c/o Emmon Bodfish 616 Miner Road Orinda, CA 94563

Joan has revived the old Council of Dalon ap Landu, calling it the "Coalition Council" of Dalon ap Landu (CoCoDAL). This council represents the Carleton Traditionalists, and claims to comprise all Groves and free Third Order Druids who have not officially resigned. Speaking on behalf of CoCoDAL, Joan informed me that:

1. No Groves have resigned from CoCoDAL. [This is not exactly true; Mother Grove is not officially participating in CoCoDAL, but has not yet tendered its resignation. —Elton]

2. There is no new business before CoCoDAL at this time.

3. Live Oak Grove is acting as Clearinghouse Grove (ChG) for CoCoDAL during 20 y.r. (1981-82). They can be contacted through Live Oak Grove's mailing address, given above.

According to Joan, any member of the Coalition may bring business before CoCoDAL by a four-step process:

1. Write a formal petition and send it to the ChG.

2. The ChG will mail a copy of the proposal to each member Grove

3. CoCoDAL will wait 90 days from the date of mailing for a reply to each proposal.

4. After the waiting period, the ChG will tally t responses yea and nay, then announce both the proposal and the result of the vote.

When she originally spoke to me, Joan informed me that the results of each vote would be printed in the next issue of the Druid Chronicler. I unfortunately had to tell her that this is not necessarily so; please see my comments about news and the printing thereof on page 7. I will try, but schedule and space constraints may prevent me. If this happens, I assure that she will make other arrangements; she was not sure when we talked.

Order of Grannos

The Order of Grannos is an old NRDNA higher Order which Joan has recently revived. She is currently the Matriarch of that Order. The Druid Chronicles (Evolved) says it is a "Fourth Order," whose deity is Grannos (a Gaulish deity,) Patron of Healing Springs.

Concerning the Order of Grannos, Joan said: "We have three members who are nominally associated with Live Oak Grove. However, the Matriarch Joan is beginning to hear from Third Order in other Groves who are interested in joining the Order. We should have Grannos represented in several Groves by Beltane. "

Any Third Order member of the RDNA interested in joining this Order should write a letter to Joan concerning his/her interest in healing — medical, magical, psychic, any combination; she welcomes all.

If you are interested in joining Grannos, write to Joan at: Joan E. Carruth 8259 Terrace Drive, El Cerrito, CA 94530

NOTE: This address will be good only through Oimelc. After that, Joan can be contacted through Live oak Grove at its mailing address.

Joan says she will be authorizing ordinations after Beltane. Members ordained may then start conclaves in their own Groves if they wish.

Joan expects to hear from all members several times per year. She says that this is not because she wants to tell anyone how to run their conclaves, but rather to share healers' lore and so she can publish news of the Order.

The Bay Area Healers' Conclave [Joan's conclave? She did not specify, but I assume it means the three people who are currently members of the Order] is "in hiatus until the Order has spread." After that Joan plans to authorize ordinations by mail and concentrate on running her own conclave.

Order of Oberon

The Order of Oberon is the old Bardic order of the NRDNA, and seems to be the only Order currently having an unbroken history. Leslie Craig-Harger is currently Matriarch of that Order, having taken over from Linda von Braskat in 19 y.r. I called her to find out what her Order was doing during the NRDNA Season of Sleep.

She says the Order is working on poetry and acting as well as music. This is intended to round out their talents and abilities as bards; being a bard covers far more ground than just being a singer and/or instrumentalist.

Her main news, though, did not concern the Order so much as what she is trying to do as Matriarch.

First, she is soliciting dedicatory works from Druidic bards. These works will go into the Matriarch's collection, and Leslie hopes eventually to print them. For more information, or to send her your work, write: Leslie Craig-Harger 1280 61st Street, Emeryville, CA 94608

In addition, she says that creative and archival works are also welcome. She will collect them, and use the ones that fit her needs in her bardic revels.

In addition, she is working on a method whereby Archdruids or other Third Order Druids can ordain bards into the Order of Oberon. This will save Leslie a lot of traveling, which is both wearying and expensive. I will try to publish the details in DC as soon as she finalizes them.

We spent a long time talking about the Mother Grove, and what connections Mother Grove does and does not recognize with the old NRDNA structure. As a result, two days later, Leslie provided me with a chaining note concerning Oberon:

Bardic Revels December 19, January 23, and February 27. Call Leslie for location. We are working on the poetic and dramatic aspects of the 'bardic arts' — beginning with the techniques of satire and lampoon. Lampoons can deal with whatever subject attending Bards choose, with attention to the transforming nature of satire. (Anyone who feels that humor is irrelevant to magic might want to check out Illuminatus, maybe?)

"PS: Order of Oberon does not intend to stick its nose into any Grove's liturgical business. Members of Mother Grove should feel free to attend without danger to their artistic or doctrinal autonomy."

Leslie tells me that due to space limitations, she is having to restrict attendance at her revels to her regular circle of bards (meaning those who already know or have access to her telephone number; she asked that I do not publish it). If this applies to you and you want to attend, call her for details.

The Druid Chronicler Subscription Information: How to Get What's Coming to You

The Druid Chronicler has been sent out quarterly in the past. I have changed that schedule. I will be sending out issues of DC eight times a year — one for each of the four major and minor High Days. Each issue will be published approximately two or three weeks before the holiday, to allow time for the Post Office to deliver your copy.

However it may have worked in the past, the new DC will be offered by subscription only. Eight issues (one year) will cost $5.00. This includes all necessary postage and handling. ALL SUBSCRIPTIONS will expire with the Oimelc issue (around February 1) each year. mat makes my bookkeeping a lot easier.

Anyone who sends for their subscription in the middle of the year will be charged a pro-rated cost for the number of issues remaining until Oimelc.

To subscribe to DC, send a check or money order payable to "MOTHER GROVE" to: The Druid Chronicler, c/o Elton Wildermuth, 2124 Kittredge Street, No. 31, Berkeley, CA 94704

All mall — new subscriptions, inquiries, love letters &c. — should be sent to that address.

What Do We Print?

The Druid Chronicler is the official newsletter of the NRDNA. As such, we do not promise to print "all the news that fits," but we do try to print at least synopses of all news and events of interest to members of the NRDNA.

We solicit any and all news concerning the various Druidic groups worldwide. We do not promise to print all of it, or in same cases even any of it, but we'll try, based on our schedule, needs, and priorities.

If you have news concerning upcoming events, please send it enough in advance (at least six weeks) that it will make it into the issue that appears before the event in question. Otherwise you aren't likely to get many DC subscribers at your Beltane party, nicht Bohr?

News intended for publication should be sent to the subscription/production address. See subscription information above, or the executive information box on page 2.

We do not solicit nor do we publish articles — yet. Who knows when that may change? But don't send us your work yet; we'll let you know when and if we can use it.

Bear in mind that anything and everything sent to the DC is subject to a) possible future publication and b) editing by Elton. Be sure you won't mind having the whole world reading about it before you write to me. And please don't expect to get back exactly what you write, word for word, no changes. Of the few guarantees I can make, that is the first: I will edit.

Letters to the Editor

Postage being what it is these days, anyone who wants a reply to their letter must submit a self-addressed, stamped envelope. Otherwise, you will have to take your chances about whether I got your letter or not.

Also, I will limit my answers to correspondence. The only questions I can answer are those which concern new subscriptions, old subscriptions, missing issues, Druidic news and other items that directly concern the Druid Chronicler.

And be advised, you may very well get a form letter instead of a personal note. Please don't be too disappointed.

I regret the necessity of drawing such a hard and fast line, but other constraints on my time (e.g. the unfortunate necessity of working for a living) makes it impossible for me to be a truly adequate correspondent.

Once again, if that changes any time in the future, I will happily let you know.

Announcement: Gaelic Classes

Jim Duran is currently teaching classes in modern Gaelic on Monday nights at 7:30. Several members of the Mother Grove are attending these classes; learning Gaelic has several obvious applications for those interested in studying and

practicing Druidism. After we have mastered the modern forms, we intend to start work on ancient Gaelic.

We thought that others might also be interested in learning Gaelic, so Isaac approached Jim about holding another set of classes. Details are still rather tentative, but here is what we have:

If there is sufficient interest, Jim will begin a new series of Gaelic classes sometime after January 1. They will probably be held on either Monday or Thursday nights at his house. They can be either new beginners' classes or a continuation of the old series (both, if the interest runs high enough). The cost will be $4.00 per class night, payable to Jim. Call Jim at (415) 535-1086 for further details.

Special Notice for Previous Subscribers to Pentalpha Journal/the Old DC:

A lot of people subscribed to the original Druid Chronicler, and later to the Pentalpha Journal, which absorbed the Druid Chronicler whole. As all of those subscribers know only too well, both publications had a lot of problems with meeting their subscription commitments. Because of these problems, we are extending a special offer to everyone who had a subscription to either DC or the Pentalpha Journal which was not fulfilled.

The Berkeley Grove (under Joan Carruth) revived the old Druid Chronicler after a fashion. they did not offer it by subscription so far as I know, and did not fulfill old subscriptions. Distribution was limited mostly to local Groves and Grove members.

Sam Mayhew of Tintagel Printing & Publishing has said he will revive the old PJ in a new incarnation, and fulfill all the old subscriptions at their old rate (the new sub rate will be higher). I do not know whether or how well that will work. Therefore....

If you subscribed to either DC or PJ before, and if you never received all the issues you should have, you may choose to subscribe to either the revived PJ or DC. If you want PJ, Sam has said he will fill out your subscription. If you want DC, I will give you your first year's subscription to the new DC free.

We have lists of everyone to wham this offer applies, but to hold our costs down we want you to tell us if you're interested. To find out for sure if you're eligible, write to us and let us know. For PJ, write to: Tintagel Printing & Publishing P. O. Box 861, Lakeport, CA 95453 Attn: Sam Mayhew. If you would rather have DC, write to me at the address given above for DC subscriptions.

When you write, tell us which publication you were subscribing to and the address at which you were receiving (or not receiving) your subscription. Then, if your address has changed, tell us your new address. AND PLEASE GIVE US YOUR ZIP CODE--OLD AND NEW! Otherwise, our wonderfully efficient filing system will never cough up your name, and we can't verify your eligibility.

Oh, and one other thing. If your name has changed, be sure and let us know. We aren't going to send Terry Logan's subscription to Jenny Blake without some good evidence that they're the same person.

Make sure you keep on getting yours.. SUBSCRIBE!

Use the handy order form below to make sure that THE DRUID CHRONICLER keeps on coming your way. Just indicate how long you want to subscribe for, tell us where to send it, and enclose a check or money order payable to ISAAC BONEWITS to cover the cost stated on the form.

Important Notice:

WAIT!--Before you open your checkbook....

"Oops! Department": On page 7, I told you to make your checks or money orders payable to "Mother Grove." That was wrong--the bank says we have to fill a few more forms before they'll take checks with the Grove name on them. Ergo, until we get the Grove account straightened out, everything must be made payable to Isaac personally.

Were you subscribing to either the old Druid Chronicler or the Pentalpha Journal when they folded? Did you ever get your money's worth from your subscription? If the answer to the first question is YES, and the second is HELL, NO!, then read about our SPECIAL NOTICE on page 8 before you send us your money.

If you qualify for our free subscription offer and you check the box at the bottom of the form to let us know. yet; we'll contact you after we verify your eligibility.

And while you're at it, if want to take advantage of it,

Then don't send us any money, tell a friend about DC!

YES, I want to keep informed on what the NRDNA is doing! Please enter my subscription to THE DRUID CHRONICLER for l year ($5.00) 2 years ($10.00).

NAME: ADDRESS: Street: State: ZIP:

I understand that my subscription will expire at Oimelc (around February l) each year, and I understand that if I subscribe in mid-year, you will pro-rate my subscription cost based on the number of issues remaining until Oimelc, then refund the balance due me. I have enclosed a check or money order payable to ISAAC BONEWITS to cover the stated price of the subscription I want.

(Signature)

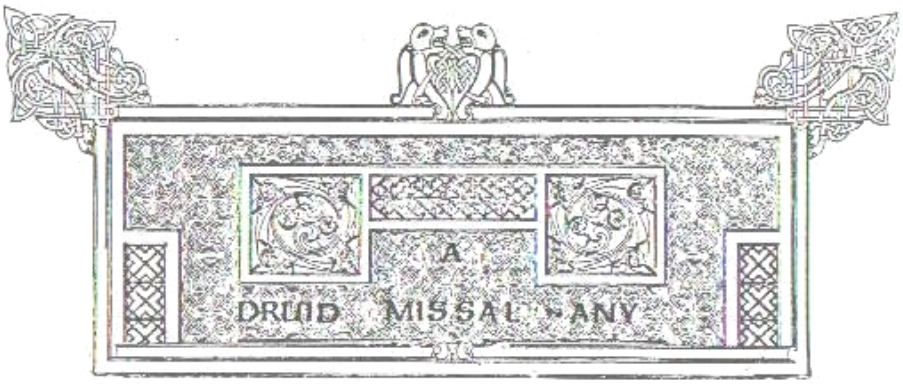
I was a previous subscriber to THE DRUID CHRONICLER or PENTALPHA JOURNAL, and my subscription was not filled. Please check your records to verify this, then enter my subscription to THE DRUID CHRONICLER based on your SPECIAL OFFER. If my address and/or name has changed, I have included my old address on the back of this form.

SEND THIS FORM TO: THE DRUID CHRONICLER, c/o Elton Wildermuth, 2124 Kittredge St. No. 31, Berkeley, CA 94704

So ends "Section One: Early Years" of the Magazine Volume for the Pentalpha Journals and Druid Chroniclers.

Part 11 of ARDA 2

SECTION TWO



A Druid Missal-Any

Volume Six

1982 c.e.

Drynemetum Press

A Druid Missal-Any Oimelc 1982 Volume 6 Number 1

End of Druid Chronicler Newsletter

As Mother Grove has notified us that they are discontinuing publication of the Druid Chronicler, Live Oak Grove will be putting together this short newsletter with dates of Reformed Druid Services, Holidays, parties, etc. News, energy, time and help will be very welcomed. How about a year's subscription to anyone who comes up with a better masthead?

News of the Groves

This month, Live Oak will be holding Oimelc Celebration on Sunday February 7, at 1:00 PM at the Grove Site at 616 Miner Road, Orinda. Regular R.D.N.A. Services will be at the Grove Site on February 21, March 7, and March 21 (Spring Equinox). All at 1:00 P.M.

Those people who do not have cars, or who do not want to try to find Miner Road, can take the BART to Orinda, and phone from the station for a ride: 254-1387. As the Grove Site is still very rustic, wear shoes that can withstand mud.

Live Oak Grove is building a stone altar and a wooden henge, sighted astronomically and on the rising of the sun on each of the High Days. If there is anyone who would like to be present at the raising of the next, the Spring Equinox, spar, they should be at the Grove Site, pre-dawn, on March 21. We are also planting a circle of Sacred Trees. Gardening help welcomed after each Service

We want to be in communication with the other Groves; and we also will be printing news of the Orders: Bardic, Grannos, and of CoCoDAL,

Druid Calendars for Sale

A group in England have published a large, pictorial Druid calendar for 1982. It is well done, and has pictures and lore on the old megalithic sites. It is available from Nature Company, in the planetarium in Golden Gate Park, San Francisco. We were the most startled to read that the person who assembled and edited this project, and who heads this overseas Druid group, is named Joan Carshon. Do we all have a doppelganger somewhere?

Druid Chronicles Available

There are still copies of the full, original Druid Chronicles available from our second printing. The cost is $25.00 plus postage. Contact Leslie, who is hole-punching and collating them, 652-6040. (Discounts for people who help out?) Or call Emmon, who is serving as Preceptor for L.O.G. while Leslie is busy. Leave a message on the machine: 254-1387.

We also have copies of the Mini-Chronicles for those of you that can't afford the full Chronicles yet. These are 35 pages, excerpted from the Chronicles for $7.00, post paid.

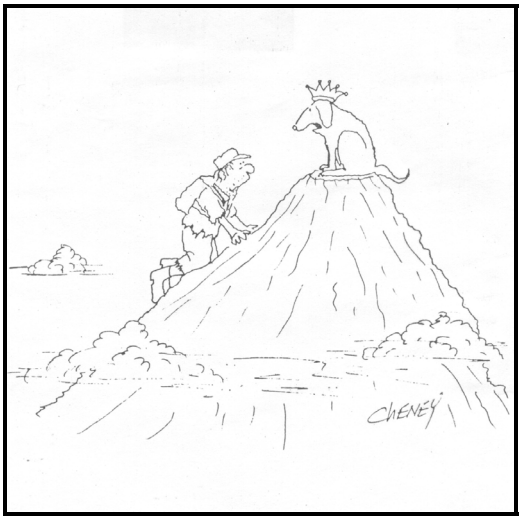
We also have located three of the original Georgian style Ruby glass chalices. Anyone interested in owning one contact Joan Carruth or leave a message for Emmon.

Emmon is continuing Scots Gaelic classes, and may soon know enough to teach. We are also continuing the project of holding up the Scot's end by translating the regular Services into Scottish Gàidhlig. Anyone who would like to help would be much appreciated. We'd like to publish a Scot's version of the Services as a companion piece to the Irish translations in the Urtext Section of the Chronicles. Scottish Gaelic classes are available through the Institute for Celtic Studies, P.O. Box 44, Oakland, CA 54604. Gaelic is NOT a dead language. Tha Gàidhlig beo!

Submissions

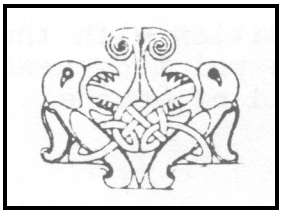
Anyone who has news, opinions, dissertations, etc. which they would like to see in print here, should send them to L.O.G., 616 Miner Road, Orinda Calif. 94563, by March 1, for the Spring Equinox issue. We will publish this newsletter a week before the eight High Days. Camera ready copy appreciated!

Some members of Live Oak Grove were talking of getting together after Service, warming up around a big indoor fire and discussing methods of divination, magical method and the Meaning of It All. Those interested, stay after Services.



"What did you expect? Life is a royal bitch."

If you'd like to be on our mailing list, (or put someone else on the mailing list,) send name and address, and a few 20 cent stamps to LOG, 616 Miner Road, Orinda CA 94563



A Druid Missal-Any
Spring Equinox 1982
Volume 6 Number 2

News of the Groves

Oimelc Celebration went well, although few people showed up. We found a place that sells fresh goat milk, for the Waters this year, and which turned out to be pretty good, i.e. not that different from cow's milk, and homogenized.

Two plants have spontaneously sprung up between the stones that mark our altar. Both of them are edible herbs. We can take this as a sign, each in his own way, or you can take a bite. One is an herb I've eaten under the name "pepper grass;" I don't know the Latin name. The other is Montia perfoliata, Miner's lettuce. There is also an unknown fuzzy-leafed herb something like a petunia, not bad to the taste, but not great either.

We have bought a White Birch, so we lack only two trees to complete the circle. We need a Mountain Ash, i.e. a Rowan tree. If anyone knows of a nursery or an individual who has sapling Rowans, please let us know. We have enough money now to pay retail.

E. Dwelly, a Scot's linguist and folklorist, collecting around the turn of this century, writes the following about Druids and Rowan trees.

> "There sacred word was not the oak, as in Gaul, but the yew, the hawthorn, and especially the Rowan. Divination by watching smoke and flame, (there of), and chewing raw meat, in honor of Fionn's thumb, was one of their chief occupations. A blow from their wand caused transformation and spells."
>
> Scotland 1881

Liturgy Additions

Larry Press proposed that we introduce several gradations of response, which we might get from the winds at the four quarters after the sacrifice is offered. Traditionally the Druid liturgy provides a binary system: The Mother sleeps, sacrifice is not accepted, and the Mother is awake, and the sacrifice is accepted. Larry suggests that the officiating Druid look among the following possible responses:

1. The Mother is asleep. (Proceed as per traditional liturgy.)
2. The Mother, though sleeping, hears, and will consider our prayers and petitions. The sacrifice is accepted.
3. The Mother stirs; She is beginning to awaken. She grants our pleas and the sacrifice is accepted. She disagrees with our petition and the sacrifice is therefore not accepted.
4. The Mother is awake. She grants our prayers and the sacrifice is accepted; She disagrees with our request and the sacrifice is not accepted.

Suggestions for other responses are welcome. Larry and I will be trying out this system, and keeping records of the outcome.

Calendar

Live Oak Grove

All services will be at 1:00 P.M., at the Grove Site at 616 Miner Road, Orinda. If you do not have a car, take BART to the Orinda station and phone us: 254-1387. We'll come and give you a ride.

Equinox, March 21st; April 11, April 25, (note Daylight Saving Time Change!); Beltaine, this will be the 7th ANNUAL BELTAINE IN THE ROSE GARDEN, Berkeley. 1:00 P.M. Druids should be there at 12:00 NOON sharp for set up. The Rose Garden is wheelchair accessible. There will be a picnic afterwards in Cordenesis Park, across the street from the Rose Garden. Bring food to share, if you can, but if you can't, come anyway.

A Druid Missal-Any
Beltane 1982
Volume 6 Number 3

Beltaine

By Emmon Bodfish

BELTAINE-1982 The celebration will be held on May 9th, out at the Grove Site at 616 Miner Road, Orinda. Services will begin sharp at 1:00 P.M. and Leslie, Matriarch of Bards, has planned a May Pole dance to follow. The food is pot-luck, so bring food to share, if you can. For more info, or for transportation questions, call 254-1387.

Astronomical Beltaine will occur on May 5, at 12:14 P.M. Emmon will be setting the Beltaine caber in the Grove's wood-henge at dawn on May 6. Hardy souls are invited to come and help align it with sunrise over the Grove altar. Dawn is being held at 6:08 A.M. Daylight Savings time.

THOSE of us who are immune have de-poison-oaked the path up to the Grove site.

THE LIVE OAK GROVE building project is near completion. The circle of the eight sacred trees is complete except for the Beltaine rose, which we will plant May 3rd. The footing of the altar is set, and we hope to get the fire pit of local stone built before Beltaine Celebration. Also, surprise, there is now running water up at the Site. This should make work, and picnicking, a lot easier.

E. DWELLY has this to say about old Highland Beltaine, in Gaelic, Bealltuinn.

> "On the first of May was held a great Druidical festival in favour of the god Belus. On this day, fires were kindled on the mountain tops for the purposes of sacrifice; and between these fires the cattle were driven to preserve them from contagion till next Mayday. On this day it was usual to extinguish all hearth fires, in order that they should be re-kindled from this purifying flame. In many parts of the Highlands, the young folks of the district used to meet on the moors on the first of May. They cut a table in the green sod, of a round figure, by cutting a trench in the ground of sufficient circumference to hold the whole company. They then kneaded a cake of oatmeal, kindled a fire and toasted the oatmeal cake in the embers. When a feast of eggs and custards had been eaten, they divided the cake into as many portions as there were persons in the company, as much alike as to size and shape as possible. They daubed one of the pieces with charcoal until it was black all over, and they then put all of them into a bonnet all together, and each person, blindfolded, drew out a portion. The bonnet holder was entitled to the last bit. Whoever drew the black bit was the devoted person who was to be sacrificed to Baal, whose favor they meant to implore in rendering the year productive. The devoted person was compelled to leap three times over the flames."

This folk ritual may preserve an echo of prehistoric festivals.

Coalition Council of Dalon Ap Landu

By Joan Carruth

COCODAL has opened its shutters for business after a long, wet, miserable winter. We have nothing by way of old business pending. However, we have several pieces of new business.

One: we would like to encourage any Grove or solitary Third who has not already done so to join the Council,

Another: I have heard several proposals for streamlining the selection of Matriarchs/Patriarchs of the Higher Orders. Some of them sound pretty good. But I have already put in enough of my opinions and proposals for a while, so if any of you would like to propose a change, please do so. Any Third Order who is a member of the Council, either as a solitary or as a member of a member Grove, may propose a new rule or a change by sending it to Emmon Bodfish, Preceptor, Live Oak Grove, 616 Miner Rd. Orinda, California, 94563. He will publish it in the next MISSAL-ANY and wait 90 days for responses from solitaries and Member Groves' Third Orders. Remember, such rules are decided by those who respond, so you cannot block a piece of legislation by not answering. Pros and Cons may be sent in by a postcard or letter to Live Oak Grove Address. We will publish the results.

Current CoCoDAL members:
Live Oak Grove,
Evergreen Grove,
Michael "Tiki" Teague,
Chris Sherbak.

-Joan Carruth, A.D.

News of the Higher Orders

Grannos, 4th Order, (healers)

Now is the time for all good healers to come to the aid of their Order. If you're Third Order and interested in healing (medical, psychological, or psychic) and have access to an ArchDruid, or even another member of the Third Order, PLEASE write to me, Joan Carruth, A.D. and join Grannos: I have this nightmare of Grannos only existing in the area I live in, which to me would make it essentially useless. There are no dues, and no obligations, (though there are some things you can do if you want, like setting up a Healers' Conclave in your area). In return, you will have access to all the pool of healing techniques and experiences I can garner. Write to me, describe your interests, and experience in healing, and give me the name and address of the person, Third Order, you would like to have Ordain you.

Joan Carruth
Live Oak Grove

Brachiaca, 5th Order

Since 4th Order is officially running, we are scouting for candidates for M/P of Brachiaca. Since Brachiaca is the god of brewing, such a person should probably be one who enjoys alcohol, and perhaps other mind-altering chemicals. Perhaps such an Order could be involved in setting up parties around High Days for their Groves. The head of an Order recruits members and keeps them in touch with each other, submits Order news to the Missal-Any, and decides who is to be ordained. It isn't a whole lot of work, or I wouldn't be able to handle Grannos. So, if you are Third Order, and would like to propose yourself as head of Brachaica, or if you know a good candidate, or you would simply like to be a member of the Order, write to Matriarch of Grannos Joan Carruth, c/o Live Oak Grove

—Joan Carruth

Order of Oberon, The Bards

Leslie Craig-Harger Matriarch, will be retiring as such this season, when she can find a suitable successor. Nominations welcome! Until then, she will be doing Ordinations into the Bardic order. If you are interested in joining, contact her through Live Oak Grove, here at the Miner Rd. address. You do *not* have to be Third Order to join Bards. She will be holding occasional Bardic Revels, when possible, and wishes to say that if some other members of Bards wish to hold a Bardic, she'd much appreciate it.

Events

The Institute of Celtic Studies is presenting a lecture on "The Celtic Vision" by Ken Ruffner. It will be on May 18, Bldg C, Rm. 100 Fort Mason San Francisco, 8:00 P.M. Many slides of Irish artworks and landscapes

"Lark in the Morning" is sponsoring a summer music celebration July 26 to August. The site they have chosen includes 46 redwood cabins with stone fireplaces and balconies, a large hall for dances and dining, continuous workshops on many musical instruments and singing and dancing in the Irish Gaelic traditions. Cost is $95, not including meals. Register before May 1, and get a special rate of $85. Contact Box 1176, Mendocino Ca. 95460 or (707) 964-5569

For Pagans: Tour Ireland with 18 days of magic, mythology, history, stories, and rituals with Starhawk and Laura Gale of Reclaiming, the Center for Feminist Spirituality. For more information, contact P.O. Box 14404, San Francisco, CA 94122 or call Return to the Earth at (415) 661-8671

Live Oak Grove's Beltaine and Maypole dance, 1:00 P.M. May 9, Grove Site, 616 Miner Road, Orinda. If transportation is a problem, take BART to Orinda Station, and phone for a ride, 254-1387.

Things for Sale

Copies of the Druid Chronicles ($25) are still available from Joan Carruth, also copies of the Mini Chronicles ($7),

Live Oak Grove has several Ruby glass chalices of the traditional RDNA type for sale ($10.50)

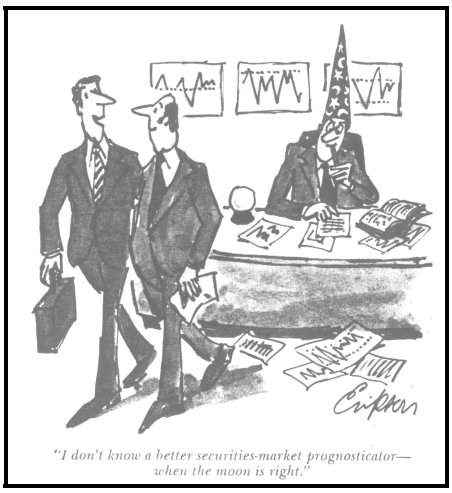
Paladin is getting ready to cast a batch of bronze cycles of Druidic form. There will be just 20 made. If you want any, Third Orders especially, place an order through Joan Carruth, quickly. (415) 245-1387, an answering machine will take your name.

You can order a Viking style drinking horn, though not specifically Druidic, through Old Norway, Dept. R, Helen Ga. 30545, for $13.95.

An excellent book which I had re-printed a few years ago, a few copies of which are still left is *Bladud of Bath* by Howard C. Levis. This contains the complete documentation relating to Bladud, the ninth King of England after Bruce the Trojan. Like the Prodigal Son, Bladud became a leper and looked after swine near Bath, where he discovered the hot springs which cured him of the disease as they have cured many since. Bladud was a Druid and an early student of the art of flying, which finally led to his death. Mr. Levis's illustrated, scholarly work represents the only biography of an individual Druid. Good, large hardback edition with dust-wrapper. $6.95. USA etc. airmail: $9. UDA etc. surface $1.50.

Two other books of mine, not yet available, are to be published next year by Thames & Hudson (inquiries to them). These are **MEGALTHOMANIA**, an illustrated account of the theories, follies, and general activities of archeologists and enthusiasts at megalithic sites; and **LIVING WONDERS**, written with Robert Rickard as a follow-up to PHENOMENA, consisting of about fifty chapters on the mysteries, controversies and weird records of natural history.

FOR SALE PRIVATELY from: 11 Powis Gardens, London W.11.



"I don't know a better securities-market prognosticator—when the moon is right."

Calendar

Regular Druid Services will be held at the Live Oak Grove Site at 616 Miner Rd., Orinda, at 1 P.M. Daylight Savings time, on May 23rd, June 6th and until further notice, we will be expecting to celebrate the Solstice here on June 20th. All with suggestions for Solstice celebration should get them in now.

A Druid Missal-Any
Summer Solstice 1982
Volume 6 Number 4

Uath: Late May to June.

The name for this time of the year is taken from the hawthorn, whitethorn, or mayflower. In ancient Britain, this was the time of rest and abstinence after the Beltaine festivities. Old clothes were worn, and the temples cleansed in psychic and physical preparation for the summer. The time is associated with the Goddess Cardea, who casts spells using hawthorn, and it was she who had to be appeased at marriages as such unions were hateful to her, she being associated with chastity and solitude. She is the benefactor of crafts people and the guardian of hinges, having the power to open what is shut and to shut up what is open. She is able, as well, to look forward in time, and back to the hidden past, Cardea lives at the hinge of the Universe, in a starry castle, behind the North Wind. She was worshipped in Britain, and perhaps in the lowlands of Scotland, in Strath-Clyde.

News of the Groves

BELTAINE CELEBRATION went well despite two principle people being handicapped with bad colds. Sue has some color pictures of the merriment, which I hope we can print in the next Missal-Any. The standard Beltaine Service, as given in the Chronicles, was performed, beginning at 1:00 p.m. For the first time in the Grove's history, we had our own altar on which we could build a fire. Though the altar is not in final form yet, the base served as a platform for a good blaze. Afterwards we had the Maypole Dance around our home-made 11 foot tall Maypole. Such thanks to Daniel and Leslie Craig-Hargar for helping splice two logs together, using only primitive hand tools, (i.e. the power saw gave out,) to create a 16 foot pole. All the May Dance participants brought their own ribbon, of what ever color, and we danced and wove them down the pole in the traditional May dance, with the Bards singing and the Matriarch of Bards, Leslie, playing guitar. It was a colorful, fast and flailing event, especially as many of us are not used to dancing in long robes, nor on the sides of hills. All the officers, and many of the members were in their full Druid robes, some barefoot, some in Engineer boots. After the Maypole was woven with the ribbons, we decided to leave it stand, at least until Solstice. Then we sat around it and Leslie sang requests from her lengthy Pagan repertory. Meanwhile most of us ate and enjoyed the return of the Season of the Waters of Life, in flavors wine, Irish Mist, and Whiskey. As this took effect, more people joined in the singing, shouting, and a few dancing through the underbrush.

We particularly want to congratulate Earl for climbing up our forty-something steps to the Grove site, and also to thank him for the use of his phone, which was instrumental for contacting Joan, our AD, for planning and set up, as she is currently without a phone of her own.

Most stayed for the sunset, and some beyond, i.e. those who had gone to sleep, (read passed out), only to be awakened by the cold and foggy dew of Orinda night.

Next celebration is Solstice, a minor high day, on June 20. Next big Celebration is Lughnasadh. Send us your ideas of what you'd like to see in these festival finery games for Lugh.

Out of Town/State Readers

Provisions exist in the Druid Chronicles for those people that live too far from an established Grove to start their own protogrove without the need of a presiding Third Order Archdruid. We can send you Proto-grove services to use and the system to set up a group and celebrate the Druid High Days. All it requires is three interested people to enact the rituals but you can read all three roles, if you're alone, or you can recruit a couple of other people. Write us for the details.

Fight Back

Next time you're leafleted or pressured by aggressive Christians, Hari Krishnas, New Guinea Mudmen, etc. whip out some Druid leaflets and convert them back. We have Druid literature on simulated parchment paper, which can help explain who we are and what it's about to your friends, enemies or harassers. In my case I can vouch for them getting rid of some previously persistent Jehovah's Witness canvassers and a vacuum salesman. Send us $1.00 or 5 stamps and we'll send you some.

The Marketplace

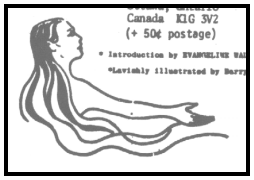
Woman of the Elfmounds

By Paul Edwin Zimmer

Mortal and Immortal Lovers Trapped in a Love Feud…

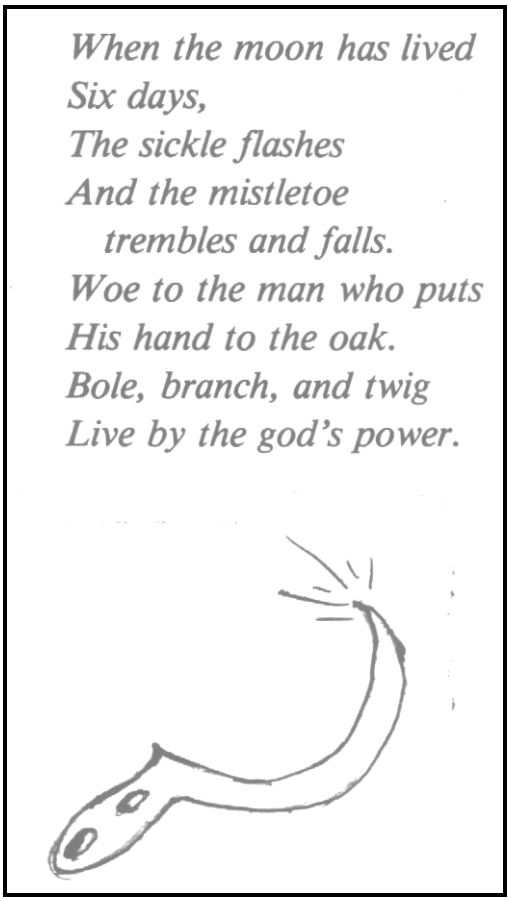
For generations of men there had been war between Clan Cormac and CaorLieth…for the Elf-Folk do not die, save for in battle, and the hatred of men lives through the ages, passing from father to son…

Available for $4.00 from:
TRISKELL PRESS
P.O. Box 9480
Ottawa, Ontario
Canada, K1G 3V2
(+ 50 cents postage)
*Introduction by Evangeline Walton
Lavishly illustrated by Barry Blair



Bronze Sickles

CORRECTION of a misspelling in the Beltaine issue: the "bronze cycle" was a bronze sickle. Paladin still has some of these for sale for $30.00. The blade is 5" in diameter, and the sickle comes without handles, but with a bronze tang which is perforated for the attachment of a wooden or bone handle. Hawthorn or oak are suggested as sacred woods. Joan Carruth A.D. suggests that Archdruids of Groves, especially should have one to cut the service's sacrifice. The Grove could pool their money and get one, which could remain Grove property when a new Archdruid is elected.



Caswell Harps

Write for our current brochure
15095 Fruitvale Ave., Saratoga, CA 95070

Calendar

All services are at Live Oak Grove Site, 616 Miner Rd. Orinda (254-1387) at 1:00 P.M. Take the BART to Orinda Station and call for a ride. Solstice Celebration, Sunday, June 20. Regular services on July 4, and July 18. Lughnasadh is tentative, planned for August 1.

A Druid Missal-Any Lughnasadh 1982 Volume 6 Number 5

Lughnasadh Essay: Funeral Games

By Emmon Bodfish

riginally a celebration of the funeral games for Lugh, the Celtic deity of Light. By August 1 the sun is lower in the sky and days significantly shorter. By now even the non-astronomically oriented can feel the summer's decline. The sun, re-born on December 22, is ageing. The period of harvest, Foghamhar, is coming, and this High Day marks the celebration of the First Fruits, and the first produce of the fields. In Celtic Countries, this middle of the summer festival is still marked by the Races in Ireland, Revels in Wales, and the Highland Cattle Show in Scotland. In a stock raising culture like the Iron Age Celts, this was the most likely time of market faires and Gatherings. The calves of the Spring were old enough to sell/trade; likewise the sheep would have been sheared and surplus wool of lambs could be bartered.

Live Oak Grove will be celebrating Lughnasadh on August the 7th at the Grove Site at 1:00 P.M. Bring a sample of any fruits or vegetables that you've grown, and come help us assure a bountiful harvest to come. Take BART to Orinda and phone 254-1387 for a ride.

Photos, thanks to Leslie, of our 1982 Beletaine festivities.

Photo of Emmon in front of the Maypole at the Live Oak Grove site

Creating a Wizard Lite

By Emmon

A Wizard-Lite is a phenomenon you'll often come across in fantasy and occult literature in these post-Illuminati (Trilogy) years. The following is a distillation of my experience with one method of creating one.

Sit straight up, on a sturdy seat, feet flat on the floor, in a dark room. It is never quite dark enough outdoors for this. Lean a little forward, and look into the darkest part of the room. Focus your eyes as if you were looking into the farther distance. The room must be dark enough that you cannot see the wall in front of you. The correct eye focus is nine-tenths of it. Some people describe it as "looking left with the left eye and right with the right eye." I didn't think of it this way, but if it helps...

You'll see flecks of light, blue or violet, which move in curved paths, then wink out. Don't try to look AT or follow them. You'll loose the critical distance focus and not be able to see them at all. You are focusing out beyond them; they appear as five to ten feet away from your chair. The longer you can hold this focus, and your attention on the dark in front of you, the more sparks of lite you will see. At a certain point you get the feeling of seeing past the darkness, into a space speckled with many, many of these sparks. It looked to me like the Milky Way, the first time I saw it. The tendency at this point is to look away, or close your eyes. If you do that, you will loose it and have to start over again. Of course willingness to start over again, and I mean many times, is necessary to the development of any "psychic" skill.

When you can get the focus right and see the sparks fairly easily, you can get to the "starry sky" stage in about 15 to 20 minutes per practice session. Next, you try to form the sparks into a ball by herding them together. There is no better verbal way to describe this. To me it feels like pushing them with my eyeballs. You may feel you are herding them into a close cluster with your willpower. As more sparks are crowded together, the glow will get brighter. It will look something like this:

As it brightens, you can see the floor and the room, but not in detail or color. While it looks like the room, alright, it looks not quite the same as the room looked before. And definitely different from the way the room looks in dim light with your eyes well dark adapted.

I plan to try this in a strange location, which I have not seen in daylight to see if it is a matter of running on memory.

This eye focus is the same one that has been described in the literature as the one to use to see auras.

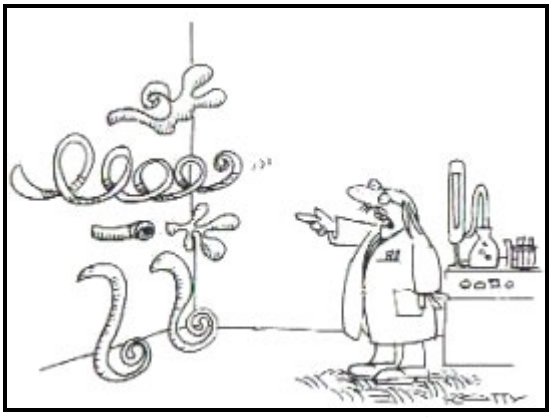
News of the Groves

Live Oak Grove

Live Oak Grove moved to hold emergency elections on the 17th of July, regular services. Our Archdruid, Joan Carruth, is leaving to live in Chico, California. Druid elections, for new reader's information, are usually held at Autumn Equinox, with the new officers taking over at Samhain, which is Celtic New Years. But emergency elections can be held if any of the officers have to resign in the middle of the year.

Results:

Archdruid: Larry Press
Preceptor: Emmon Bodfish
Server: Bob Blunt



"Go away! You're upsetting the laws of physics!"

Calendar

Lughnasadh August 7,* Regular Services August 1st and August 29, and September 12. Live oak Grove Site, Orinda, 1:00.

*Saturday

A Druid Missal-Any
Fall Equinox 1982
Volume 6 Number 5

Fall Equinox Essay: Cernunnos

By Emmon Bodfish

quinox approaches the time sacred to Cerrunnos, the Hunter God. The cult of the horned god/shaman, dressed in the horns and hide of a hoofed prey-animal, is one of the most ancient themes running through Indo-European religions. The cave paintings in France show such a figure and may date from Paleolithic times. (Figure 1) He is seen again on the Gundestrup Cauldron in near-historic times, here with the antlers of a Stag. It would be rash to think all horned gods are called Cerrunnos, as each tribe may have had their own name for him, but the theme of the shaman raised to a god and endowed with horns remains consistent. In southeastern Europe he is associated with the goat, and in parts of Britain with the bull, but always with a horned, food species. He may be the Being commemorated in the horn-dances carried out in a number of English villages up through the 19th century and now exclusive to Abbots Bromley. Originally he seems to have been a hunter's patron, and later associated with fertility of flocks and herds, and then with fertility in general. This was the tradition of Grecian Pan, and Robin Goodfellow, and later debased into Christian "devil" myths. The Gaelic word "faighe" for prophet, and also the name of one class of Druids, may be cognate of the Proto-Gaelic word for deer, "fiagh," especially in its genitive case, meaning "of a deer." In Gaelic cultures there is also an association with the Hazel tree, and again with the after-death world, which we will shortly be contacting in the upcoming festivals of Samhain. His following continued after Christianization, and is reflected in the Highland Calluinn ritual still in practice in the 19th century. The Protestant cleric who recorded it seems to have had no inkling of its meaning, but he asserts that the people of the West Highlands, in the 17th century, before the coming of the Presbyters, were "little more than pagans, having been neglected by the Roman Church."

The Horned-God had a second sacred time after Yule and before Oimelc, also indicative of the Cerrunnos -Calluinn (Hazel) association. According to Dwelly, there is an old Gaelic myth that New Year's night is the night of the fecundation of the trees, when the winds blow from the West, and is called Calluinn night. On this night Bogles may walk. Bogles are wood spirits, connected with Cerrunnos in the following interesting manner. The word Bogey or the Scottish Bogle is a diminutive of the original word Bog, with cognates in the Slavic, "Bog" god, and in Proto-Celtic "Boc" god. The Welsh "boucca" evolved into Puck, the wood sprite, and the Highland Bogey, spirit inhabiting wild or lonely places. "Poccan" is a male goat, and "Puc" is the goat-god who presides over the Puck fair celebrations in Ireland.

Figure 1 Masked Dancer, A Masked man with Stag Antlers, and Figure 2 Cerrunnos from the Gundestrup Caldron

News of the Groves

Larry Press, the Archdruid of Live Oak, has suggested we "Write the trees back into Druidism." At the August 7th, Saturday, service, we tried the following ceremony, recognizing each of the eight trees in our Sacred Circle.

The Preceptor prepared beforehand a quart of bloodmeal and clear water in a large chalice shaped bowl. During the part of the standard RDNA service when the chalice of Consecrated Waters was being passed around the circle of participants, Larry, as Archdruid, took the bowl of bloodmeal and, beginning with the live oak that stands at the Southpoint of our Circle, fed each of the trees in turn, going around the Circle sunwise. Then he returned the empty bowl to the Preceptor. By then, the chalice of Consecrated Waters had finished circulating among the members, and the Server returned it to him. He poured the remaining portion into the altar flames, as standard in the RDNA service.

We found that this Ritual Feeding of the Trees fit in well at this point in the ceremony. In the future, Larry suggests, addressing each tree by name, using the oldest Indo-European root word for the name of each species. If that is not discoverable, we will use the old Gaelic. Emmon, the Preceptor, agreed to research tree names.

More information on Dalon Ap Landu, the patron spirit of RDNA Groves, mentioned in the Standard Druid Service. Dalen is Welsh for leaf, and Ap Landu would be "of Landu." Since there is no such term in Welsh as Landu, it is probably a corruption of some phrase or placename. Dalon Ap Landu may be connected with "Dalan of Goidhelic," mythologically the Druid of Eochaid. Or he may be an equivalent to Hu Tadarn or Dylan. Dylan was a son of Manawyddan Ap Llyr, the Cymric name of Manannan Mac Ler. In this case, he is roughly equivalent to Cerrunnos of Gaul in the latter's god-of-the-woods aspect.

The above information thanks to Tom Cross, Garland Proto-Grove, Texas

The original reference to Dalon Ap Landu was from David Fisher, who included this, in his words, "obscure Welsh tree-god" in the RDNA Services. In this reference, he seems to be a vegetation god, speaking through wind, in the trees, and in thunder. Cernunnos is usually glossed as a patron of animals, especially fertility of flocks, herds, and food species.

Anyone with further information on this, or new references is especially invited to write in and share them. Much thanks and kudos will be given. The David Fisher references are given in *The Druid Chronicles*.

Copies of the complete *Druid Chronicles* are available through Live Oak Grove. It is 200-plus pages, with full footnotes and many pictures, $25.00 Or the Mini-Chronicles, which are excerpts of the most important materials, for $7.50 plus $1 postage.

Calluinn a Bhuilg

Calluinn Ho!—This rune is still repeated in the Isles. Rarely, however, do two persons recite it alike. This renders it difficult to decide the right form of the words.

The walls of the old houses in the West are very thick—from five to eight feet. There are no gables, the walls being of uniform height throughout. The roof of the house being raised from the inner edge of the wall, a broad terrace is left on the outside. Two or three stones project from the wall at the door, forming steps. One of these the inmates ascend for purposes of thatching and securing the roof in time of storm.

The "gillean Callaig" carolers or Hogmanay lads perambulate to the townsland at night. One man is enveloped in the hard hide of a bull with the horns and hoofs still attached. When the men come to a house they ascend the wall and run around sunwise, the man in the hid shaking the horns and hoofs, and the other men striking the hard hide with sticks. The appearance of the man in the hide is gruesome, while the din made is terrific. Having descended and recited their runes at the door, the Hogmanay men are admitted and treated to the best in the house.

The performance seems to be symbolic, but of what it is not easy to say, unless of laying an evil spirit. That the rite is heathen and ancient is evident.

CALLUINN a bhuilg,
Calluinn a bhuilg,
Buail am boicionn,
Buail am boicionn.
Calluinn a bhuilg,
Calluinn a bhuilg
Buail an craicionn,
Buail an craicionn.
Calluinn a bhuilg,
Calluinn a bhuilg,
Sios e! suas e!
Buail am boicionn.
Calluinn a bhuilg,
Calluinn a bhuilg,
Sios e! suas e!
Buail an craicionn.
Calluinn a bhuilg,
Calluinn a bhuilg.

HOGMANAY of the sack,
Hogmanay of the sack,
Strike the hide,
Strike the hide.
Hogmanay of the sack,
Hogmanay of the sack,
Beat the skin,
Beat the skin.
Hogmanay of the sack,
Hogmanay of the sack,
Down with it! up with it!
Strike the hide.
Hogmanay of the sack,
Hogmanay of the sack,
Down with it! up with it!
Beat the skin.
Hogmanay of the sack,
Hogmanay of the sack.

From *Carmina Gadelica, Vol. I*, Alexander Carmichael

Now Do We With Songs and Rejoicing

(A Processional Hymn)
Words by David T. Geller
Sung to the traditional tune of:
"Let All Mortal Flesh Keep Silence"

Now do we with songs and rejoicing,
Come before the Mother to stand.
She has given forth of Her bounty
And with blessings in Her hand,
In the fields She walks
And in the woods She walks;
Our full homage to command.

At Her voice the wild wind is silent
And the fox lies down with the hare.
Every living creature before Her
Sings Her praises to declare:
Thanks to Thee for all,
O thanks to Thee for All,
Thanks to Thee, O Lady most fair!

David Geller
Druid, RDNA
Berkeley Grove

The Lady's Bransle

(Pronounced "brall")
Words by Hope
Sung to the traditional tune of: "Nonesuch" (short version) and reprinted by permission from "Songs for the Old Religion" (Copyright 1973)

O She will bring the buds in the Spring
And laugh among the flowers.
In Summer heat are Her kisses sweet;
She sings in leafy bowers.
She cuts the cane and gathers the grain,
When fruits of Fall surround Her.
Her bones grow old in Wintery cold;
She wraps Her cloak around Her.

But She will bring the buds in...
(repeat freely)

The Woad Song

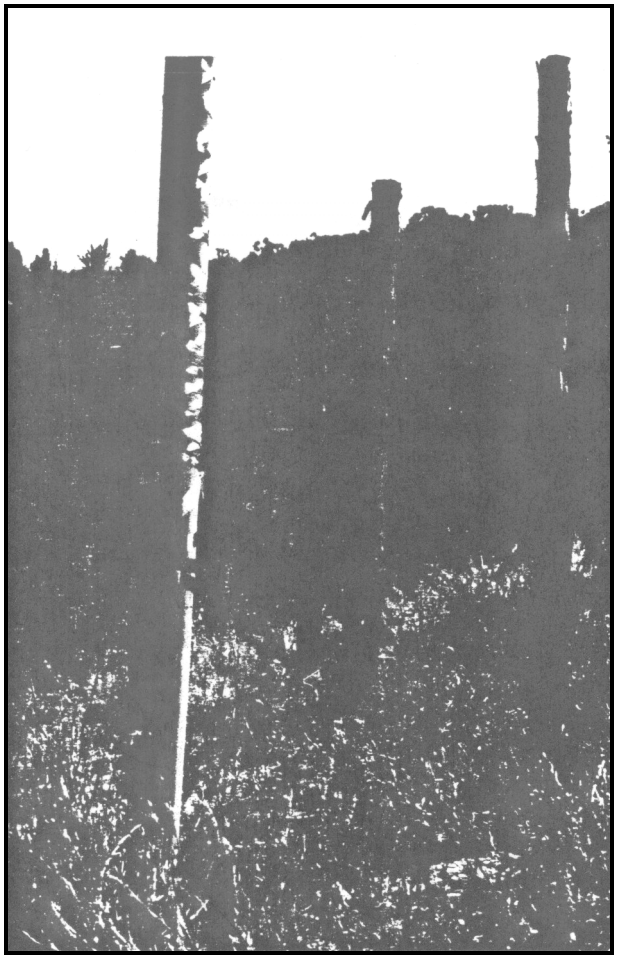
Authorship unknown
(But obviously English!)
Sung to the traditional tune
of "Men of Harlech"

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

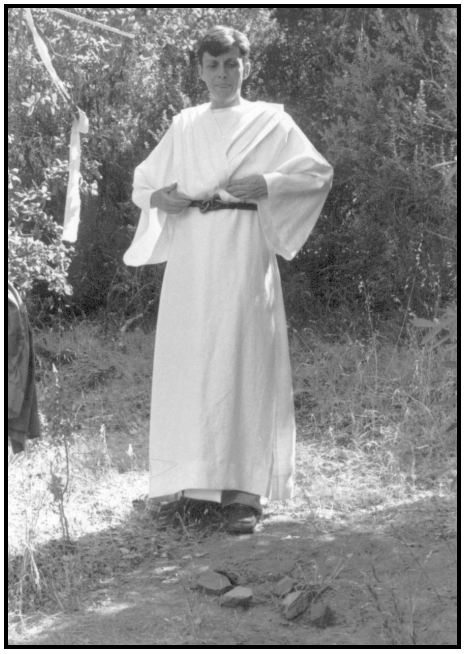
Woad's the stuff to show men—
Woad to scare your foeman!
Boil it to a brilliant blue
And rub it on your chest and your abdomen!
Men of Britain never hit on
Anything as good as woad to fit on
Neck or knee or where you sit on—
Tailors, you be blowed!

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

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



The Wooden Henge at Live Oak Grove



Getting Ready for Services

Calendar

Autumn Equinox Service will be held on September at 1:00 PM at Live Oak Grove in Orinda. If you need transportation or more information, call 254-1387 and leave a message. Regular Services will be held on October 3rd and 17th, also at Live Oak Grove.

A Druid Missal-Any
Samhain 1982
Volume 6 Number 6

Samhain Essay: The Tuatha

By Emmon Bodfish

amhain, the day between the years. The Druid year starts with Samhain, in the autumn just as the Celtic day starts with sundown, proceeds through night, dawning into the day. The Classic writers of antiquity held that it was a Druid teaching that cold and dark and the difficult precede warmth and light and the beneficent.

In pre-Christian times, Samhain was the occasion of great gathering in Ireland and Gaul, and probably in Scotland and Britain, though there, no records survived. Druids Bards and Ovates (Ollafhs) and the political leaders from all parts of Ireland assembled at Tara. In Gaul similar gatherings were held, and received and sent emissaries to and from Scotland and England. Better accounts survive from Tara than from any of the other Celtic areas. The Tuatha from the four provinces of Ireland assembled at Tara Hall well before Samhain. There after ritual purifications, which may have included the offering of sacrifices, part of the harvest, and leaping through the bonefires, the nobles and Druids retired indoors. They remained "under roof" all Samhain Day, the belief being that on this day the forces of Propriety and order were gathered inside, and the forces of Chaos were afoot outside. Inside the palace at Tara, took up their traditional stations around the High King: Those of Ulster, representing the warrior caste, to his North; Those of Munster, representing the prophetic/aesthetic pole to his right; Those of Connaught, representing the Druid, or clerical caste at his back; and facing his Lennster, representing the Tuatha, husbandman/producers. In this order the great counsel of the year was held.

Though called the Day of the Dead, Samhain was considered a good or lucky day. In contrast, Beltaine was considered a difficult, or tricky day as the day beginning the Season of Life. On Samhain, the two worlds of the living and of the Tuatha De Danann draw close and may merge, making this the time to contact the Other World, and ascertain the disposition of the Gods and ancestors on the plans for the coming year of the settling of old quarrels. Ancestors, in particular, could send fertility, or disease, to their descendents and their favor was sought for the ensuing winter. This tradition was especially strong in Alba (Scotland, approximately) where Samhain was the occasion to seek instructions from the ancestors and bring oneself into harmony with them. If the required funeral ceremonies had been performed, and the yearly offerings made, and all was right between the living and the dead, then there was no need to fear ghosts. But if all was not well between the living and their clan forbearers, if their will was flouted or the rites neglected, the dead could make their will known on this night when the line between the two worlds dissolved and spirits could come over and walk in ours.

To the Tuatha, husbandmen of the land, Samhain marked the absolute end of the harvest. It was forbidden to glean or gather any more wild fruit after Samhain night. This assured that all would be gathered in and stored before the storms began, and may also have prevented over-picking, especially of wild fruit, by declaring that anything which remained in the fields or woods after this date to belong to the wild birds.

Live Oak Grove Elections

Elections will be held before Sunset Service on Samhain, Saturday, October 30, at 5:30pm at Live Oak Grove in Orinda.

Nominations are:

Larry Press for Archdruid
Emmon Bodfish for Preceptor
Bob Blunt for Server

Any other nominations or volunteers should write or phone in, or be present on Samhain to run.

Calendar

Samhain Sunset Service will begin at 5:30 PM October 30, and those who want to will vigil all night. There will be a midnight service, and dawn festivities. Regular Services will be at 12:00 Noon, Pacific Standard Time, on November 14, and November 28. All these will be held at Live Oak Grove, in Orinda. Take BART to the Orinda Station, and phone 254-1387, before 11:45, for a ride.

Protogrove Service

Note: The enclosed copy of the Protogrove service, written largely by Joan Carruth, A.D. should be included at the end of Section Three of the Druid Chronicles, if you own a set, at the end of the Liturgy. A Gàidhlig translation of this will be forthcoming, and can be included with the Irish Gaelic Services in the Urtext Section of the Chronicles.

Michaelmas

By Emmon Bodfish

The following ceremony was associated with this time of year, and enacted annually at least through the 1820s, though in Christian times it was incorporated into Michael-mass festivities. In the Northern Celtic areas, Michael takes over many of the characteristics of the Celtic deity, Manannan McLir, and even of Llyr, the sea god, and ruler of the Land of the Dead, celebrated on this Day of the Dead, Samhain.

‘Na Gellaidh

Thug mo leannan dhomh sgian bheag
A ghearradh am meangan goid,
A ghearrahd am bog ’s an cruaidh,
Saoghal buan dh’an laimh a thug.

Gheall mo leannan dhomh-sa stiom
Gheall, agus braiste ’s cir,
‘S gheall mise coinneamh ris
Am bun a phris mu’n eireadh grian.

Gheall mo leannan dhomh-sa sgathan
Anns am faicinn m’aille fein,
Gheall, agus breid is fainne,
Agus clarsach bhinn nan teud.

Gheall e sid dhomh ’s buaile bha,
Agus falaire nan steud,
Agus birlinn bheannach bhan,
Readhadh slan thar chuan nam beud.

The Promises

My lover gave to me a knife
That would cut the sapling withe,
That would cut the soft and hard,
Long live the hand that gave.

My lover promised me a snood,
Ay, and a brooch and comb,
And I promised, by the wood,
To meet him at rise of sun.

My lover promised me a mirror
That my beauty I might see,
Yes, and a coif and ring,
And a dulcet harp of chords.

He vowed me those and a fold of kine,
And a palfrey of the steeds,
And a barge, pinnacled white,
That would safely cross the perilous seas.

The song and the dance, the mirth and the merriment, are continued all night, many curious scenes being acted, and many curious dances performed, some of them in character. These scenes and dances are indicative of far-away times, perhaps of far-away climes. They are evidently symbolic. One dance is called “Cailleach an Dudain,” carlin of the mill-dust. This is a curious character-dance. The writer got it performed for him several times.

It is danced by a man and a woman. The man has a rod in his right hand, variously called “slachdan druidheachd,” druidic wand, “slachdan geasachd,” magic wand. The man and the woman gesticulate and attitudinize before one another, dancing round and round, in and out, crossing and recrossing, changing and exchanging places. The man flourishes the wand over his own head and over the head of the woman, whom he touches with the wand, and who falls down, as if dead, at his feet. He bemoans his dead “carlin,” dancing and gesticulating round her body. He then lifts up her left hand, and looking into the palm, breathes upon it, and touches it with the wand. Immediately the limp hand becomes alive and moves from side to side and up and down. The man rejoices, and dances round the figure on the floor. And having done the same to the right hand, and to the left hand right foot in succession, they are also become alive and move. But although the limbs are living, the body is still inert. The man kneels over the woman and breathes into her mouth and touches her heart with the wand. The woman comes to life and springs up, confronting the man. Then the two dance vigorously and joyously as in the first part. The tune varies with the varying phases of the dance. It is played by a piper or a fiddler, so sung as a ‘port-a-bial,’ mouth tune, by a looker-on, or by the performers themselves. The air is quaint and irregular, and the words are curious and archaic.

From *Carmina Gadelica Vol. I,* Alexander Carmichael

A Druid Missal-Any Yule 1982 Volume 6 Number 7

Yule Essay: What is Yule?

By Emmon Bodfish

ule, a minor Celtic High Day, the Midwinter Solstice's sun shines into the mouths of cairn graves and the openings of hill tombs. The day was of obvious importance to these megalith builders, and associated with the dead and with regeneration. This is the bottom of the year, and the coldest months are still to follow. Bonfires are lit on hills to call back the Sun, and kept burning all night to celebrate its return. This Celtic tradition may be a cognate of the Norse Yule Log tradition, which is still carried on in the Nordic countries. This use of fire to recall the Sun's fire, (the name for the Sun in Gàidhlig is thought to be derived from the phrase "of the nature of fire," greine, and is of the feminine gender) is an instance of one of the most ancient religious ideas, that of reciprocity.

This concept goes back to the beginnings of religion in the Old Stone Age, as well may the fire lighting ceremonies. As G. Rachel Levy explains, these rites were

> "the culmination of the Stone Age religion of reciprocity, in which, by ritual attunement to the rhythm of seasonal change, man shared with Divinity the responsibility for its maintenance, so that the ceremonies first introduced to guide the birth and death of the hunter's quarry, were replaced in natural succession by those considered necessary to assist the new year to be born, the very sun to return, (and) the harvest to be cut down."

This correspondence

> "was also understood conversely, so that early written documents record (Le Titre d'Horus d'or, by A. Mort, translator, Rev. Arch. xxiv) that the rising of the Young Year God from his winter sleep in the subterranean chambers held hope for the resurrection/reincarnation of man. Such a belief would seem to have been naturally transmitted from the ideas concerning the case as mother of rebirth, now reinforced by the lesson of the seeds, through Neolithic ceremonies in which the sense of mutual causality was so compelling. It is demonstrated in the monuments of the dead."

Gwydion Remembered

A group of children join Otter Zell at a shrine for Gwydion Penderwen who died last week. The Greenfield resident was remembered at Greenfield's 10th Birthday Celebration at the Saturday Afternoon Club in Ukiah.

Sad News

Gwydion Penderwen died this November in a car accident near his home in Ukiah. He has been a Bard and spokesman for the Neopagan community for many years. The annual tree planting which he organized for Forever Forests is scheduled to go on this January. Contact Holy Order of Mother Earth, Box 982, Ukiah, Calif. 95482.

Gwydion's records and tapes are available from Sunrise Books, 3054 Telegraph Ave, Berkeley, California. For information on his other writings contact Holy Order of Mother Earth, Box 982, Skin Calif. 95482.

News of the Groves

Chico Grove

A New grove of the Reformed Druids of North America has been founded in Chico California, by Joan Carruth, former Archdruid of Live Oak Grove. The officers are:
Archdruid: Joan Carruth
Preceptor: Kitty Piper
Server: Bob Chappel
For information contact Joan Carruth, 1588 Fetenit, Chico, Calif., 95926. The Chico Grove will be holding services on all High Days.

Calendar

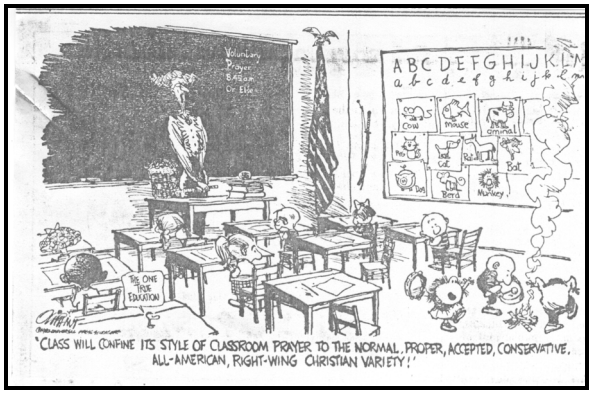
Yule will be celebrated at Live Oak Grove on Tuesday, December 21st at 7:30 P.M. indoors, before a huge Yule Log. Regular services will be also at Live Oak Glove, 616 Miner Rd., Orinda at 12:00 noon on January 2, 16th and 30th. Take BART to Orinda and call 254-1387 for a ride.

Live Oak Grove will hold Yule Services on Winter Solstice, December 21st, at 7:30 PM. at 616 Miner Road, Orinda, California. Bring Mistletoe and song.

Mistletoe

The Druid cutting of the mistletoe (Uil'ioc in Gàidhlig, derived from the phrase "ever young") is described by the Roman writer, Pliny, in his work on the Gauls, "The Druids hold nothing in so sacred respect as the mistletoe, and the tree on which it grows, provided it be an oak. They select certain woods

of oak, and they do not perform any sacred rite without the leaf of that tree; so that hence it is likely they have been called 'Druids', explaining the name from: the (Greek root 'drus' an oak; Druidae, oakites.) Whatever grows on that tree, more than its natural growth, they think has been sent from Deity, and is a sign that the tree has become chosen by Deity as select. However, that species of mistletoe is very rarely found, and when it is it is sought after with great devotion, and especially at the sixth day of the moon, which is the beginning of their months. Having prepared sacrifices and feasts under the tree, they bring up two white bulls, whose horns are then first bound; the priest in white robe, ascends the tree, and cuts it off with a golden knife" (sickle) throwing it down, it is received in a white sheet. Then, and not till then, they sacrifice the offerings, praying that Deity will render gifts on those on whom the mistletoe is bestowed. When mistletoe is given as a potion, it can remove animal barrenness, and it is remedy against all poisons."



Class will confine its style of classroom prayer to the normal, proper, accepted, conservative, all-American, right-wing, Christian variety.

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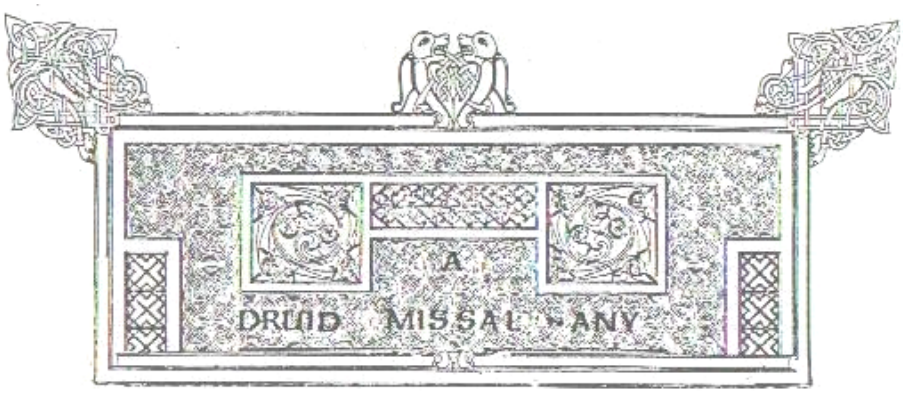
Part 11 of ARDA 2

SECTION TWO



A Druid Missal-Any

Volume Seven

1983 c.e.

Drynemetum Press

A Druid Missal-Any Oimelc 1983 Volume 7 Number 1

Oimelc Essay: Oimelc and Brigit

By Emmon Bodfish

Oimelc is one of the major high days of the Druids. A pastoral people, this holiday marks the first births of lambs and the lactation of the ewes. It is the end of "black January" and we are past the bottom of the year. It is clear, now, that the light and fertility invoked at the Solstice is indeed returning. This festival is presided over by Bride, (Bridget) as Lugh presided over Lughnasadh at the opposite point of the year. Bride and Lugh are poles, complementary figures, who balance each other in the Celtic system of male/female checks and balances. Though a patrilinear society the Celtic was less male dominated than our own has been, and certainly less patriarchal than the Middle Eastern or Mediterranean societies of the time, or than the Christian society that replaced it.

Bride is the goddess of the hearth and of fire, the inspirer of craftsmen and poets. Her ensigns are the fire essence and the rays of the Sun. Though a Celtic goddess, and associated with the fire sacrifice, a rite not used by pre-Celtic peoples, Bride, in England and Scotland, has absorbed many elements of the local, pre-Celtic Earth goddesses. This, her time of the year, is associated with the visiting of strings and the circumambulation of wells and sacred stones, with the thawing of the streams and the beginning of the year's fishing. The rites of wells and stones may be older fragments of Megalithic religious conceptions. Certainly the stone circles and cairns and the rite of circumambulation, predate the Celtic arrival. Some of the oldest stone circles and altars are found in Mesopotamia and South West Asia, so it is conceivable that the Celts may have brought some of the rounding rites with them from the Indo-European homeland, as well as by having been influenced by these Megalithic rituals, which reached their greatest heights in Western Gaul and Britain, of the pre-Celtic peoples that they encountered on the migrations westward.

John L, Smith, writing in 1780, in *Gaelic Antiquities*, has this to say of circumambulation rites still being practiced by local peasants and attributed to "the old Druids." "...that at the thawing time, the supplicant should go, upon three occasions, to a certain well or spring, and there bath himself three times; or make three journeys to some ancient stone, and there pour the new water out upon it and go three times around it in the deiseal direction" (from East to West). The classic writer, Pliny, ascribes a similar ritual to the Druid rites of healing. He records that the Druids prescribed this rightwise circumambulation of stones and triplicate bathing in the newly thawed water, as part of their treatment for mental disorders or lingering internal complaints.

Bride's function as goddess of fire and the hearth are purely Celtic characteristics. The prominence of the Sun and of fire symbolism, and the fire sacrifice are uniquely Indo-European, as contrasted with the rites of earlier peoples. They mark a shift from the Neolithic and early Megalithic concern with earth's fertility and continuance, to the importance of the regularly recurring cycles of the Heavens, characteristic of the Indo-European religions. Extrapolating from those sacred stone and cairn beliefs that persisted into nearly modern times, it is found that when the divine spirit is felt to reside in the stone, or cairn, which is an embodiment of Earth and a concentration of it, the offering is poured over the sacred stone, or buried within the circle or cairn. Evidence of both these practices have been found connected with Stone Henge. However, fire sacrifice and solar symbolism is connected with a conception of a usually anthropomorphic deity living at a distance, in the sky, as with Taranis of the Celts, or in an Other World, as with Bride, Fire, then so much like the sun in warmth, is conceived as a connecting link to these deities, as the smoke and the offering rise and disappear. Though the Celts shared with the pre-Celtic peoples buried and other forms of sacrifice, they brought with them this idea of the fire sacrifice in which fire and smoke ascend and carry the offering and the prayers to the sky dwelling or distant deity. A tower or cloud of fire is sometimes used in Irish lore as a symbol for Bride. This association continued right down to her co-option by the Christian church, as "Saint" Bridget, when, according to the hegemony, a pillar of fire appeared over her head at this young girl's investiture into holy orders.

—EB

Calendar

Astronomical Oimelc will occur one hour after midnight, February 4, 1983. Oimelc Services will be held on the evening before, February 3, at 5:00 PM. at Live Oak Grove. Take the BART to Orinda and call 254-1387 for a shuttle. Regular Services will be held on Sundays, February 11th And 27th, at 12:00 Noon. Be there by 11:45.

Celtic Deities

by Tom Cross of Post Oak Protogrove

Llyr	God of the Seas. Equivalent of Irish Ler or Lir. His first wife was Penardun, daughter of Don. Begat Manawydan. Second wife Iwerridd. Begat Bran and Branwen.
Manawydan	(Sometimes spelled Manawyddan.) In Irish known as Mannanan. Mav Lir (son of Lir) or Fab Llyr (son of Llyr.) Master of Magic and lived in the Annwn of waters. His Isles are Man and Anglesey.
Bran (Bendigeidfran)	Half brother to Manawydan. A Giant.
Nissien	Deity of Peace. He loved to reverse trouble to harmony.
Efnissien	He loved trouble and hostility. He liked to reverse what his brother Nissien made.

Branwen	Sister to Bran. She became wife of Matholwch, King of Eire.
Ceridwen	Goddess Of Poetry and Inspiration to Poets. An equivalent to Muse. She was the Bard's awen. She owned the cauldron of Inspiration.
Creirwy	Daughter of Ceridwen. A love goddess. She was beautiful.
Affadu	Brother of Creirwy. He was horribly ugly.

Ireland Daoine Sidhe Fairy Folk:

Bean Sidh, Banshee, Babd or Morrigu (Morrigan)	Similar to Nordic Valkerie or Norns
Cave Fairies, Fir Bolg	Ancient inhabitants' spirits
Cluricaunes	Akin to Leprechauns and Fear Darrig. They get drunk in the wine cellar.
Daoine Sidhe (Dain Shee)	Properly the Tuatha De Danaan. People of Don Pantheon. They hid in the hills and mound (sid) after Mil and his people came.
Demons of the Fomorians	Evil spirits of Fomoir inhabiting the Sea.
The Evil Eye of Balor	Fomorian Giant and Hero possessed a very mean stare. His gaze could kill.
Dubhalachach Dulla Hans	Headless Phantom or pimply a dark ghost. They drive the Death Coach or 'Coach a bower' perhaps once the chariot of death. He picks up the spirit of a dying person to ride to the Other World.
Fir Darrig (fear darrig), Far Darig (sing.)	A practical joker akin to Leprechauns.
Leprechauns	The wealthy little shoemakers. Called Lurigadawne in Co. Tipperary, Luricawne in Kerry
Leanhaun Shee	Female fairies. She inspires poets and singers just as Brigit or Ceridwen. She gave men strength in battle (similar to Morrigu) by her songs she would be seductive but to men who embraced her she draws away his life until he wastes away. She is sometimes a blood-sucking vampiress.
The Pooka or Phooka	An animal spirit and demon usually in the form of a horse. Takes its victim on terrifying rides.
Dearg Due	The red blood suckling vampire of Ireland.
Fear Gorta	Man of Hunger. He is an emaciated figure who appears at times of National disaster.
Laignech Faelad	The Wolfmen. Lycanthropy originated in Ireland. Men who turn into wolves.

Fairyland, in the Otherworlds

Tir Na N'Og	The Land of Youth
Tir fo Thuinn	The Land under the waves
Mag Mor	The Great Plain
Tir Na Mbeo	Land of the Living
Mag Mell	The Pleasant Plain
Tir Tairngire	The Plain of Happiness
Tirn aill	The Other World
Hy Breasail	Original Atlantis. Home of Fomorians and the Fir Bolgs
Flath Innis	The Noble Isle. Druids' abode that sank after some incantations supposedly disturbed it .
Dalon Ap Landu	Leaf Son of Branch?
Grannos	(Actually a Gaulish equivalent to Diancecht) Borvo is the God of Hot Springs.
Braciaca	(Medb in Irish, is goddess of Drinking and Intoxication.)
Belenos	Beli Mawr (in Welsh) Bile (Irish equivalent of Be-al)

Be-al and Belenos are the same deity. (2003 Ed. Note: this isn't necessarily true).

Llyr	(Ler or Lir in Irish) Mannanan Mac Lir (his son). Manawydan Fab Llyr or Ap Llyr (Welsh name).
Danu	Don (Welsh name). Also known as Mathair Mabon and Deanu, Mother of Earth or of the gods etc.
Oberon	(See *A Midsummer Night's Dream* by Shakespeare) Non-Celtic character q.v. *Auberon* from French romances.
Merddyn	(Myrddin) An original Bard and Prophet (Merlin in English also said to be advisor to Arthur. N.B. In Roman times Druids became known as Bards in Britain, after *druids* were outlawed.
Diancecht	God of Healing. The 'Leech.'
Sirona	(This is Latinised Gaulish.) Seren (Welsh). Star Goddess. Sirona is from the Gaulish word for star Siron.

Other Gaulish Deities are:

Albiorix	(Rigi samos) King of the World/War
Aerecenthia	Agriculture and Vine
Bordeo	Guardian and Protector of Hot Springs
The Irish Brigit	
Bussamarus	'the large lipped equivalent to Jove'
Irish Ogma	Ogmios God of Eloquence and Poetry

Welsh or Brythonic Deities:

Don (Dana)	Earth Mother of Fertility
Nudd or Ludd (Nuada)	Sun King Married the War Goddess Morrigu (Morgan)
Gwynn Ap Nudd	The fair son of Nudd and Morrigu (the tribe Goddess). He is God of the subterranean Otherworld of the Dead. Spirits in Annwn or Abred. He saved the souls of dead warriors who died on the battlefield. He is ruler of fairies and other nature spirits. He was a hunter and carries an owl on his shoulder as a companion.
Llew (Lugh)	Also Lleu and Llewellyn Llew Llaw Gyffes. Son of Gydion and Arianrhod, twin brother of Dylon. Llew represented the sun. A sort of Apollo figure
Gwydion	Druid of the gods, of Science (Gwydaoniaeth) Gwyddon wisdom. He fought the demons and evil spirits. He teaches all that is useful and good. The God of Learning and knowledge. (Derw (Oak) and Gwydd (good or knowledge)—Derwydd
Amaethon	God of agriculture, farming, cattle raising or herding. Brother of Gwydion
Gofanon	(Goibniu) Smith God, forger of weapons architect and brewer of Ale for the Gods. Brother to Gwydion.
Arianrhod	Goddess of the silver Circle. A moon goddess.
Rhiannon	(Epona, Macha, Rigantona in Old Brythonic.) The Great Queen. Also known as Brigantia, Brigit.
Pwyll	(Pronounced Pwealth.) Prince of Dyfed and Demetae later lord of Annwn (an Other world).

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A Druid Missal-Any Spring Equinox 1983 Volume 7 Number 2

Spring Equinox Essay:

Festivals and Eggs

By Emmon Bodfish

quinox, a Druid Minor High Day, the emphasis is Balance." Some customs of this season, still held over from pre-Christian times, include colored and fancy eggs, and the "Easter Bunny" who brings them, though this was not the original sequence or association.

Nora Chadwick, a noted Celtic historian, describes the spring rite of the "coloring of the Cakes end Eggs," noted by classic authors in their descriptions of Druid customs. Egg hunts, egg rolling games and rituals are still current in Ireland, Lithuania and Eastern Europe and may have a pre-Indo-European origin. Decorated eggs, and painted clay models of eggs are a frequent theme of Pre-Aryan, Balkan culture. They are part of the ensign of the Bird Goddess, whose worship seems to have been particular to spring, and to the time of the spring rains, to judge from holdovers into Greek times. Eggs are also part of the imagery of the supreme Goddess of the Old-Europe culture. In this connection, they represent the Cosmic Egg, laid by a swan or Nile goose, which was said to begin the world. Small painted clay eggs were included inside statues of this Great Goddess, as in Marija Gimbutas' drawing below.

> "A Cosmic Egg may also be laid by a mythical water birds: this myth is almost universally known between Africa and the Arctic Zone; it is recorded in ancient civilizations and was known among hunting and fishing tribes. In an Ancient Egyptian myth, the Cosmic Egg was laid by a Nile Goose which was worshipped as the great chatterer, the creator of the world. According to the Orphic story, untreated Nyx (Night) existed first and was regarded as a crest black-winged bird hovering over a vast darkness. Though unmated, she laid an egg from which flew gold-winged Eros, while from the two parts of the shell Ouranos and Gaia (Heaven and Earth) were trotted. The beginning of the myth must lie in the Paleolithic era."

The Egg, plus chatter, words, began the world.

The Bunny wasn't one at all, it was the Hare, not the rabbit, that was the sacred animal among the Celts and Germans. Julius Caesar, in his War Commentaries on Gaul, describes the Gauls as keeping "hares and certain other animals to amuse themselves, and which they do not eat." (or hunt). The hare was seen as a messenger animal, associated with prophecy and madness. The March Hare brought in the Spring and gave the seeds their fertility, or withheld it. To run afoul of him caused madness. By the Middle Ages, the madness element predominated, and he came to be regarded as a demonic species. Many pagan ensigns and symbols suffered like defamation; and prophecy has always been associated with madness in Indo-European traditions. And underlying the egg theme, the theme of the March Hare is solidly Indo-European; its sacred and tabooed nature extends to most of the eastern European languages and early cultures. If language is the oldest witness to history, as Lockwood asserts, then the Cult of the Hare must go back to at least 3,500 BC. and the second wave of Indo-European expansion before Celtic, Germanic and Italic languages diverged. In these, the true word for hare, hara/haso, was tabooed, and euphemisms were commonly invented for it in everyday speech.

Our American Ground Hog Day, may be a dim and distant reflection of the March Hare theme, with its element of prophecy for an early or late spring. In the days of plowing and sowing magic, it was by the hare's behavior that people tried to foretell the spring weather and the prospects for the seeds about to be sown. By the shadows of posts and menhirs, not groundhogs, and by the points of the sun's risings, the priestly castes at the Great Henges determined the day of the Equinox and kept the calendar of sowing and reaping in line with the Heavens.

Calendar

Spring Equinox occurs at 8:40 P.M. Sunday March 20, Equinox Service will be at Sunset, 5:45 P.M. at Live Oak Grove. Regular Services will be on March 13th and 27th at 12:00 NOON, and on April l0th and 24th, 12:00 Noon, Live Oak Grove in Orinda. Beltaine Celebration will be on May 5th astronomically speaking, and Service will be held at sundown that day, approximately 7:00 P.M. A Celebration and Party may be held the following Sunday, please send in feedback about time and ideas you'd like.

News of the Groves

Chris Sherbak, Third Order, now living in Chicago. has volunteered to co-ordinate communications and voting procedures for the Council of Dalon Ap Landu (National Council of all Third Order Druids). He suggests voting by proxy, and the following is a proposed proxy form, open to comments and criticism from all Third Orders, of course. To try to give the Council as broad a base as possible, we would like to hear from all Thirds, active, inactive and long lost. To that end, we are asking for the last known addresses of any of the Thirds whose names are printed in the Druid Chronicles and the last list of Carleton Thirds. Write or phone Chris Sherbak 1654 W. Cortland St, Chicago, Ill, 60622; (312)235-2839.

Dear Third Order Druid,

The Council of Dalon ap Landu has not had a vote in many years. One of the main problems has been the lack of contact between the head of the Council and the members. Many reasons have been given, but the fact remains. I am resolving this and getting on with business.

There can only be two states of participation in my opinion: active and inactive. Our rules do not allow inactive participation yet. I propose that we now do. I ask that you please respond to the questionnaire/proxy below. If you wish to remain in active status, please indicate as such. You will be kept on the Council's mailing list for all Council proposals and newsletter(s).

If you wish to become inactive please mark and sign the proxy. *This is very important.* Whether or not you are now interested in the Reform, you are still considered to have a vote. If you sign the proxy, I assure you that you will never be bothered by this Council again, unless you so wish to contact us. I'll even destroy your current address if you wish. But we need your signature. The proxies will be destroyed after the Council votes on inactivation status. If you have questions, please call me collect. Perhaps this will demonstrate to you the importance this matter is to me.

Thank you for your time,
Peace – Peace – Peace
Chris Sherbak, DAL (MG77)
1654 W. Courtland St.
Chicago, IL 60622
312-235-2839

I would like to be considered:
[ ] Active -- Current address:

_____
_____
_____

[ ] Inactive -- I hereby allow my vote in the Council of Dalon ap Landu, of the Reformed Druids of North America, to be added to the majority vote of any issue brought to the Council's attention. This proxy will be null and void on the first day of January, 1990.

Signed: _____
Date: _____
Name: _____
(please print or type)

P.S. If you know of any other 3rds, please pass along a copy of this, or call be and I'll be happy to send them one. Thanks!

Celtic Old Religions of Wales

By Thomas M. Cross

There is evidence that the Celtic old religions survived into the Elizabethan times in Wales. In Keith Thomas' *Religion and the Decline of Magic* there is a report by John Penry from his *Three Treatises Concerning Wales* (17th Century) of thousands of Welshmen who knew nothing of Christ and "yea almost never heard of him." In Penry's treatises, he also remarks that the Welsh held fairies in "astonishing reverence" and dares not "name them without honour." These tidbits of history are just part of the survivals of Celtic lore scattered throughout Britain and Ireland. Collectors of this kind of lore have helped to reconstruct a vague system of beliefs. One of the collectors was Romantic poet Edward Williams popularly known as Iolo Morganwg. He collected poetry of the bards, medieval manuscripts and copies from the thirteenth century on on the subject of old doctrines and customs. He gathered together his lore and published it with the help of the Welsh Manuscript Society. He purported to have discovered Druidic doctrines as he was influenced by the so-called Patriarchal theory of druid origins. Morganwg padded out his collection by concocting pseudo-druidic rituals concerning the Gorsedd (throne, also means stone circle) and the Eisteddfod (a festival and gathering of bards). Eis ideas were so influential that modern Druids of Wales use material from Morganwg's treasury. At the same time of the late 18th century of Morganwg, William Stukeley and his Druidical order thrived from the Patriarchal theory and he credited Druids as the builders of Stonehenge. Gerald Gardner in the 20th century collected the beliefs of witches and wrote about Witchcrafts founding the Wicca neo-pagan movement. W.B. Yeats worked on solving druidic questions in his work with the Golden Dawn's Hermetic Order. There have been countless other attempts but it would seem that either something is being overlooked or many Celtic reconstructionists had been motivated by their own backgrounds and prejudices. It is a difficult task to assemble the pieces without projecting too much into the material. An eclectic and open-minded approach seems to work best for the most part which has been successful with the R.D.N.A.

Christianity has pervaded Celtic-ism or Druidic survival. Rome had a big part in stamping out Brythonic Druids and evidence suggests that they went underground under the work of the bards. Celtic religion was synchretized Roman religions but the peasantry preserved the older ways even into Christian times when both fused in harmony. This mixing of Christian philosophy with paganism gave rise to the 'heretical beliefs' such as Pelagianism and romances about King Arthur and the 'Sangreal.' The animistic Fairy-Faith prevailed also. A good book to read about the Fairy-Faith is Evans-Wentz' *The Fairy-Faith in Celtic Countries.* More studies have shown that the Druids of ancient times were a type of shaman. Shamans have shared many characteristics with Druids such as Otherworld journeys, magical healing powers, tree climbing rituals, knowledge about gods or spirits of earth, nature, and the Otherworld of the dead. Scholars have also shown the Indo-European connection between Druids, filidh, ollavs and bards with Brahmins, and holy men of Hindu culture. The Proto-Indo-Europeans had shamans, also evidence seen by Mircea Eliade in his book *Shamanism: Ancient Techniques of Ecstasy,* amongst the Scythians, Caucasians, Germans, and Iranians.

On the next pages I should like to present a collection of some of the symbology from Welsh folklore and traditions.[1]

Welsh Traditional Lore

Welsh names for the Fire Festivals

Welsh	Irish/Gaelic	Welsh to English Translation
Calan Gaeaf	Samhain	Winter Calends
Gwyl Clau	Brigit/Oimelc	Feast of Light
Calan Mai/ Gwyl Haf	Beltinne/Bealtinne	Feast of May 1st or Summer
Gwyl Awst	Lughnasadh	August Festival

Solstices and Equinoxes

Welsh*		Irish/Gaelic Equivalents
Alban Arthan	Winter Solstice	An Fheill Shlimein
Alban Eiler	Spring Equinox	Co thad Thrath
Alban Hefin	Summer Solstice	Grian-stad
Alban Elfed	Fall/Autumnal Equinox	Co thad Thrath

*From *Barddas* tradition

Welsh Otherworlds

Annwn	Otherworld or Netherworld (AH-noon)
Caer Sidi	Revolving Castle (Kyre-siddy)
Caer Bannawag	Elevated Square Castle (Bahn-nowg)
Caer Pendryfan	Four-cornered Castle (Pen-DRI-van)
Caer Wydyr	Glass Castle (WUH-dr)
Caer Peddwidd	Castle of Drunken Feasts (Veth-with) th as in 'this'
Abred	Lowly existence, plants and animals or inanimate nature
Gwynfyd	Bliss, felicity, blessedness. Man and high forms of thought
Ceugant	Levels of the deity or deities. Perfection. Infinity.
Or	
Abred	Pre-birth…development of a person's soul.
Gwynfyd	Destiny of Man's souls. Re-incarnation or Transmigration
Ceugant	The guide of Mankind's souls.
Abred	Material level, terrestrial. EARTH
Gwynfyd	Blessedness of the heavens ATMOSPHERE
Ceugant	Throne of the high God beyond the Earth's atmosphere SPACE
Afalon	(Avalon) The Apple Isle of the Otherworld

The Welsh Fairies

Bendith Y Kamau	Glamorgan name for fairies. "Mother's Blessing."
Cochion	The red ones. Similar to Irish Fomors.
Coed Y Digoed Mawr	Forest of the red ones.
Cwn Annwn	The Dogs of the Otherworld, foretell death by howling.
Coblynau	Mines and dwarves similar to Cornish knockers.
Cyhyraeth	A Welsh spirit that has qualities similar to the Irish Banshee. They moan before unnatural death.
Gwrach Y Rhybyn	The Welsh equivalent to the Irish Banshee.
Gwragedd Annwn	Water maidens living in Welsh lakes who enchant men with their beauty and take men as husbands.
Gwartheg Y Llyn	Sprits of Cattle (of lakes).
Gwyllion	Ugly female fairies of mountainsides leading travelers to peril at night on mountain roads.
Llamhigyn Y Dwr	The Water Leaper…a toad with wings who confounds Welsh fishermen
Afanc	A water monster of Llyn Yr Afanc on the River Conwy. This Llyn was a whirlpool which sucked animals and people down to its depth with the help of the Afanc, which was thought to resemble a huge beaver or crocodile.
Ellylldan	The Jack O'Lantern or Wills of the Wisp. Ignis fatuus.
Ellyllon	Welsh elves. Ellyll—elf.
Dynion Bach Teg	Wee Fair Men or Fair Little Men.
Y Tylwyth Teg	The fair tribe or family. Welsh name for Fairies.
Bwbach	Ghost, phantom, bogy.
Ty Bwbach	A haunted house. Ffynnon Bwbach—haunted well.
Plant Annwn	Fairies of the Otherworld, their wives and daughters being the Gwragedd Annwn, their dogs Cwn Annwn, their cattle the Gwartheg Y Llyn and their king being Arawn or Gwynn Ap Nudd…the leader of the dead in the afterlife.
Plentyn Newid	A changling.
Bwci	A goblin or ghost. Plac Y Bwci—goblin's home.
Pwca	A shape-shifting spirit seen as variety of different creatures but often as a possessed horse.
Bwgan	A rural ghost of a friendly nature.
Ysbryd	Spirit or ghost.
Rheibio	To curse or bewitch, to ravish or ravage.

Welsh Object of Magic

The Cauldron of in Rebirth	(Pair Dadeni) Used by Bran the Blessed the Mabinogion. Bran is sometimes called Bendigeidfran.
The Cauldron of 'Undry'	Used by the Dagda, a cauldron of Plenty
Cauldron of Annwn or Inspiration	Connected with Ceridwen in *Manes Taliesin,* Manawydan, Pwyll, Pryderi and Ogyrvran in *The Mabinogion* tales.

The Sacred Customs of Hospitality

According to Celtic Customs of Ireland, guest are always welcomed with a feast, and it was considered a dishonour to turn away guests without feeding them. Careful attention was given to the size of a cooking pot or cauldron to make sure it cooked up enough to fill the guest with plenty of food. This custom may have produced the belief in cauldrons of plenty or immortality in the Otherworld. Goibniu (Gofannon) the smith brewed an ale or beer which gave immortality to those who drank it. Mider the son of the Dagda had a similar had a similar cauldron. Ceridwen's cauldron boiled for a year and a day and contained an assortment of herbs including near toxic hallucinogens, her Yfaggdu was supposed to drink to become inspired to make up for his ugliness. A ritual of drinking hallucinogenic potions or intoxicating libations may owe its origin to the same that Brahmins' drinking of the Soma…which could be shamanic use of drugs or alcohol. Evidence shows that this drinking from the cauldron of inspiration was a rite of initiation to gain second sight.

Other Welsh Objects of Magic

The Glain Meidr (Gline Mider) or *Adder's Stone*.

A glass bead of blue or green carved or inlaid with white enamel. This served as a survival of the *Ovum Anguinus* refered to by Pliny and was used for divination or as a good luck charm. In Cornwall these were referred to as *Myl Pref* (a thousand snakes) and were blue beads with a yellow wavy line painted on to represent the snake or serpent. The Scottish Museum ash adder stones too.

The Ash Wand or Staff was used in Wales for the healing properties it was believed to possess. These wands were decorated with spirals making them appear to be a counterpart of the *caduceus.*

The Ogham Alphabet of notches and lines were shown to have been used in Wales in early times. According to tradition, oghams and similar Celtic versions of runes were carved on twigs called *coelbren* and were the Brythonic counterpart of Norse rune-sticks. The alphabets were used on stone also called *coelfain* and rods called *ebillion*. These items were used for divination as well as secret codes for communication between druids, and also served as mnemonic devices. There is also the druid's cord—a string of 13 knots on one strand used for probably the same as the above items, and is believed to be the origin of Catholic rosary beads. The rosary beads were once thought to be of Eastern origin but now it has been shown to be of British monk's origin. The number 13 for the knots reminds us of the Tree-Calendar presented by Robert Graves in *The White Goddess,* in which each of the 13 months is symbolized by a tree of the Ogham alphabet. It has been suggested that the oghams were of Post-Christian Irish origin but now it is accepted as a pre-Christian alphabet invented by Q-Celts (the Goidhels).

To be continued next issue…

[1]Welsh lore presented here can be found in *Barddas* (1862) Rev. John Williams Ab Ithel; *The Mabinogion,* Gwyn & Thomas Jones and books by Lewis Spence, Nora K. Chadwick, Anne Ross, W.Y. Evans-Wentz, and Roger Sherman Loomis.

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A Druid Missal-Any
Beltane 1983
Volume 7 Number 3

Beltane Essay: Shafts and Gatherings

By Emmon Bodfish

eltaine, one of the greatest, and, now-a-days, best known, of the Old Celtic High Days, it marks the beginning of Samhradh, summer, and the "Season of Life." Historically, it signaled the moving of the herds out to summer pastures in the mountains. Great fires were build to welcome back the Sun, and the cattle were driven through the flames for purification before starting on their way to the high meadows. The Druid caste, priests and priestesses, presided over these rites at which all the clans gathered together at the ritual sites such as Tara and Carnutes for celebration, planning, and deliberation. Quarrels were settled and justice meted out. This was another Druid function, that of magistrate, with a specialized sub-group of the priestly class acting as judges. Sacrifices were offered to Belenos and on the Continent, to Gaulish and Galatian analogs of this Indo-European Sky God. Another opinion holds that this derivation of Beltaine from the name of a sun god, Beal, is problematical, and that Beltaine was, like Samhain, a festival of all the Gods and Goddesses.

For the New Reformed Druids of North America, it is the beginning of the Season of Life and the end of the Season of Sleep. The first spirits of the year will be added to the Chalice of Waters that is shared at each service, and the Third Order members will change their ceremonial ribbons, worn over the fronts of their robes, from white to red ribbons. The Earth Mother wakes from her winter sleep, and chants and praises are addressed to her.

Live Oak Grove plans to inaugurate the shaft grave, a Toll-Uaigh, we have dug this winter at Larry Press's (Archdruid) instigation, with an offering of some of the new Waters of Life from the first chalice of the new season. Shaft graves were build in Ancient Gaul, and perhaps elsewhere in Druidic lands. Offerings presumably to the Earth Mother, were put into these deep shafts at different times over a long period. Some of the "Tolls" were twelve meters deep, and offerings might include a whole tree. We plan to offer a piece of the sacrifice at each service which will be put into the shaft after the rest of the sacrifice has been placed in the altar fire.

And now for a different opinion…

David Rooney is from the Ancient and Royal Order of Druids in America/Aquarian Wicca. It is to be noted that this is a completely different organization from the Reformed Druids of North America (who publishes the Missal-Any) and our various groves, and has nothing whatever in common with us beyond a friendly interest. (Now I have said the necessary disclaimer that keeps us all legal with the laws of the United States of America, another organization with which we have no affiliation.)

Beltane, A Goodly Fire

By David DePaul

Beltane is the third of the Grand Sabbats of the Witches' Year. It is also one of the most important of the Fire-festivals celebrated by the Celtic people of western Europe.

The Beltane Fires, of the Goodly Fire, was kindled by the Druids in honor of the Mother Goddess, known as the Cailleach, that represented the winter Hag. At Beltane, she did not turn to stone as some traditions believed, but in reality changed into a beautiful Maiden who represented the May Queen that wedded the Young Lord, who was later to become the Corn-King. Since the name of the Cailleach was later changed by the Druids in Erin to the name of Mari, it was Mari who was later invoked by the druids into the May Queen during her coronation on Beltane.

Since the fertility of the Earth and the May Queen were of utmost importance to the Celts, both the Cauldron jump and the Maypole dance played a very large role during the Beltane celebration, as at this time the May Queen began her role as the Corn Maiden. It was the Magickal Powers of the Corn Maiden and the Corn-King combined that was favored by the Gods, and the Great Mother that insured a bountiful harvest in the later part of the Witches' Wheel or Year. The dance of Mari, which is performed prior to the Maypole dance is often called the dance of the sacred wheel.

In Wales and Elsewhere, the Beltane Fires were kindled by the Druids by rubbing two Oak sticks together. It is also well known that certain of the more learned of the Druids kindled the Beltane fires with the use of crystals from the rays of the Sun, and were the Keepers of the Sacred Fires during the course of the day, as well as the night.

The Hay Fires were always started by using the faggots of the prior year. The ashes left from the Fire festivals were used for many different magickal purposes too numerous to go into detail about at this time.

The first of May is also celebrated by the Druids in the Isle of Man as being the anniversary of Baal. The Baal Fires were worshipped as the spark of the Sun God, Baal. This custom was, of course, handed down to the Druids and Celts from much earlier Pagan sources.

Other Celtic May Day customs include invoking the powers of the tree spirits and becoming one with them, the placing of a green bush or bough before or upon the house of a beloved maiden for purposed of the curing of barrenness, the planting of a May tree before every house in the village, the singing of May songs, and the wearing of crowns of flowers out shortly after midnight on the morning of the first of May.

The most important of these customs (after the selection of the May Queen) was of course, the erection of the May Pole, which was made from a tree sacred to the Celtic people that was stripped of its branches. The younger folk danced around the pole during the day, and the older folk during the night. The most important thing that is observed every year, a new May Tree was used, and a new May Pole was used, and a New May Queen was selected.

In some Celtic traditions, the Harvest Lord was replaced every year, but the Irish Celts had Harvest Lords that served for a cycle of seven years, becoming the young Lord and Harvest Lord at their death at Samhain the last year of their reign.

That Beltane is both a Rite and Celebration of the Fertility of the Earth, and a very important Rite of Dedication to the Great Mother, is indeed the case, and should be considered as such by all Craft of the Wise that are interested in following the Old Ways in their original customs and traditions.

Notes on the Origin of Dalon Ap Landu

By Tom Cross

Dalon — Sounds similar to Dylan. Dylan is pronounced Dullen in Welsh, not Dillon as was mispronounced by Dylan Thomas or Bob Dylan, who is still perpetuating the Anglicised pronunciation with his pseudonym.

Dylan is the name of Mabinogion deity named Dylan Eil Ton the son of Gwydion and Arianrhod was slain by his uncle Gofannon (Goibhniu). His epithet Eil Ton means 'akin to the wave,' so named because he took to the sea at birth.

Notice elements of his name look much like the reverse of Landu. Dy—Lan
Lan—du.

Daron — Defined in Heini Gruffydd's *Enwau I'r Cymru* (Welsh Personal Names) as the name of the Goddess of the oak.

Daronwy is the masculine form of the same above name. Name of British King in Arthurian and Welsh legend; supposedly born on the Isle of Anglesey.

Daronwy is cognate with Taranís (Gaulish God offered human sacrifices by burning. Mentioned in Lucan's poem *Pharsalia*).

Daronwy — Da-rony-wy (Cymric…from Brythonic)

Taranis — Ta-ran-is (Gaulish with Latino-Greek orthography)

-wy and –is are both masculine endings in the given contexts. Note the inflexional endings preserved in Gaulish names rendered into Latin or Greek texts. Many times Latin inflexions are tagged onto Gaulish words…such as Belinus for Belenos. Greek rendered Belinus thus: (Greek letters), which was then transliterated Belenos, true to Gaulish. The Gauls often used the Greek alphabet for written language.

Taran, Toran, Thor — *Taranis* is cognate with Welsh and Cornish Taran. Taran means lightning and thunder in Welsh and Cornish…though more often it is restricted to thunder as a noun. In Irish the equivalent is Torann…which should be quite close to Thor (pronounced *Tor* in Scandinavian languages.)

Esus, Teuates, Taranis — Dumézil held a theory of the triple God onf Indo-Europeans e.g. Odin, Thor, Freyar. Offered sacrifices by stabbing, hanging, and drowning. Odin received the hanged victims.

Lucan presents us with the various forms of execution of sacrifice to ESVS, TARANIS, TEVTATES by hanging, burning and drowning…in that order. Perhaps this was a triple God form like Odin, Thor and Frey as Georges Dumézil suggests in his theories…Along with Mitra, Varuna, Agni and Iupiter, QVIRINVS, MARS etc.

Landu — Llan—in Old Welsh meant a sacred enclosure or shrine…i.e. a Grove for Druidic rites.

Later, the word Llan came to be used in a Christian context. Llan—shrine for a Holy man or saint, as in Llanfair…Shrine of St. Mary. Llan Mair (mutated).

Llan — Now denotes a church or village in Modern Living Welsh. The Modern Welsh word for grove is Llwyn. Llwyn took over the meaning of Llan. Example: *Y Llwyn On* "the Ash Grove".

Du — Dark or Black. Gaelic equivalent being *Dubh.*

Llan du — Dark Grove or shrine. Llandu is a black grove or Dark grove.

Ap — Is mutated form of Map (Mab) the Welsh equivalent of *Mac.* Map is mutated to Fab or Ap (pronounced Ab) (Fab is pronounced Vab). Mutation is the system like the Gaelic aspiration which in Irish turns *Mac* into *Mhuic* (Vic) etc.

Dalon Ap Landu — Landu is the mutated form of Llandu because it is preceded by Ap making it a modifying object with preposition understood in context. It is a noun-adjective. Dalon could be a corruption of Daron(wy) or a corruption of Dylan.

Dalen — Welsh word for leaf. Dalen (leaf) Ap (son) Landu (of Dark Grove)

Llandu — Could be translated as Dark Lake if we dare to stretch the name Llan to be a form of Llyn (Lake) Llyn-du. There is a river in Llyn, Caernafonshire called Daron.

Daron — As an Oak goddess may be the consort or daughter of the Oak god.

Footnotes and Bibliography:

Celtic Folklore, Sir John Rhys. Allusions to Daronwy.
Enwau I'r Cymry, Heini Gruffydd. *Daron* as Oak goddess
Mabinogion, Gwyn & Thom. Jones, Charlotte Guest, Patrick K. Ford, Jeffrey Gantz etc.
De Bello Civili, Lucan — Teutates—drowned victims
Pharsalia, Lucan — Esus—hanged victims
Taranis—burned victims.
Maximus of Tyre said that oak was the symbol of the Celtic "Zeus" Thunder god.

DA = Good

Padstow May Song.

Cornwall, where Padstow is located, is one of the Celtic areas of Britain, which preserved the old traditions despite invasions of the Anglo-Saxons and the Normans.

Cry: Oss Oss, Wee Oss!

1. Unite and unite and let us all unite
   For summer is a-come unto day
   And whither we are going, we will all unite
   In the merry morning of May.

2. With a merry ring and now the joyful spring
   For summer is a-come unto day.
   O give to us a cup of ale and the merrier we will sing
   In the merry morning of May.

3. The young men of Padstow they might if they would…
   For summer is a-come unto day
   They might have built a ship and gilt it all in gold
   In the merry morning of May.

4. The young women of Padstow that might if they would
   For summer is a-come unto day.
   They might have made a garland with the white rose and the red.
   In the merry morning of May.

5. Where are those young men that now should here dance?
   For summer is a-come unto day.
   O some they are in England and some they are in France.
   In the merry morning of May.

   O where is St. George?
   O where is he-o?
   He's out in his long-boat
   All on the salt sea-o.

   Up flies the kite
   Down falls the lark-o
   And Urusla Birdhood she had an old yowe [ewe]
   And she died in her own park-o.

6. With a merry ring and now the joyful spring
   For summer is a come unto day.
   So happy are those little birds and the merrier we will sing
   In the merry morning of May.

"Oss Oss, Wee Oss" is the cry that goes up from a "united" body of Padstow townspeople. The horse is in fact a man in disguise. He carries on his shoulders a heavy hoop about six feet in diameter covered with a black-painted canvas skirt, and a hobby horse head and tail. The head is a black, white and red painted mask with a tall pointed hood. The horse is preceded by a sailor carrying a painted club, known as "The Teaser." On May eve when the church clock strikes twelve, the horse comes out of his winter stable and follows a traditional route through streets and gardens, stopping to sing a special "Night Song." Just as it is getting light the young men go out and "steal" greenery from the squire's plantation and decorate the town. A Maypole stands in the main square from which flags are strung in all directions. As Horse and Teaser dance and sway through the town, the townspeople sing the Day Song. Frequently, the horse lies down as if dead, and each time after the St. George part of the song, the Teaser bangs the horse with his club and it leaps up, resurrected. Ursula Birdhood may be St. Ursula, known as a protector of birds, who may herself be a Christianized form of the Earth Mother, worshiped as a fertility goddess.

The Padstow Hobby Horse is probably the most exuberant of all surviving English folk ceremonials.

Emmon's Note:

For initiation from Odin, seek the Norse Best Passage.

Calendar

Beltaine Service will be held on astronomical Beltaine, May 5th, at 5:30 P..M. at Live Oak Grove, Orinda. The Beltaine Celebration and Maypole dance will be on Saturday May 7, at NOON at Live Oak Grove, bring 20 yards of your favorite color ribbon. Regular services will be on Sunday, May 29 and June 12, at NOON.

Beltaine Chant

PR: And the God of the Sun did arise from His tomb in the South; and once more did He fare forth to His children in the Northern lands. (Pause) O Belenos, O Thou unchanging God of many names, but one Face, we, Thy children, welcome Thee back to our lands.
Chorus: O Lord of Light, we welcome Thee.
PR: O Belenos, O Lord of Light, long have we awaited Thy return, that the coldness of the Night might be taken from our lands.
Chorus: O God of Sun, We welcome Thee.

*****

PR: The nights were long, the trees had shed,
Chorus: The night had conquered day.
PR: The days were short, and life had fled.
Chorus: The night had conquered day.
PR: The winds were cold, the land seemed dead,
Chorus: The night had conquered day.
PR: But the Sun returns from the Southern lands.
Chorus: Balanced now are we.
PR: Plants spring up on every hand,
Chorus: Balanced now are we.

PR: "Let Life return!" is the Sun's command.
Chorus: Balanced now are we.
PR: The Sun grows stronger every day.
Chorus: The Day will conquer night.
PR: The world grows lush and Life holds sway,
Chorus: The Day will conquer night.
PR: So let us praise Him in all ways.

*****

PR: O Belenos, O Sun, we praise Thee at Thy return to our midst. Welcome art Thou among us.
Chorus: Bless with thy presence, O Lord of Light.
PR: O Belenos, O Lord of Light, bless us with Thy warmth and light, that we may rejoice in Thy sight.
Chorus: Bless us and light our way, O God of the Sun.

Aside:

Bob Blunt asks: A Druid sickle usually has a blade on one side; I have a sickle with a sharp blade on both sides, does that count as a Druid bi-sickle?

A Druid Missal-Any
Summer Solstice 1983
Volume 7 Number 4

Summer Solstice Essay:
Danu and Diana

By Emmon Bodfish

Midsummer Solstice, one of the four astronomical high-days of the Celtic year, is associated with the Druid goddess Danu, mother of the gods, the Tuatha de Danann. She is probably the same figure as the Irish goddess Anu and the Breton Ana. She may be cognate with the classic goddess Diana, not only on the grounds of word origins, but on the witness of Gallo-Roman writers who noted the similarities in character and type in the days when her worship was still current in Gaul. She is associated with fertility, particularly of women, and with the boar totem, as was Diana the huntress and the earlier Greek Artemis. The virgin aspect of this Moon and fertility goddess was emphasized in the lands bordering the Mediterranean, and the mother aspect in Western and Northern Europe.

Her festival was on midsummer day, and traces of the old customs continue in Celtic lands. On the Isle of Man, it is customary to wear a spring of Mugwort, a plant also sacred to Roman Diana, and reputed, in England, to bring a young woman dreams of her future husband. That the Christian Church chose this day for one of its major saints, John the Baptist, may indicate that it was attempting to displace a major pagan festival and deity. Many of the customs carried on into modern times on "St. John's" day, seem singularly at odds with the stern, rather puritan character of the man who was beheaded for refusing to retract his condemnation of King Herod's incestuous behavior. These include dancing in the streets, all night bonfires, public song fests, and encouragement of amatory games among the young.*

*This sounds interesting, but Ward Rutherford, *The Druids*, does not elaborate.

News of the Groves

Contra County Sheriff-Coroner Investigates the Druids

When we came trooping down the hill from the Grove after services April 16th, we found in our driveway a compact white Valient squad-car with "Orinda Sheriff/Coroner" lettered across the door. The car was empty.

We "Hello-ed" around the property, no answer, no sheriff anywhere. In looking over his car, we noticed that every dent had been labeled with the date on which it had happened. "That's very efficient." Larry noted. Emmon suggested we take a fine-tipped black grease pencil of our own, and, on a clean, undented panel of the door, print a similar date for some time in the future. But about then we heard a crunching of bushes and underbrush and followed the sound around to the west side of the house to greet a wet, muddy Sheriff-Coroner emerging from the shrubbery. He had missed the path to the Grove and gone up an old deer trail to the west of our property.

It seems some home-owner on the other side of the valley had called in and reported suspicious activities by robed figures who seemed to be enacting a burial. The digging work on the toll-uaigh, or our gardening, was being watched. We explained to the Sheriff who we are, who the R.D.N.A. is, and that we are essentially quite harmless. No, we're not doing any burials. Larry assured the officer that we are in the process of getting legal status as a religious organization, and are taking our the necessary papers. From the description that the sheriff quoted to us, our concerned neighbor must have some fairly powerful binoculars, and have been watching for a while. Emmon asked the officer to extend to the caller our invitation to come and join us next service. Too late, after the lawman left, we thought it would be nice to have given him a copy of the Missal-Any to take back to that citizen.

The next day, Monday, we had a visit from the Fire Marshall who found the usual number of minor infractions of various codes, and left us a list of required repairs. Two days later we had a visit from another official, claiming to be from the County Health Department. He wanted to know how many people lived at Emmon's house, which is next to the Grove Site, on the assumption that all "alternative types" live in filthy illegal commune/crashpads. Emmon told him "myself and my son, as you can see on the census rolls." And declined to answer any further questions until he could consult with our attorney. The officer has not been back.

Later that week, we noticed some disturbances up at the Grove Site: the birch sapling pulled away from its stake and bent down, the cover taken off the toll-uaigh, and heavy foot prints through the clover and vetch ground cover, all probably attributable to the curiosity of the same neighbor who called the Sheriff.

That was six weeks ago, and nothing more has happened. The dreaded next installment, "All About Religious Intolerance" has so far not materialized.

Beltaine Live Oak Grove 1983

Beginning the May Pole Dance. Larry and Joan

Wait a minute here…

Tying off the ribbons"

Just what exactly *is* the difference between a goblin and a hobgoblin?

Subscribe to the Druid Missal-Any and find out, $2.50/year or 12 stamps. Write to: Live Oak Grove, 616 Miner Rd. Orinda, California, 94653.

When the moon has lived
Six days,
The sickle flashes
And the mistletoe
trembles and falls.
Woe to the man who puts
His hand to the oak.
Bole, branch, and twig
Live by the god's power.

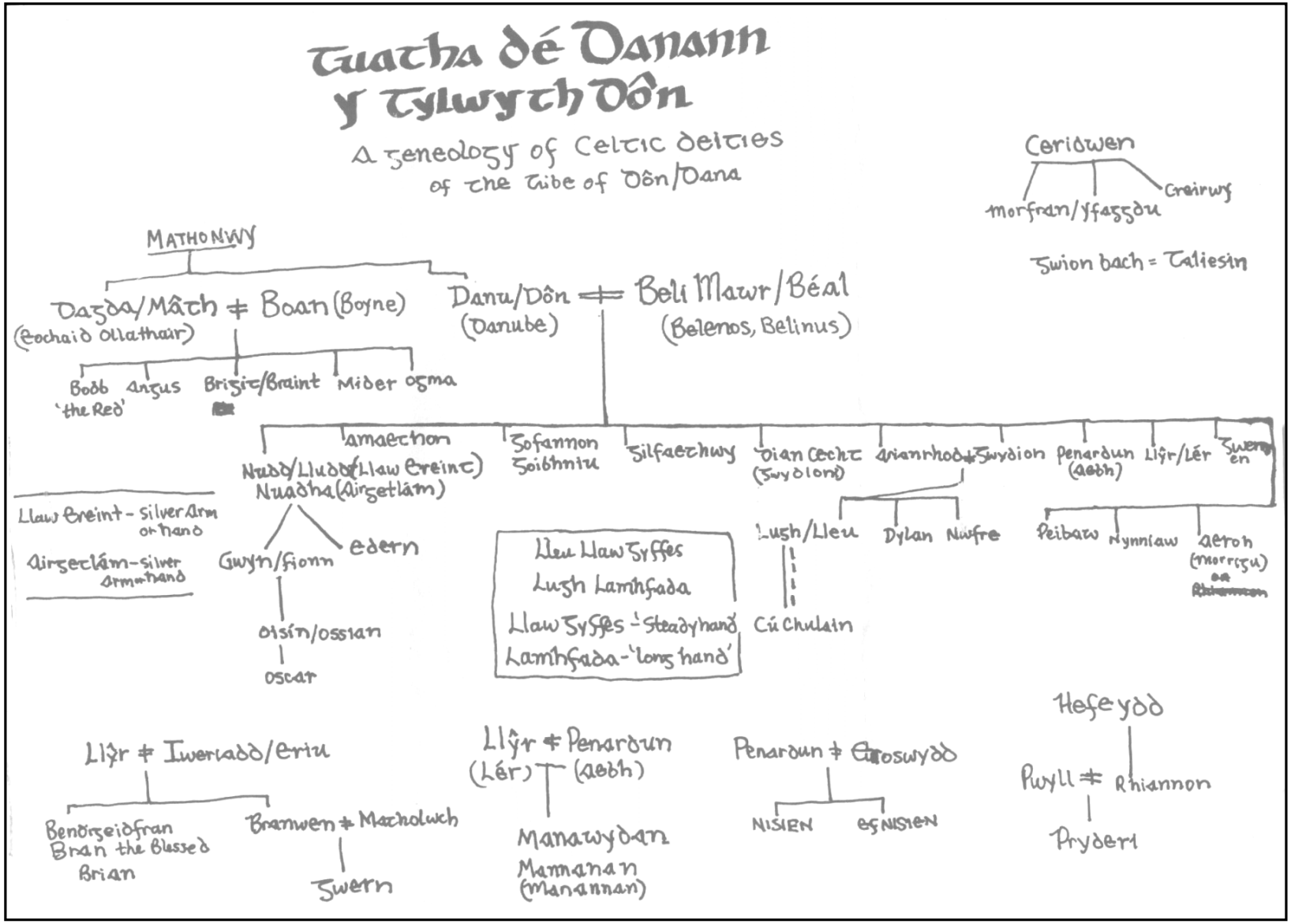
Paladin has Finished Casting the Bronze Sickles!

Our sickles are ready and for sale. They are made of silicon-bronze, are 100 degree lunate arc, 5 ½ inches tip to tang and 7/8 inches across the blade. Each has a 2 ½ inch long, undrilled tang for mounting a handle of your own choosing. They are rough finished and can be polished and sharpened to your needs. Directions for finish polishing and mounting of a handle will be shipped along with each sickle, $40.00 plus $3.00 postage. These are recommended to all Third Order Druids; a $10 deposit hold one for 90 days.

(As of this writing, we have seven of them left.)

Calendar

Solstice will be celebrated on June 21st at 6:00 P.M., assemble at Live Oak Grove at 5:30. Regular services will be on June 12 and 26, and on July 10 and 24, at 1:00 Pacific Standard Time. Any questions, call 254-1387.


Tuatha dé Danann
y Tylwyth Dôn
A geneology of Celtic deities
of the tribe of Dôn/Dana
Ceridwen
Morfran/yfagddu
Creirwy
Gwion bach = Taliesin
MATHONWY
Dagda/Mâth ≠ Boann (Boyne)
(Eochaid Ollathair)
Danu/Dôn (Danube)
Beli Mawr/Béal
(Belenos, Belinus)
Bodb 'the Red'
Angus
Brigit/Braint
Mider
Ogma
Amaethon
Gofannon
Goibhniu
Silfaethwy
Dian Cecht
(Swyddon)
Arianrhod ≠ Gwydion
Penardun (Aebh)
Llŷr/Lêr
Gwern
Nudd/Lludd (Llaw Ereint)
Nuadha (Airgetlám)
Llaw Ereint - silver arm or hand
Airgetlám - silver arm-hand
Gwyn/Fionn
Edern
Oisín/Ossian
Oscar
Lleu Llaw Gyffes
Lugh Lamhfada
Llaw Gyffes - 'steadyhand'
Lamhfada - 'long hand'
Lugh/Lleu
Dylan
Nwfre
Cú Chulain
Peibaw
Nynniaw
Aeron
(morrigu)
Rhiannon
Llŷr ≠ Iweriadd/Eriu
Benforgeidfran
Bran the Blessed
Brian
Branwen ≠ Macholwch
Gwern
Llŷr ≠ Penardun
(Lêr) (Aebh)
Manawydan
Mannanan
(Manannan)
Penardun ≠ Euroswydd
NISIEN
EGNISIEN
Hefeydd
Pwyll ≠ Rhiannon
Pryderi

A Druid Missal-Any Lughnasadh 1983 Volume 7 Number 5

Lughnasadh Essay:
(More) Funeral Games

By Emmon Bodfish

ughnasadh, the festival of Lugh, The Light, or anciently, the funeral games for Lugh, the all-competent hero-god associated with the Sun. He is analogous to the Classical Apollo and now, with Midsummer's past, it is evident that the Sun is sinking lower. It is also the feast of the First Fruits and the beginning of the Harvest Season, Foghar. This feast and concept may predate Lugh and the coming of the Celts to the British Isles. As Marie-Louise Sjoestedt explains, in considering the Druid Traditions,

"We must dismiss the notion of one deity as titular, or associated with a particular function, in favour of the notion of diverse realizations of a single religious idea, groups of deities, probably local, at least in origin, who are not identical but equivalent with each other, having evolved among different peoples, perhaps at different times, from the same generative impulse. We shall find at every point of the epic tradition similar figures as mothers and teachers, no longer goddesses, they become heroines."

One such group comprises the "seasonal goddesses, patronesses of the great feasts of Ireland, and of the sacred places where these feasts are celebrated: Macha, the Machas really, and Carman, Tailtiu, Tea and the three Morrigna." The Machas are often associated with horses, and are the patronesses of the Assembly of Macha which was held at the feast of Lughnasadh, in the first week of August. A Macha, singular, is on e of the three war goddesses, and also the patroness of childbirth. The equivalency of battle and birth as the hour of danger and a rite of passage for men and women respectively was noted by several other pagan peoples. The Aztec tradition reserved one of the highest tiers of Paradise for men who died in battle and women who died in giving birth.

News of the Groves

Live Oak Grove

The Fire Marshal has paid us a second visit, and, since no one was present at the Grove, left us a second notice, and a note that still more brush must be cleared from around the house. Emmon, the Preceptor, has written him a letter to the effect that we are working hard on it. This seems to have calmed matters down for the present.

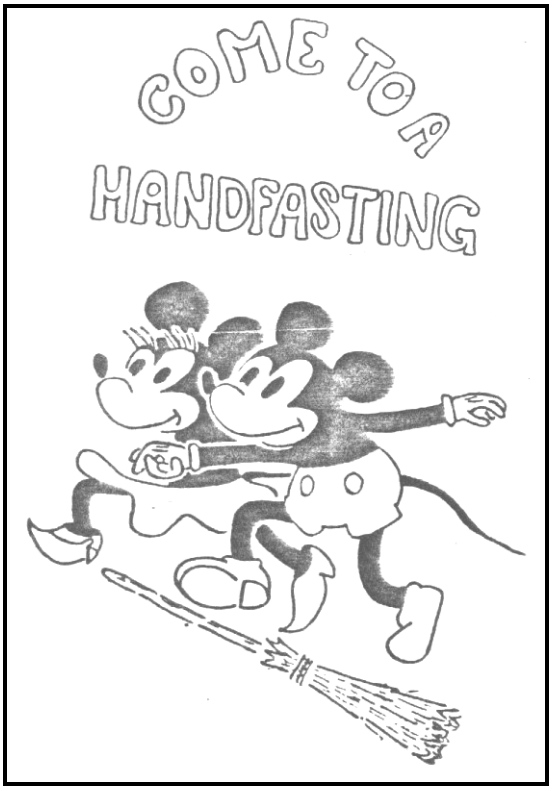
Bob Blunt, the Server, comments:

We won't suffer in perdition
It's not part of this tradition
We just pack up and go fishin'
And that's good enough for me.

We don't cough and we don't sneeze
So we frolic 'mongst the trees
Sniffing fresh air on the breeze
And that's good enough for me.

It seems our behavior
Has stirred interest from a neighbor
Our persistence still won't waiver
And that's good enough for me.

He has sent here to alar ya
Although he cannot harm ya
Just wish he should meet his karma
And that's good enough for me.



Larry Press, Live Oak Grove's Archdruid, and Sue Zartmann, will be handfasted this Lughnasadh.

The long-awaited handfasting of Minne (AKA Susan) and Mickey (AKA Larry) is happening AT LAST!

We're having a pot luck beforehand (so those on Pagan Standard can show up on time), continuing afterward till whenever. Bring your favorite food-groovy, beverage, etc.; musical instruments (plus musicians) are welcome.

The Critics Rave

"…she can cook, and sew too…" – His aunt
"What took you so long?" – His father
"They make such a cute couple." –His mother
"Thank God." – Her mother
"We've all got to get our feet we sometime." –The downstairs neighbor
"Oh yeay, Press finally got his act together." – Her ex-roomie
"He certainly seems devoted to her." – His sister

Happy Lughnasadh

The Paper Work Harvest:

Bountiful, Long Awaited

State of California
Franchise Tax Board
Sacramento, California 95867

July 13, 1983
In reply to
343:APP:MS:vs:g

Reformed Druids of North America, Inc.
616 Miner Road
Orinda, CA 94563

Purpose: Church
Form of Organization: Corporation
Accounting Period Ending:
Organization Number:

On the basis of the information submitted and provided your present operations continue unchanged or conform to those proposed in your application, you are exempt from state franchise or income tax under Section 23701d. Revenue and Taxation Code. Any change in operation, character or purpose of the organization must be reported immediately to this office so that we may determine the effect on your exempt status. Any change of name or address also must be reported.

You are required to file Form 199 (Exempt Organization Annual Information Return) or Form 199B (Exempt Organization Annual Information Statement) on or before the 15th day of the 5th month (4 ½ months) after the close of your accounting period. See annual instruction with forms for requirements.

You are not required to file state franchise or income tax returns unless you have income subject to the unrelated business tax under Section 23731 of the Code. In this event, you are required to file Form 109 (Exempt Organization Business Income Tax Return) by the 16th day of the 5th month (4 ½ months) after the close of your annual accounting period.

If the organization is incorporating, this approval will expire unless incorporation is completed with the Secretary of State within 60 days.

Exemption from federal income or other taxes and other states taxes require separate applications.

J. Kudo, Supervisor
Entral Audit Section
Telephone (800) 852-7050

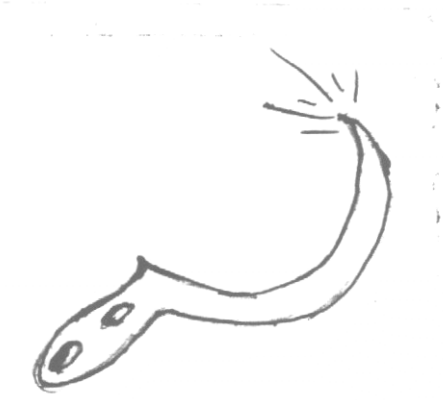
cc. Secretary of State
Cooper, Reed & Everett

Just what exactly *is* the difference between a goblin and a hobgoblin?

Hob is an old English name for the Devil. So a Hobgoblin is a goblin in the service of a dvil or some other entity, whereas a just plain goblin is his own man.

You can subscribe to the Druid Missal-Any by sending $2.00 or 10, 20 cent stamps to Live Oak Grove, 616 Miner Rd, Orinda, 94563.

When the moon has lived
Six days,
The sickle flashes
And the mistletoe
trembles and falls.
Woe to the man who puts
His hand to the oak.
Bole, branch, and twig
Live by the god's power.



The remaining sickles are being sold by Joan Carruth, Third Order, Chico Grove. The price is $40.00 plus $3.00 postage. Address requests to Joan Carruth, 1588 Fetters Street, Chico, California 95926.

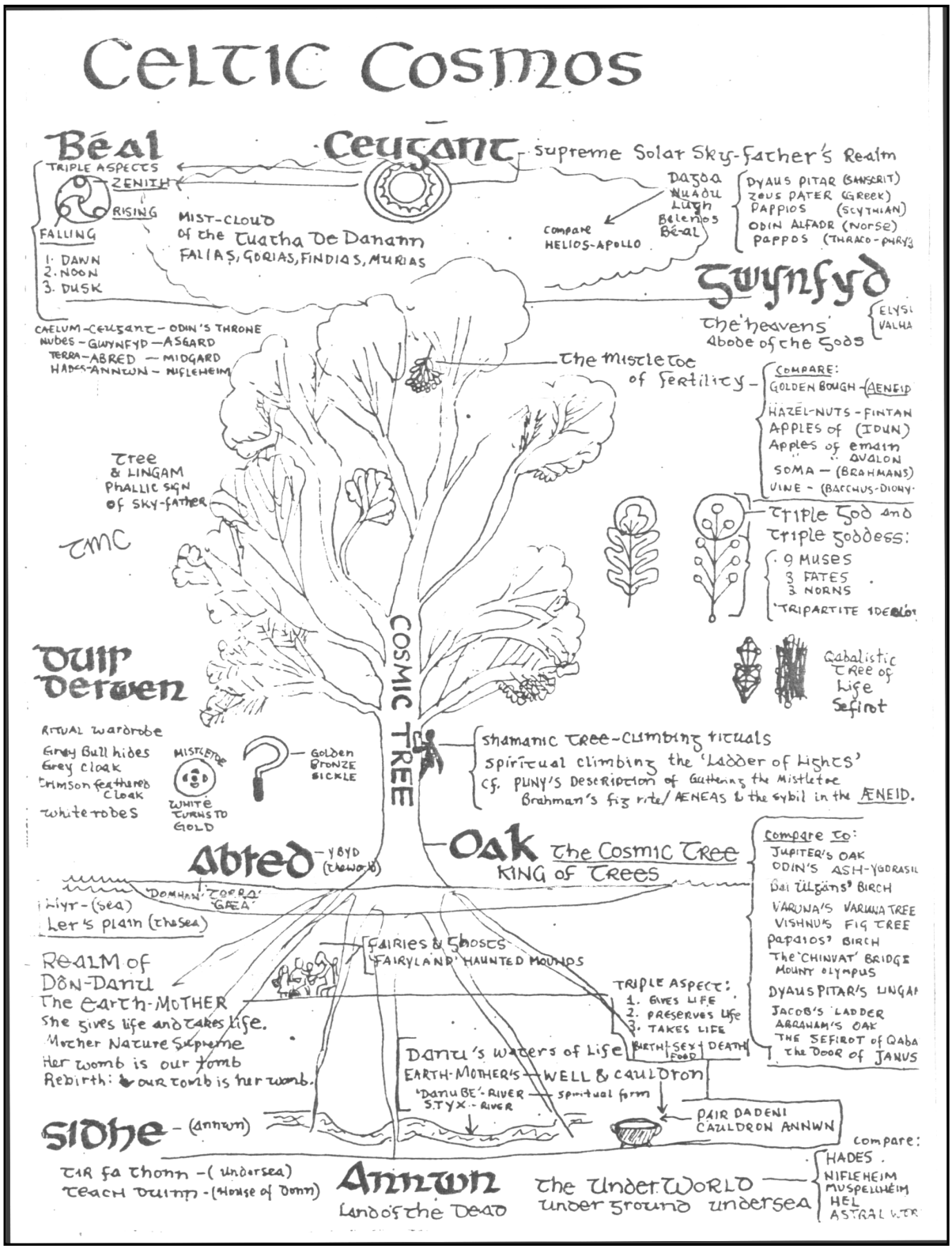
These sickles were cast by Paladin of solid bronze and have a 100 degree lunate arc, are 5 ½ inches tip to tang, and 7/8 of an inch, across the blade. Each has a 2 ½ inch long, undrilled tang for the mounting of a handle. They are rough finished and can be polished and sharpened to your needs. Directions for finish polishing and mounting of a handle will follow shipment of each sickle. (As of this writing, we have five of them left.)

Calendar

Lughnasadh will be celebrated at 1:00 PM, Daylight time, on Sunday the 7th of August. Regular Services will be held also at 1:00 PM P.D.T. on the 21st August, and on the 4th and 18th of September. (1:00 PM, daylight time, is solar noon: the Sun "Soughts". Please try to be here by then, unless you are Charlemagne's court magician, and can point upward and say "Sun, stand Thou still." And be obeyed.)

Aside

Fire is aboriginal television: Stare into some tonight.



A Druid Missal-Any
Fall Equinox 1983
Volume 7 Number 6

Fall Equinox Essay: Archeo-Astronomy

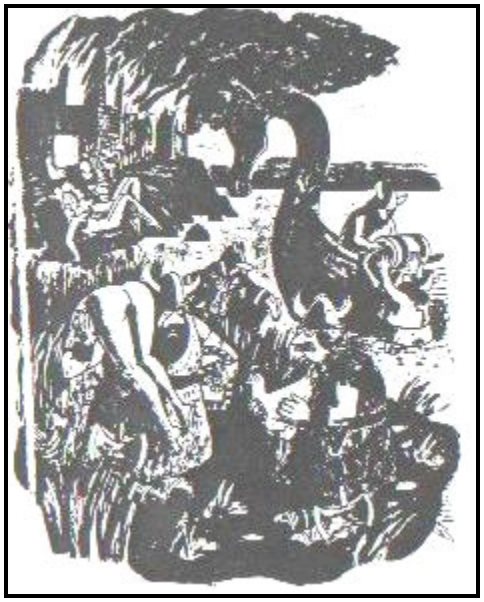
By Emmon Bodfish

all Equinox, this is the season associated with Cernunnos, the horned god, patron of hunters, wild creatures, herders and flocks. Writes Thomas Cross, of Post Oak Protogrove, Texas, the preferred spelling should be Cernunnos from the original inscription found in Gaul and dating from Roman times: _ERNUNNOS.

In its other aspect, the Fall Equinox is an astronomical holiday associated with marking the passage of time and the need to keep the calendar rectified. The Druids were astronomer-priests, as numerous classical authors attest. Watching the heavens, keeping the calendar and predicting lunar eclipses were among their skills and duties. But they were not the first people to be able to do this. They may have learned from the Megalithic cultures that predated them, either in the Indo-European homeland, or during the long trek across Europe before 1500 BC when they arrived in the British Isles. When they came to England, it was already inhabited by a thriving stone age culture which had built Stone Henge, by the use of which it could rectify its calendar and foretell eclipses of the Moon. Many archeologists now believe that the great monument is a perpetual calendar and sidereal computer. Its location and construction show a sophisticated knowledge of the heavens and the Earth. The Moon/eclipse system could have been worked out by careful record keeping over a long period of time, something ancient priesthoods were good at, but because of the geometry of the Earth/Moon/Sun system, it is possible to construct this type of stone marker system for both the Sun and Moon only at the exact latitude of Stonehenge. Calculation of this requires knowledge of mathematics and geometry. According to John Gribbin (*Timewarps*, Delacorte Press, 1979) "even 20 or 30 miles north or south, the doubly significant rectangular observing marker could not have been built."

The effort involved in the construction of this Megalith must have been great; by implication, the society that built it must have been both rich and stable, because in the first place, it could support a group of "wise ones" who were able to study the astronomical alignments over decades, and probably centuries, and to develop the mathematics necessary to plan the great observatory, and secondly it could take men out of active production for the long periods of time necessary to build the stone megalith, circles and ditch-works. Jim Duran, Ph.D. feels that the pre-Celtic people of Britain were organized in sets of matri-clans, based on fishing and hoe cultivation. Matri-clans foster a spirit of co-operative labor among men, as they are accustomed to working with other men from diverse family groups, wife's brothers, sisters' husbands, uncles, rather than feeling at ease only with his own family, his brothers, his father, as is usually the case in closed, patrilineal systems. The system of matri-clan organization is also a distinct advantage to a society engaged in long distance trading and raiding, as Duran thinks the ancient Britons were. Sea raiding may have helped to enrich the economy and make huge projects the economy and make huge projects like Stonehenge feasible. (See Emmon Bodfish's future monograph, "The Financing of Stonehenge.")

As Duran asserts, when the men are going to be away for long periods of time, raiding, trading or engaged in public works projects, they prefer to leave the homesteads in the care of their sisters and their mother's people, who will guard their mutual inheritance, rather than in the keeping of the wives, as under patrilineage. The wives would be from a different, also raiding clan, and their loyalty would be divided.



A chicken? You call that pillage?

Gribbon, reasoning from the workings of the marker stones at Stonehenge, deducts that basic megalithic calculations were in 3/1 and 7/1 ratios. These, especially three, were important numbers in Celtic ritual also. This may be the basis of our seven day week, an institution that pre-dates recorded history, in Northern Europe. Though the Druids did not build Stonehenge, they may have understood its workings, and certainly the working of the Solar calendar it marks. With it they could have calculated not only the Fall Equinox which is at 7:42 AM Pacific time this year, but also the fact that it is a Friday, though they would not have called it that. The names, as most people know, are Norse.

Emmon's Note:

Better wizardry than misery.

News of the Groves

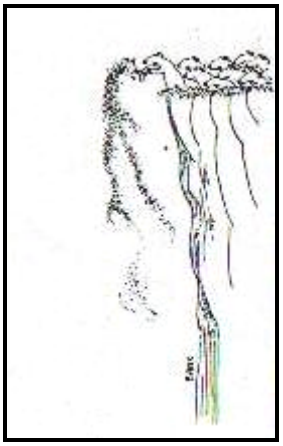
Joan Carruth, A.D. of Chico Grove, will be leaving Chico Sept 7, to return home to her native New England. She will be going back to school and be continuing her education in the Boston area. She was here visiting in the Bay Area the first week in September, and lead the service at Live Oak Grove, which she founded. Later we had a farewell party and carouse at Larry Press's, after shipping off her twenty three boxes of belongings, rail freight.

Tiki is now at Chico Grove and can be reached at the same address. To communicate with Joan about the purchase of the

remaining sickles, leave a message at or write to Live Oak Grove, 616 Miner Rd. Orinda, Calif. 94563.

The Votive Shaft, known Celtically as the Toll Uaigh, which we dug at the Grove Site last spring, (see the Beltaine issue of the Missal-Any) has developed a problem of chronic invasion and occlusion by gophers. It seems the Microtus californicus who have dug numerous tunnels under our lawn, find the deep shaft a convenient place to push the "mine tailings" from their constant burrow construction projects. It's not so much work as bringing them all the way up to the surface in the usual gopher mound method. This has necessitated digging the loose dirt out of the shaft over again several times before we could hold services and make our usual Toll Uaigh offering. We may get a terra-cotta pipe to line the shaft.

It has been suggested that the gophers may be holding services of their own and adding their offerings to those we bury at our traditional times.



At the Lughnasadh celebration on August 7, we added a ritual circumambulation of the Grove Site, ceremonially and permanently setting it apart from secular province and activities. The circle was drawn around it with the ritual staff, and an offering libation of Waters sprinkled out all along and through the way.

Bob Blunt, our Server at Live Oak Grove for the past year, has decided to take Third Orders and asks to be initiated to Third Order and accepted into the Council of Dalon Ap Landau. I will therefore formally ask if there are any Third Order Druids out there who have any objections or reservations? Write now, don't whine later, for as it says in the song, "The magic is layed on and it can't come off." He has been accepted for Thirds by Larry Press, Arch Druid of Live Oak Grove and will vigil on the 17th and 18th of September, and if successful be ordained on the 18th.

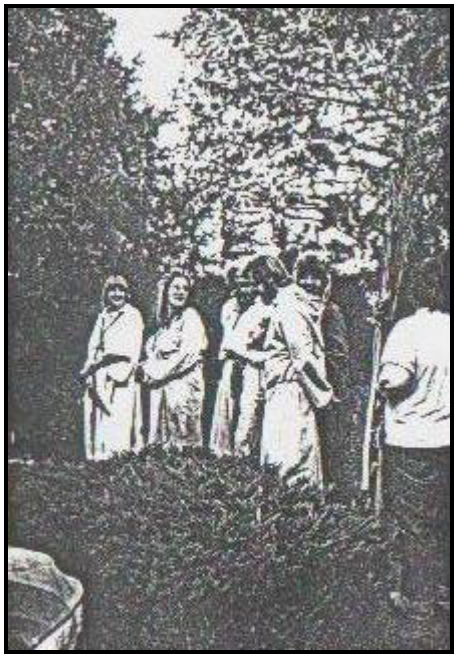
Speaking of irreversible happenings, the following pictures are from the handfasting of Larry and Sue on August 6, 1983. The occasion was starred with good weather, and colorful with new ceremonial robes made by Sue for the event. Danny Geller, author of several of the songs in The Druid Chronicles, carried the traditional broom.

Before the Ceremony

Lining up for the Procession

Daniel Hargar (officiating clergy), Sue & Larry

"Whada ya mean, you 'can't stand up in front of all these people' and object like we planned?"



Processing

The Handfasting

Calendar

Autumn Equinox will be celebrated on Friday the 23rd of September at 7:00 P.M. at the Grove Site at Live Oak Grove, Orinda. Regular Services will be held on Sunday the 25th of September and on the Sundays the 9th and the 23rd of October, at 1:00 P.M., PDT or 12:00 Standard Time. Look in the sky, and when the Daystar culminates, be at the Grove Site.

A Druid Missal-Any
Samhain 1983
Volume 7 Number 7

Samhain Essay: Talking to Ancestors

By Emmon Bodfish

Samhain, in the Celtic traditions, begins the new year. It is "the time between the Worlds," the time that the dead may manifest again in our world or send us messages from theirs. In Eire it was the feast of Dagda. In a tradition that may be older than the Indo-European, spirits of departed ancestors are said to be able to send either prosperity or disease, fertility of crops or plague. If you have fulfilled all your ritual and practical obligations to your ancestors, and have not committed any defamations against their names, you have nothing to fear from ghosts on Samhain Eve.

If not, there are various ways of getting back on good terms with the spirits of dead ancestors. One is to create an image, a mask, a statue, a name plaque, or a painting (on rock) of the ancestor. This gives the spirit a "body" or locus in our world to replace the one that has died. The implication seems to be that with this image-body she/he continues to live, to be remembered, and to be able to transact any unfinished business in this dimension which may be troubling her/him. G. Rachel Levy, the anthropologist, feels that this image making is very old, and may account for certain types of rock paintings or prehistoric peoples. She quotes an Eskimo artist, relative to his rock paintings: (This way) "we give them new bodies to replaces their bodies that we had to take away" (for burial). This solidifying or fixing of a spirit into an image is probably pre-Indo-European, though elements of it are carried through in the Celtic culture. It was practiced until fifty years ago by some Siberian cultures[1] which some anthropologists feel are descendents of the pre-Indo-European peoples of North Europe/Asia. It is also very recent. It is still considered filial and decent, in some circles, to erect headstones and memorials over and for dead family members, though why is not now so clearly specified.

Another method of appeasing the ancestors is to name a child after the deceased, so that the ancestor's spirit can be reborn within the clan. This, also, is still in practice, and children are named after deceased or aging relatives to assure prosperity, or at least inclusion in the will.

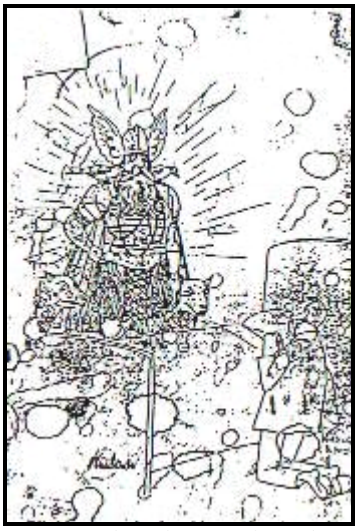
In the Celtic epics, there are numerous Bardic passages imploring that the names of ancestors not be forgotten. In later times, appeals to Deities of the dead, or of the other world, seem to have replaced offerings to the dead themselves. But at the most flourishing times, at the high points of Druid power, all the Celtic cultures buried their dead with rich grave goods, ready for another life that would be a close reflection of this one. Social status would be preserved; chief would remain chiefs, warriors, warriors, etc. Valour would be rewarded in men, fidelity, skill and courage in both sexes.

In the Scottish tradition, a Western Isle, Tir nan Og, is the location of this paradise, and Manannan McLer Comes with his white barge to ferry souls across "to the isle where they would be." Caesar, in the last century B.C., states that Druids of his acquaintance believed "that souls do not suffer death, but after death pass from the (world) to the other." (ab aliis…transire ad alios.) And Lucan, in rhetorical address to the Druids, said

> "But you assure us, no ghosts seek the silent Kingdom of Erebus, no the pallid depths of Hades' realm, but with new body the spirit reigns in another world–if we understand your hymns, death's halfway through a long life."

Unfortunately the hymns have not come down to us.

To the Classic writers, descendents of Mediterranean cultures, death was a state of suspended animation, or minimal animation, where shades drifted and muttered aimlessly in a twilight world ruled by an unfeeling, motionless god, Pluto/Hades.[2] In the Druid afterlife, people and gods mingled in a sunny world similar to this one, but "outside of time." This was so different from the Greco-Roman concepts of death that it seemed to the Classic writers to require both emphasis and explanation.



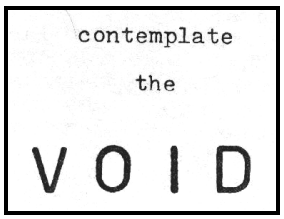
I'm sorry you've been inconvenienced Wotan, I just naturally thought when I said "God" that I would get–you know–Jehovah."*

*From a very old and badly weathered magazine. Who says the Missal-Any never publishes any dirty jokes?

They had, from their own Pythagoras, a doctrine of another kind of re-incarnation, and, in an attempt to explain the unknown in terms of the slightly more familiar, they asserted that the Druids had studied or borrowed from Pythagoras. This myth continued until the 18th Century, when it was reversed and asserted that Pythagoras had plagiarized from the Druids. There is no good evidence that Druidism ever heard of Pythagoras. It antedates him by at least a millennium, probably more. Its doctrine of re-incarnation in a material but timeless body in an Outer World, bears little resemblance to Pythagoras' idea, as recorded by Salmoxis, of the immortality of the soul based on the indestructibility of concept and number. By equating the Druid belief with Pythagoras' school, it could be integrated into the world of Classical thought and made acceptable to the Roman mind, and at the same time enhance the reputation of the Greeks as "The Founders of Philosophy," a favorite Roman idea.

Sucellos, Esus, and in some of his aspects, Cerunnos, are often listed as Celtic gods of the afterlife or Underworld, but as much as my research has been able to determine, there is no one god of the dead, comparable to Classic Pluto or Hades. The Druid afterlife is more an Other World than an Under World, in which gods and people mingle in a timeless dimension. All the gods, and one's own merits and clan connections seem, in Ossian's poems, to determine one's place at the perpetual feast in the Isle of the Ever Young.

It was a later development, and among the Germans, not the Celts, that associated divine energy with the souls of the dead. It was here that the original root of our present word, "God," Ghav, Ghuto, arose and designated "the evoked" and was associated with the souls of the dead.[3] Why the Christian missionaries used this word to translate the concept of their Deity, Jehovah/Yewah, is not known. Perhaps Dis Pater, also a heavenly father, and the other likely candidate, Taranis, were too clearly individualized, and specifically pagan presences. Ghav/Ghut was shadowy and vague. Perhaps they followed Paul's example when he described his God to the Greeks as that "god-they-knew-not" but to whom they had built, nonetheless, an altar on Mar's Hill. However that may be, by the laws of magical evocation, when you evoke "God," you are naming/calling an ancient deity of the dead. This could explain the dour atmosphere at many Protestant services. You might experiment with using "Deus" or "Dea" and see if the mood changes; or, if you want the deity of the Bible, why not evoke Him by name, Jehovah or Yehowah. Avoid embarrassing mistakes. (see illustration opposite.)



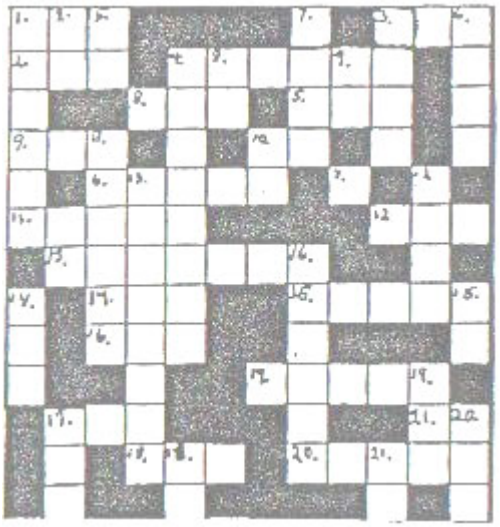
[1]Waldeman Jochelson's Expedition, 1900.
[2]"Being dead is a waste of time." c.f. your average classical culture.
[3]Alternative interpretation: Ghav/Ghuto, "the evoked" one, referred to a "divine energy" associated "with the souls of the dead." The trouble with the history of ideas is that historians all have a different idea of what happened in history.

News of the Groves

On the night of September 17th-18th, Bob Blunt, who has been the Server for Live Oak Grove, performed his Third Order Vigil successfully, and the following morning conducted his first service at the Grove Site in Orinda. Larry Press was the presiding Arch Druid; Susan Zartman was also present to witness. Two noteworthy occurrences: Sue, Larry told me, felt definite immaterial "presences," of animal spirit nature, which, though not unfriendly, were weird. These settled down after a cup of "The Waters of Life" were poured and put out for their perusal. Second, Bob's vigil fire, in the altar's fire pit, may have been a bit too large and bright, as it was spotted by some of our neighbors across the valley, who must have called the fire department. The fire patrol drove up and down the road for a while, but as the Grove Site is not visible from Miner Road, they could see nothing. They never phoned us and nothing came of it. Apparently our protection and invisibility prayers are working. Bob also lead last Sunday's, October 8th's, Service for the group.

[This space was to be a picture of Bob with his new Third Order ribbon, but the photo service has had a delay.]

Druidic Crossword Puzzle



Down

1. Pertaining to bards
2. "Whoever you be, God ___ Goddess"
3. Early Celtic god associated with the dead.
4. Convert: "I once was lost but I'm ___ ___."
5. A meditation chant
6. The Norse Taranis
7. It is tax deductible if you give it to us.
8. The Celtic Paradise. "Tir nan __"
9. Nurse
10. Exists
11. What we are
12. __ Cecht, healer
13. "Of a wolf" in Gaelic
14. Manannan McLer, god of the ___
15. Competent ___ Lugh
16. Goddess of Chaos and Panic
17. By the spring, under the magic Hazelnut tree, Finn ___ the Elder Finn, the Seer.
18. The Finnians attacked Brugh ____ the Boyne
19. Combine
20. To feast
21. The Missal-Any would love to sell you a classified ____.

Across

1. Cry of a Samhain ghost.
2. Lugh of the Long ____
3. Finn was told not to ____ the Salmon of Knowledge
4. The original inhabitants of Ireland
5. Brittonic name for Danu
6. Norse characters
7. Our founder, David ___ Fisher
8. The "cu" in Cuchulain means ____
9. Dagda was Danu and Ogma's _____
10. Dying Cuchulain sought refuge ___ water.
11. Would be able to
12. A Toll Uaigh, a deep ____
13. Member of a legendary Irish warrior brotherhood.
14. The preposition "to" in Gaelic, lenited.
15. The horse goddess
16. Did see
17. In a Scottish name, it means "son of"
18. Cuchulain's battle fury, similar to Tapas, made him very ___.
19. The Good God, club and cauldron.
20. _____ of the Silver Hand
21. Preposition "of" in Scot's Gaelic.

Calendar

Samhain will occur at 3:46 P.M. Pacific Standard Time, on October 7th. Live Oak Grove will hold an all night vigil, followed by a dawn Service for information call 254-1387. Regular Druid Services will be held at the Grove Site on Nov. 20, Dec. 4 and 18.

Announcement

CIRCLE has changed its address to: CIRCLE, Box 219, Mt. Horeb, WI 53572. Please send all mail to the new address. The old Madison box number for Circle will remain active for at least several years, but mail will only be picked up there twice a month or so. Mail to the new address will be picked up every day.

Author: "I feel I'm being poorly misunderstood."
Editor of the Missal-Any: "I think they're doing the best they can, Sir, under the circumstances."

A Druid Missal-Any
Yule 1983
Volume 7 Number 8

Yule Essay: Midwinter

By Emmon Bodfish

ule, Solstice, Greinstad, Sunstop; the Sun, which has been setting each day at a new, more southerly point on the horizon stops its progression. We have reached the "bottom of the year," as the Gaels call it. Midwinter's night was considered a productive night to vigil, and a Yule fire was built, in some traditions around a single log big enough to burn all night. Its flames would welcome the returning Sun at dawn. The sunrise was hailed with shouting, drums, and thanks for the returning of the light.

This is one of the four Solar Holidays of the Druid year. This year it will culminate at 9:30 P.M. December 21st, Pacific Standard Time, and an hour later for each time zone east of the Pacific one; i.e. 5:30 A.M. Universal and Greenwich Time. At this moment the Northern Hemisphere of the Earth will be tipped at its maximum angle away from the sun. Since this is one of the few years in which this event occurs at a convenient hour when most of us are awake, we might try synchronizing our watches all across the country and let out at this moment the shout "Seall" (Pronounced sha-oul) to call back the descending Sun. After all who wants to end up freezing in the dark?

Or go out on Midwinter eve and note the point on the horizon where the sun sets; this is its most Southerly extreme. Do the same for the following dawn, Solstice morning, and from the angle between these two points you can calculate your latitude. (Write in for the formula.) By sightings like this, on these Special Days, the Ancients calculated latitude, the curvature of the Earth, and kept the calendar aligned with the Heavens.

News of the Groves

Since the Celtic year ends on Samhain, elections for the officers of each grove for the coming year are usually held at the Samhain Vigil. Live Oak Grove decided to retain its three officers in their same offices as last year:

Arch Druid	Larry Press
Preceptor	Emmon Bodfish
Server	Bob Blunt

Live Oak Grove participated in the Bay Area Interfaith Council Thanksgiving Pageant, as we have for three years now. Emmon read an old pre-Christian Solstice feast poem and we joined with the other Neo-Pagan groups in a circle dance and Earth blessing. The largely Protestant audience's responses ranged from enthusiasm and surprise to appalled silence, that is, the same as last year.

A baby boy as yet unnamed as this goes to print, was born to Herbert DeGrasse by his lady, Martha, December 7, 1983. Congratulations and Beannachd e.

Here is the photo of our Server, Bob Blunt, at his Third Order ordination on October 18 of this year. This photo was to appear in the Samhain Missal-Any but was delayed at the processing lab, where we'd asked them to render it in "half-tone" so as to copy better. (Apologies to Bob, and instructions to find a better photo service.)

Our lawyer, Sandy Margolin, advises us that since we have filed as a religious corporation with the State of California, we are tax deductible from your Federal Income Tax this year. Add up your contributions and file the long form.

Samhain Issue Puzzle

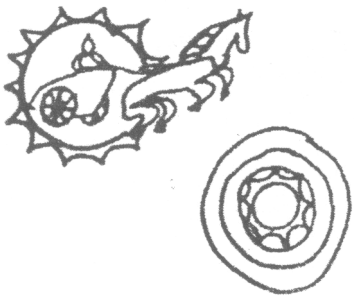
The Missal-Any Fashion Page

(Direct from Paris, Gaul)

Preserved in the acid water of a peat bog, these clothes date from approximately 400 A.D., but Caesar in his commentaries on Gaul describes virtually identical fashions in the first century B.C. Trends changed only very slowly in those days.

The skirt is wool, sheared from a mature sheep. The plaid pattern is made by threads spun from the wool of a dark brown ram woven into a background of lighter wool from white animals. No dye is used. The cape is made of alternating panels of black and white lamb skin. The dress, show on the right, is of a finer spun white wool. It is woven in the form of a tube, a circular fabrication technique also used in ancient Greece. Thus there is no side seams. Matching brooches hold the dress at the shoulders. A linen underslip and britches may have been worn under both these garments.

A net cap and moccasin-style shoes complete each ensemble.



Tue Origins of the Celts and Druids

By Thomas M. Cross

There are certain ideas that have been formed about the Celtic peoples and their mysterious learned men known as the Druids, and unfortunately most of these ideas have inaccurately divorced the Celts and their religious and cultural history from their original Indo-European ancestry, trying to desperately link them with Egyptian, Qabalistic and Semitic or Atlantean ideals. The pseudo-pagan and Wiccans of the Murray, Morganwg and Robert Graves followers who would link the Celtic peoples from some early non-Indo-European fertility-earth-chtonian megalithic types are endless and the idea of a universal Mother-Goddess monotheism having its existence as a teaching of Druids prevails.

Despite the misinformation and the frequent confusion of concepts in early European religion and that of the Celts, the truth has been known for some time. Modern archaeology and research into the myths and comparative studies of cultures present and past has made such good data available for those who seek it and can find it.

To begin with, in dealing with the Celts we are dealing with an ethnic group of various tribes occupying Europe from about 1200 or 800 B.C. to about 30 B.C. and then the peoples remaining to this day in Ireland, Scotland, Wales, Brittany, Man and Cornwall. What has been forgotten too often is that the Indo-Europeans were the ancestors of most Germanic, Baltic, Slavic, Roman, Greek, Thracian, Iranian, Afghanistani, Pakistani, and Hind peoples. All of these Indo-Europeans share a common linguistic, cultural and religious (pre-Christian and pre-Islamic) heritage. Many linguistic and comparative pre-historians had discovered the existence of the Indo-Europeans in the last century and in this century. The scholar Georges Dumezil made many an excellent study of links between the Indo-European epics and myths. The Nazi's propaganda had unfortunately created the myth of a master race and that the 'Aryans' (actually Proto-I.e.) or Indo-Europeans were all of the so-called Nordic racial type. The fact is that the indo-Europeans were at one time mostly of the white race is true and the "Nordic", "alpine" or Brachycephalic type and "Mediterranean" ethnic types were the dominate group and yet they conquered and intermixed with some non-Indo-Europeans as well usually forcing the outsiders to assimilate to the Indo-European way. Most of these conquered folk were of the same race as the Indo-Europeans. In Southern Europe the Mediterranean type dominated, as one moved northward into the central areas the Alpine type dominated and more of a Nordic area in the very far North, but in India as the Aryans had been conquering Semitic types and not assimilating much they ran into the Dasyus or

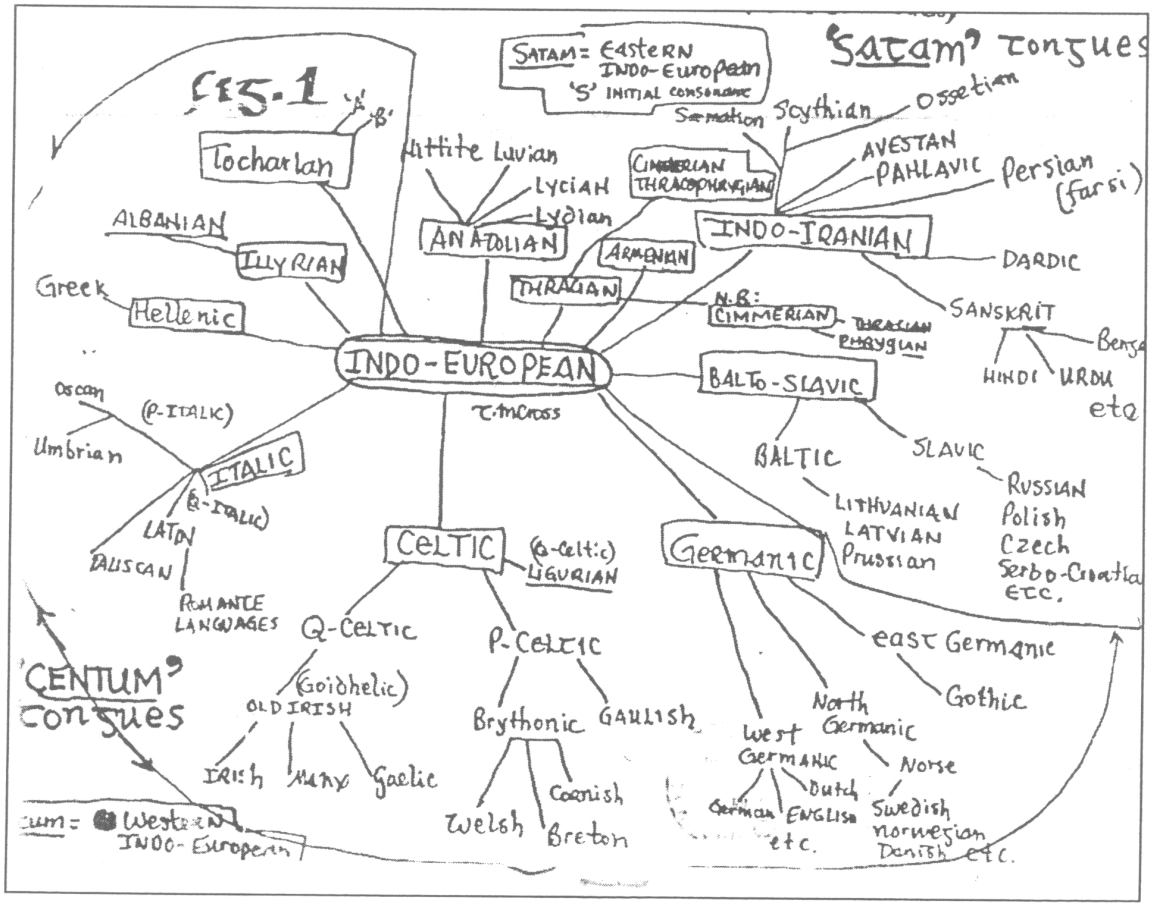
Dravidian types which they subdued and perhaps over the centuries absorbed into the lowest classes in varying degrees until the structure became the caste system.

If any certain race could be classified as the race of the early Indo-European it would probably be the so-called Alpine or Brachycephalic type who were generally rounded headed brunette or brown haired and auburn haired peoples who were mixed with the fair haired tall blonds of the Northern types. What is more important though, is that these peoples domesticated the horse about 5,500 years ago in the steppes of Russia, and developed a strong social and political structure that spread their culture all over Europe and into Asia and would endure for many centuries. In figure 1 there is a diagram illustrating the dispersal of Indo-European language.

(To be continued.)

Calendar

Yule will be celebrated at Live Oak Grove at 7:00 P.M. on Dec. 21st, There will be regular Druid services on December 18th, and January 1, 15th, and 29th. Take the BART to Orinda and call 254-1387 for a ride.



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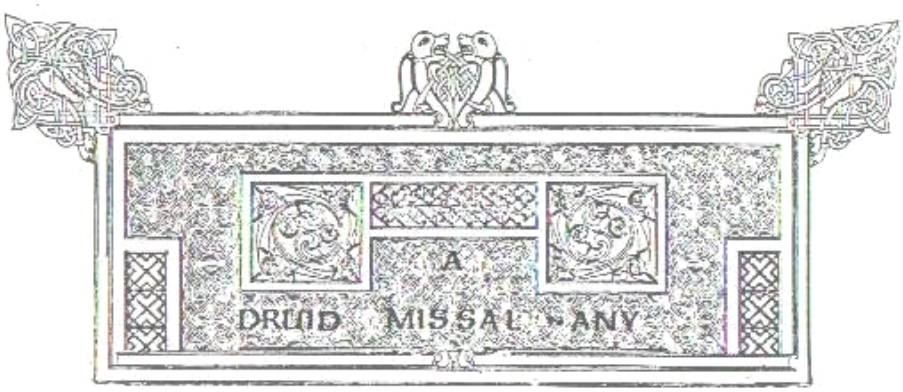
Part 11 of ARDA 2

SECTION TWO



A Druid Missal-Any
Volume Eight
1984 c.e.

Drynemetum Press

A Druid Missal-Any Oimelc 1984 Volume 8 Number 1

Oimelc Essay: Bridgit

By Emmon Bodfish

Oimelc, the festival of Bride, Bridgit, Bredes, the daughter of Dagda, and Celtic goddess of fire and the hearth. She is also patroness of poetry and inspiration, which the Gaels regarded as an immaterial, supersensual form of flame. Always one of the most prominent and popular deities, the early Christianizers of Ireland were unable to eradicate her name and worship, and instead adopted, (or co-opted) her into their own pantheon as St. Bridgit. According to Charles Squire, she is still the most popular of Irish saints, and is still easily

> "recognized as the daughter of Dagda. Her Christian attributes, almost all connected with fire, attest her pagan origin. She was born at sunrise; a house in which she dwelt blazed into a flame which reached to heaven; a pillar of fire rose from her head when she took the veil; and her breath gave new life to the dead. As with the British goddess Sul, worshipped at Bath, who, the first century Latin writer Solinus tells us, 'ruled over the boiling spring and at her altar there flamed a perpetual fire which never whitened into ashes, but hardened into a stony mass,'* the sacred flame on Bridgit's altar at Kildare was never allowed to go out."

Bride comes, probably, from the Indo-European stem name Bhethe/a which is also the name for the Birch tree. This tree, with its shining white bark, is still known in Gaelic tradition as "Bride's tree." Bhethe/a is cognate with the Roman Vesta, and also with the Hindu Agni, a fire god whose attributes and rites are perfectly parallel to Bride's except for the name and sex change (c.f. Larry Press, A.D.)

"Saint" Bridgit's flame burned on her altar in Kildare from approximately the sixth century until the suppression of the monasteries by Henry VIII of England. "This sacred fire," quotes Charles Squire, "might not be breathed on by the impure human breath. For nineteen nights it was tended by her nuns but on the twentieth night it was left untouched, and kept itself alight miraculously." This echoes the old, pre-Roman, Celtic system of counting by twenties, rather than by tens. With so little of her character and ritual changed, the sixth century Irish gladly accepted the new saint in the stead of the old goddess. A careful examination of Irish hagiology would result in the discovery of many other undeserved co-options/canonizations, in which Celtic deities and heroes became Christian worthies.

Bride was the protector of childbirth, the supreme form of creativity, and in the Christian stories and hymns, St. Bridget is portrayed as the "aide woman" or mid-wife of Virgin Mary, though no such figure is mentioned in any of the Nativity gospels. Celtic women prayed to Bride for a safe delivery, and visited her spring with gifts of thankfulness. Fire-springs-fertility is an old, perhaps even pre-Indo-European triad.

As fire is the winter's indoor sun, Bride's festival at Oimelc lies opposite the Sun festival of Lughnasadh, Lugh and Bride being seen as balanced opposites in the Celtic pantheon. Balance, rather than hierarchy, is the pattern of the Celtic system of thought. Druidism is a kathenotheism, emphasizing the worship of deities in sequence, each pertaining to a certain season of the year, instead of arranging Them in a permanent hierarchy as in the Greek or Roman polytheisms.

According to Marvin Harris' Structural Materialism thesis, we worship, love and adore what we need,** based on the premise "god, what have you done for us, *lately?*" Here, at the coldest time of the year, we need a hearth goddess, a protective figure watching over the birth of the lambs, for which Oimelc is named, and assuring the re-birth of Spring.

*A small knowledge of chemistry would make this miracle easy to arrange.
**Learn more about Fire Worship; live through a winter without central heat.

Structural Materialism and Religious Ritual

Child: "Mr. Druid, why are the sleeves of your robe so long and flowing that they cover your hands?"

Druid: "Join First Orders, child, and when you are standing out there in the cold, grey, dawn waiting to salute the Mid-Winter Sun, you'll find out."

Pagan Parents: Be on the alert for early signs of talent in demon-taming. Our future wizards need your encouragement.

News of the Groves

Joan Carruth, ex-ArchDruid of Live Oak Grove, has moved to New Hampshire, where she has started Birch Grove. Any one with friends in New Hampshire who might be interested in Druidism should ask them to get in touch with her there. Also, future orders for bronze sickles, should be directed to her c/o Birch Grove, 234 Court, Keene, N.H. 03431. She is currently recuperating from a broken foot.

Druid calendars, published by the English group: Sign of the Three Candles, are still available at Lewelln's on Ashby Ave, Berkeley; or by writing to Cahill and Co. 145 Palisade St., Dobbs Ferry, New York, 10522.

Anyone who would like a copy of Live Oak Grove's official Tax Exempt Status papers and Incorporation Notice can get them by sending us a self-addressed 9" x 12" or thereabouts, envelope with 71 cents postage on it.

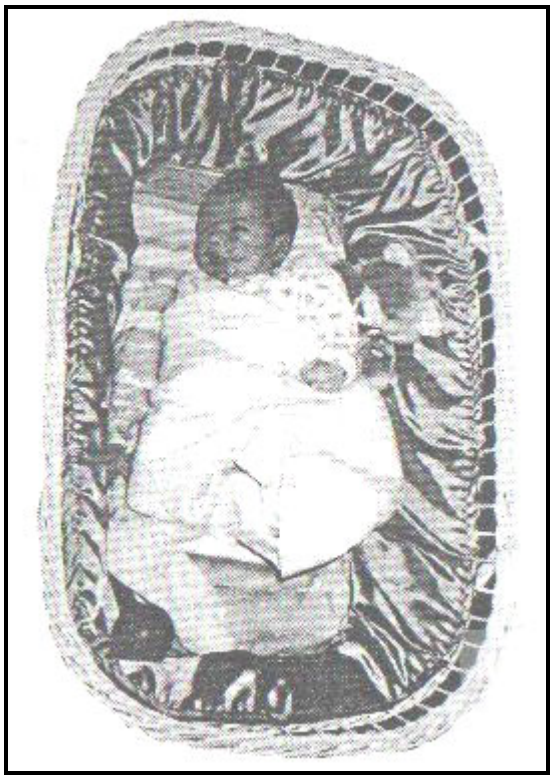
CONSIDER YOURSELVES OFFICIALLY, LEGALLY, AND ROYALLY NOTIFIED.

Jim Duran is giving a new series of seminars on Pre-Christian Europe, cultures and belief systems. In the past, these have been very good and of great help in understanding historical Druidism. Contact Jim at 1822 13th Ave. Oakland, California 94066, (415) 535-1086

Attend Jim's seminars: Develop Celtic Consciousness.

Newest Addition

Martha Masterson and Herbert de Grasse announce the birth of their son Benjamin Frederick Masterson de Grasse December 6, 1983.



Subscription Note:

Subscribe to the Druid Missal-Any. It's just $2.50 a year, cash or check, or 12 20 cent stamps. Write Live Oak Grove, 616 Miner Road, Orinda, California 94563

The Missal-Any Recipe Page

Thanks to
Tom Cross of Post Oak Proto-Grove

Welsh Mead Recipe (Drink of the Gods)

Medd (Henffasiwn) Old Fashioned

A. 4 pints of clear honey.
B. 2 gallons of distilled water
C. 4 lemons
D. 1 oz. cloves
E. 2 lbs. white sugar
F. Piece of ginger (scoured)
G. 2 ox. yeast
H. Small piece of bread
I. Sterile clean earthenware pot, corks and bottles.

1. Spread yeast on a piece of bread.
2. Boil the water honey and sugar.
3. Stand in an earthenware pot or jug.
4. Skim off any scum.
5. Add lemon juice, cloves and ginger.
6. Leave to cool.
7. When lukewarm (98.6F) float the bread and yeast on top.
8. Cover with a clean cloth.
9. Leave for about 6-8 days or 1 week.
10. Strain and bottle.
11. Cork loosely at first, or put balloons over the bottle openings.
12. Let it ferment for at least 5-6 months.

Scots: Athol Brose

1 1/4 pints whiskey (Scotch whisky)
1 lb. honey
1 cup cold water

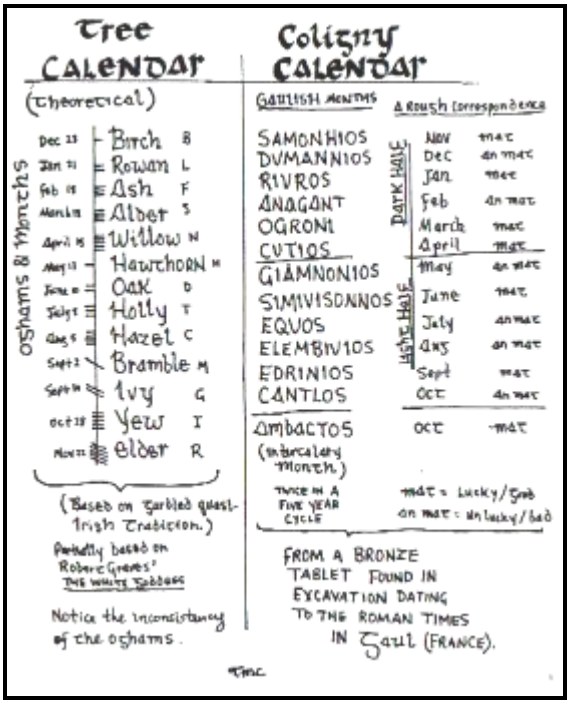
Place honey in a large pan. Add water. Heat until honey is liquefied. Add whiskey when cooled. Stir until it becomes frothy. Bottle and cork.

"Water of life with Hydromel of the Gods!"

Notice:

A dress, very similar to the white one shown on the Yule Missal-Any's fashion page, is available at La Belle Boutique on Telegraph Ave., Berkeley, for $239.00. It's not easy being a Celtic Princess.

*Little Known Fact: the Wall Street Journal makes the best kindling for sacrificial fires. We have done research, we have experimented, we know.



Calendar

Astronomical Oimelc will occur at 7:13 Pacific Standard Time on February 4. It will be celebrated at Live Oak Grove at 12:00 NOON Saturday February 4. Regular Druid Services will be on January 29, February 12, March 4, and March 18 all at 12:00 Noon. (415) 254-1387.

A Druid Missal-Any
Spring Equinox 1984
Volume 8 Number 2

Spring Equinox Essay:
Renewal and the Season of Sleep

By Emmon Bodfish

quinox, the beginning of spring, which is marked by the Sun's crossing of the Celestial Equator, the first point of Aries. For a diurnal cycle, the day and night are of equal length. The emphasis of the holiday is on renewal, active preparation for the summer to come. The stones of some of the Megaliths mark this sunrise, by this point the plowing and seeding must be done. In numerous cultures these were sacred activities, from the Charming of the Plow in pagan Germany, a celebration which the Anglo-Saxons brought with them to England, to the ritual plowing of the first furrow in a special sacred field by the reigning Chinese Emperor. Our word for acre, 43,560 sq. ft. of land, comes from the Gaelic word "acadh" meaning a field.

Erec, Erec, Erec,
Mother of Earth
Hail to thee, Earth,
Mother of Men

Be fruitful in
God's embrace
Filled with food
For the use of men.

This was written down in the Leechbook circa 950 AD in England. It is the ancient Indo-European Earth Mother and Sky Father, despite five hundred years of Christian influence.

In England, Spring Equinox was celebrated as Lady Day, now fixed at March 25, to make it a dependable legal holiday while the Equinox shifts yearly between the 20th and the 22nd. Before the adoption of the Gregorian calendar in England in 1752, this holiday was the beginning of the New Year, legal and fiscal. In the Gaelic world, the new season, Samhra, wouldn't begin until Bealtaine, but the New Year had commenced on Samhain on November 5th or 6th. Between Samhain and Bealtaine is the "Season of Sleep" and May Day begins the new "Season of Life."

In modern Reform Druidism there is no whiskey, or intoxicant, in the chalice at services all through this Season of Sleep, only distilled water, the Waters-of-Sleep. Only water is poured out in the Offerings to the trees. It is the season of the Pine and the Birch. The latter, Bride's tree, begins her season at Equinox. It has been a time of rest and in-drawing, the re-couping of our energies. Now life starts to re-awaken and we begin preparations for the major celebration of the Druid year, Bealtaine, the full-blown Rose.

And now, by popular demand, another see-and-do article.

Back to the Shadows Again

By Emmon Bodfish

The Druids of folktales were imputed with the power to create a magical mist, the "Cleo Trom" in which to hide themselves or to obscure the field of battle and aid their chieftains' armies. In fact, according to one source, ability to raise the Druid Mist was a test of anyone claiming to be a Fear-droi or a Wizard. This ability is also remembered in fragments of the Ossanic poems and in folklore from the Continent. In his book on magic, Steven Richards remarks that this "Invisibility is the peculiar mark of the Western magician as levitation is of the Oriental one."

In practice, there are different levels of making oneself invisible. At the first level is the crass psychological technique of diverting attention to something else while you quietly walk away, or perform the slight-of-the-hand that completes the trick. Stage magicians, thieves, and Sherlock Holmes are adepts at this one.

On the second level is the method actor's strategy of changing his emotional state, manner and gait such that he seems to turn into (or out to be) someone or something other than who he was, and so to "disappear" into the role. Crowley, working at this level of transformation, tells of the following incident that happened to him in London. When he was walking down a lane, he saw, coming toward him, a group of students who knew him and who were not particularly friendly to him or his ideas. Wishing to avoid their ridicule or worse, he ducked down a side street, but they followed him. The street proved to be a blind end. After stepping into a shop doorway, he rushed back out, having changed his gait and demeanor utterly, and bustled past them in a businesslike way. They did not recognize him and he escaped.

At the third level is something between this technique and that of thought projection or active telepathy. Mrs. Alexander-David Neil describes the first few rings of this level in her book of observations of mystics in India and Tibet. Basically it involves the ability to control your output of emotional energy, your projection of your "presence" in the situation. If you walk through a crowd shouting, bumping against people, and otherwise calling attention to yourself, you will make yourself quite visible. However, if you steal along noiselessly, you may be able to pass without being seen. Animals know this instinctively, and use it to catch their prey. As J.H. Brennan points out, merely sitting motionless cuts down on your visibility. Beast of prey avoid this difficulty by bobbing their heads, creating the illusion of motion. However quiet you are, though, there is still the unquietness generated by your mind. The work of the mind generates an energy which spreads all around the one who produces it, and this energy is felt in various ways by those who come into touch with it. If you can stop even that source of noise, you become as silent as one could be. You maybe seen in the way that a camera "sees" things, but you will not be noticed. No knowledge consciousness, (nampar shespa) follows the visual contact; we do not remember that this contact has occurred.

When the mind inhibits emanation of its radiative energy says Evans-Wentz, it ceases to be a source of mental stimuli to others, so that they become unconscious of the presence of the Adept of the Art just as they are unconscious of invisible beings living in a rate of vibration unlike their own. It is like the ostrich burying his head in the sand. One draws his attention into himself, instead of directing it outward, and

by stopping the flow of the mind, turns off the noise. In the most elementary sense, this form of invisibility is just moving along quietly. "The real secret of invisibility is not concerned with the laws of optics at all," writes Crowley. "The trick is to prevent people from noticing you when they normally would do so." As the test of his power, Crowley took a walk in the street in a golden crown and a scarlet robe without attracting attention. Eliphas Levi makes the same point in several of his manuscripts. This non-projection technique of un-noticibility/invisibility is described by this author's friend, who is considerably good at it, as "pull in your vibe." The Druid Mist cannot hide you if you continue to project a strong emotional presence. Some people say this feels like a drawing in of their personal energy, pulling it back in through the area just above the solar plexus.

Begin, then, by becoming mentally silent, calming your emotions until you reach emotional neutrality, having withdrawn your presence into yourself. Being able to stop the sentences flowing through your head is essential to any success in spiritual or psychic endeavors. It is the first rung of the ladder. This is mentioned in so many different religious and magical traditions that it must be accepted as one of the essential ingredients. Second, you must learn to stop, or put aside, the mood of the moment. This means sorting the flow of emotional energy surging up and down the body. We can all do this, if for only a moment. Take for example the experience of waiting for an important phone call. It is important to you to make a good impression. But while you are waiting by the phone, you become involved in a heated argument with another person in the room. Emotion is surging up and down through your body. Then the phone rings; this is it; you must be personable. You stop. That moment of suspension when you have left the argument and before you turn your attention to the phone, is it, the emotional neutral-point. You can learn to prolong that minute of emotional silence.

When you have silenced your mental verbalizations and are holding a neutral emotional stance, pull in your social, interactive energy, and your presence will seem to fade into the background. You have become a shadow. A camera will "see" you sitting there, but you will not be noticed, not will you register on the consciousness or in the memories of other people. As a secondary benefit, this mental state allows you to see the world quite objectively, in increased detail and dimensionality.

To this state of unnoticibility you add the fourth level by forming the Druid Mist. While it is the least understood part of the art of invisibility, it has been used and described for millennia, just as our ancestors could throw a missile accurately without understanding gravity or trajectory. Forming the Cleo Trom may involve the ability to control either light, or matter or perception. The Mist seems to absorb light; it is dull colored, gray, and visually uninteresting, as well as hard for the eye to focus on; it does not make itself noticeable. Forming it requires preparation and practice. First, you must train yourself to be able to concentrate on one thing for a fairly long time, ten to twenty minutes. Training the attention and developing the will are basics in all magical traditions. It makes the difference between magic as psychic phenomena and magic as wishful thinking. In learning these skills, small amounts of practice daily works better than long sessions, infrequently. The learning may take anywhere from two weeks to two years, but there are interesting experiences along the way.

Begin by getting mentally silent and emotionally calm. Staring at a dark, plain background, relax your vision, focusing in the middle distance. Concentrate your will and energy on a point in mid-air four or five feet in front of you. Madame Blavatsky found it helped to think of willing the matter making up the air to gather and concentrate at this point. This may require a number of practice sessions of ten to twenty minutes each. When the Mist starts to form, it is grayish and almost invisible. You may only notice that you can no longer see the texture of the dark backdrop. For some reason there is a tendency at first for the eyes to cross while practicing this, so privacy is recommended. ("Just what we need...a gonzo wizard." cf. *Bored of the Rings*) After you have produced some of the Mist, you can counter its tendency to disperse by willing it to spin counter clockwise and contract. When you have gathered a mass of the Mist, a good amount which you can definitely see, the final step is to place it where you want it to be, between yourself and noxious stimuli or yourself and other persons. My consultant describes the technique as holding the Cleo with your eyes and pulling it along with your gaze. A woman mystic whom Madame Blavatsky interviewed during her oriental travels, collected and controlled the Mist by moving her hands as though gathering something together and guiding it. This would be the mudra approach. It is a technique widely used by Western mediums. When you think you can form the Mist reliably, success is always sporadic at first, try practicing with a full length mirror, placed eight or ten feet away from you. This way you can see how much of your reflection is blotted out by what looks like a grayish film on the surface of the mirror. Until you are very adept, be cautious of inviting friends to watch. The phenomena requires all of your concentration , and because friends are more disturbing to it than strangers. Anything that evokes an emotional response from you dissipates the effect. When you are well practiced, it is possible to get up, wrapping the Cleo Trom around you like a circular curtain and move about unobtrusively, unnoticed by those around you. But you must maintain the psychological silence and physical unobtrusiveness described as Level Three, or people will become aware of your presence, though not of the details of your physical appearance. H.S. Lewis tells an interesting account of this in one of his autobiographical essays. He was practicing forming the mist in a cafeteria, in order to shut out the noise of the people around him and be undisturbed. When he finished his meal, and went to pay, he recognized the owner of the establishment, an old acquaintance of his, working the cash register. He spoke to the man in a friendly way, but his friend treated him coldly, like a peculiar stranger and would give him no indication of recognition. On his way out of the restaurant, Lewis realized that he still had some of the Cleo Trom wrapped about him, not having dispersed it. This is usually done by dismissing it with your mind, willing it to disperse outward and upward, or in counter-clockwise swirls away from you. Some people find it is only necessary to "let go of it from the will."

"The Mist begin to gently lift.

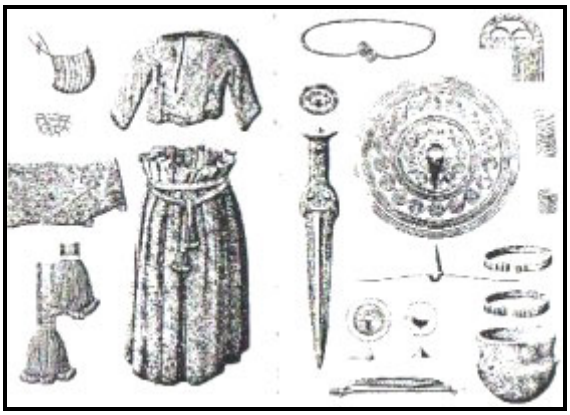
The air begin to clear."

The Mist will disperse naturally as you put your attention on immediate matters and become re-involved with the business of the day and the emotions of the moment.

Photographs I have seen of people practicing holding the Cleo Trom around themselves, show an unfocused area, or streaked appearance in the place of the person's image.

This may seem small stuff compared to descriptions in the old sagas, but even in the Iron Age, it required a fair number of Druids to obscure a battlefield.

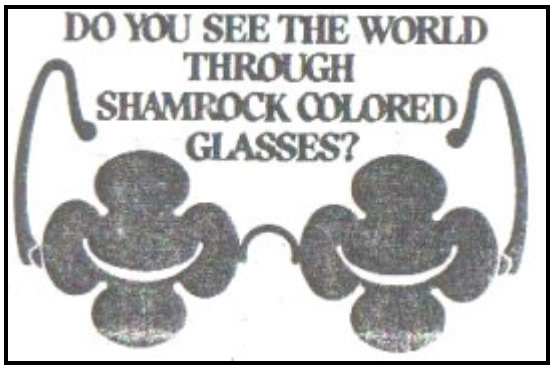
More Druid Fashions



The outfit is of brown wool with a short tunic above, which is fastened in front with a bone pin, made from a human fibula. Below is a full length, gathered skirt, tied with an eight foot sash sporting elaborate tassels. The square of cloth on the left above the tassel detail is a wrap-around underskirt, and to my knowledge the only extant example of La Tene lingerie. Neck torc, bracelets, gold spiral earrings and sandals complete the ensemble. Dagger and shield optional.

News of the Groves

This issue is late due to the breakdown of the Druid-mobile and the deflection of the Preceptor's and the Archdruid's energy in that direction. They plan a resurrection of the engine via a new head.



Subscribe to the Druid Missal-Any. Send $2.50 or 12 20 cent stamps to Live Oak Grove, 616 Miner Road, Orinda, California, 94563. Please make checks out to "LIVE OAK GROVE."

Calendar

Spring Equinox will be celebrated at Live Oak Grove Site on Monday, March 19, at 6:30 P.M. There will be regular Druid services at NOON at the Grove Site on March 18, April 1, April 15, and April 29.

A Druid Missal-Any Beltane 1984 Volume 8 Number 3

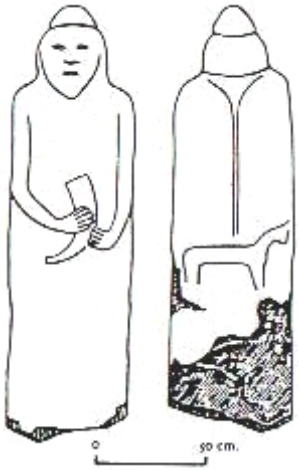
Beltane Essay: Indo-European Drink and Sacrifice

By Emmon Bodfish

Beltaine, festival of the Sun, celebrates the long and eagerly awaited return of the Waters of Life to Grove chalices of the R.D.N.A. Use of the divine drink as sacrament, channel to the gods and restorer of mortal and Divinity alike, is an ancient Indo-European concept. It is found in a highly developed form in the Rig Veda, written down circa 1600 B.C. and the custom may go back two to three thousands years before to the Proto-Indo European homeland on the steppes of Asia. The Indo-European tribes early learned the use of fermentation processes both of milk products as yogurt, etc. known to many pastoral races, and, perhaps by extension, the fermentation of honey into Mead. Juices of other, psychotropic plants were preceded and added to this, by some of the later Indo-European tribes, notably the Vedic branch in the Ganges Valley where such herbs abound.

Fraser and others have collected and reconstructed Indo-European ideas surrounding the divine drink and its use, and the origin of sacrament from sacrifice. The early Indo-Europeans saw humanity as originally mortal, and the gods as immortal, and their myths tell how immortality was achieved by certain human beings, or in some branches of the Indo-European spectrum, made available to humanity in general. The Hebrew and Chinese mythologies took the reverse view: animals and humans were originally immortal as Adam and Eve in Eden, or the "First Man" before the dividing up of Chaos. Then, through some fall, death came into the world. In the theme, a hero or demi-god's discovery or theft of a divine potion makes him immortal and able to communicate with the divine powers. The potion is then lost, through trickery or deceit, but sometimes an Earthly version of the drink remains with a promise of future immortality. Consumption of a Sacred drink is used both in initiatory rites and as a group bonding ritual in religions from Ireland to India. The Eucharist may be the Christianization of this ritual; it does not spring from any Orthodox Hebrew rite. Dr. Duran characterizes Christianity as "a very much Indo-Europeanized, Semitic religion." Holy food is more characteristic of other cultures, Semitic, African or Amerindian, while the deified drink is Indo-European. The drink not only inspires, but is though to be a god, a divine thing in itself, or to contain the essence of a divine being. This led Fraser and Rutherford to associate it with the deified sacrificial victim of other sacrificing religions, but Dumézil and other modern students of religion have repudiated this idea. It is an area where experts still disagree. However, its consumption is treated as an act of sacrifice; an offering up to the gods of the drink and of oneself or one's consciousness, (at least temporarily.) This maintains the human connection to the Divine, as well as maintaining the immortal vigor of the Deities thus worshipped. This is explicitly set out in the Rig Veda, and similar descriptions are preserved from the West: The sacrifices to Euses, the Horse Sacrifice of the High Kings of Ireland, libation ceremonies in Greece, and in the Slavic areas, wine or mal rituals to Perun. Statues of Perun held a drinking horn into which a sacred liquor was poured during a spring rite, perhaps even Beltaine, and in which the priest caste then read hopes for the year's crops were read through the liquid's behavior. Perun is cognate with Taranis and Thor as the thunderbolt wielding god of the Oak.

Perun



Stone Idols from Satchany in the Upper Dniester basin.

Structural anthropologists connect the deified drink rite with the "dying-god" motif, which is not an exclusively Indo-European theme, but wide-spread in the Old World. This connection is exemplified in the song of "John Barleycorn," who dies with the harvest in order to feed the people, but rises again in the Spiritus of the ale, and in the sprouting grain of the spring. However, I think these two themes were only merged at a much later date, after the Indo-Europeans had scattered from their steppes homeland. There is no trace of the latter motif in the earliest Indo-European record, the Rig Veda, or in the reconstructed Proto-Indo-European vocabulary.

The young year god, Osiris, Dionysus resurrection theme seems to be part of the pre Indo-European strata of the Eastern Mediterranean. And in Europe, the dying Corn King tradition seems to be older than the Celtic Bardic records and has no official place in Druid doctrine. Though Dumézil also repudiated this "ambrosia cycle," he later, in 1939 re-affirmed the parallel between the Germanic and Indic accounts of obtaining the vessel, cauldron or chalice to hold the deified drink. This vessel grew in importance, and takes precedence in the later mythology of the Western Indo-Europeans over its contents. Anything drunk from the sacred bowl grants divine inspiration. The vessel and the ritual, and the readiness of the participant, (set and setting) become more important than the particular intoxicant. This is the stance taken by the RDNA and discussed in the Later Chronicles, making us a descendent of the Celtic and Western most wavelet of the great Indo-European expansion and evolution. Thus Beltaine, beginning the summer and the Druid Season of Life, sees the return of the Waters of Life to the chalices of RDNA Groves across the country, and to our subscribers if they are holding Proto Grove services, in such unlikely places as Melborne and Hong

Kong.* Since Samhain no liquor has been used, only the Waters of Sleep, pure distilled H_20, in the sharing-cup. Concomitant with this holiday, the Third Order Druids, clergy rank, exchange their white ceremonial ribbons for red. At Live Oak Grove, a Maypole dance follows the Beltaine service, and a general partying and merry-making may continue till sundown.

*Write us for Proto-Grove instructions.

References:

The Rig Veda
Littleton, *The New Comparative Mythology*
Gimbutas, *The Slavs*
Levy, *The Gate of Horn*. (This book is now published as *Religious Conceptions of the Stone Age and Their Influence Upon European Thought*, New York: Harper, 1963.)

When men go to serve the gods, they go for the god that serves them.

News of the Groves

Live Oak Grove

All the vehicles, including the Druid-mobile are back in working order. In discussing this at last Services last Sunday, one of our members from the Wicca Tradition suggested saying some "Oms" for vehicular health, but Larry Press, A.D. opined that "Cars don't get Oms, they get "Varooms." After these we suggest the laying on of non-aerosol Quick-Start, turn the key, put your foot down and incant: "By the power of blazing dinosaurs..."

Vehicles have figured in Paleo-pagan literature, and I was surprised to come across the trade name in the middle of some old Norse material.

Wotan went down
To the Underworld
There to revive the Volvo...

Han San went to
Cold Mountain,
Received the Magic
Melon in a dream, and
Took the sacred Citroens
From the throne
Of the Divine King

Buddha in his Lotus sat
The Mayan War god
Had his Jaguar
Hera rode a Silver Cloud
(R.R. of course)
Aphrodite prized her Opel
But remember
Robin held the Ford.

At Live Oak Grove the gardening has begun, and although our ailing Birch tree is not leafed out, it is alive and readying its sap. We are working on enlarging the Toll Uaigh and lining it in Terra Cotta to prevent the voles from filling it in as they did all last summer. The lawn is re-seeded and the war with the gophers goes on, this year employing sonic rodent repeller and artificial mountain lion smell. Immune members are clearing the poison oak from the path.

Post Oak Proto-Grove

Tom Cross of Post Oak writes that the Irish Festival was a big success, Ken Fleming and the Southern Celtic Music Association doing a superb job of organizing it. Though he didn't think it apropos to give out literature, he was able to speak with a number of people about Druidism, ancient and modern. He met one fellow who will be studying Welsh at the University of Wales, Aberystwyth. Incidentally, anyone interested in the Welsh language should contact Tom at Post Oak Proto-Grove, 4209 West Walnut, Garland TX 75042

Emmon's Note:

Warning: Anything you send to us may be reprinted in the next issue of this fishwrap: letters, announcements, cartoons, ads, crank-letters…

Calligraphy by Valerie Voigt.

Green Wood Grove, Seattle, WA.

[Handwritten photocopy]

Spring 1984

Dearest Live Oak Grove,

The Greenwood Grove is still alive here in the Emerald City and wishing you a joyous Spring. We are greatly encouraged each time we get your newsletter and appreciate your fine articles. The one on "the fag" was super. I'm enclosing some cash to pay our postage and help you out.

We have stayed about 20 in number, working together for almost four years...with the same people. Our primary orientation is healing and music. We are not very public but more like an extended family.

Our band "Laughter & Love" should be performing at the C.O.G. festival Aug 23-26 in Northern California. It would be great fun to meet some of you there and swap grove stories. Keep in touch, especially if you're coming to the festival.

While she sleeps,

Cyndie Sallee Adr.Dr.

Special thanks to Cyndie Sallee, Ad. D.A.L. for her generous donation to the Missal-Any. And by the way, that is tax-deductible.

Archaeology

Two Remarkable Inscribed Stones

The first stone is located in western Colorado on a remote canyon ledge, overlooking a broad valley with a stream.

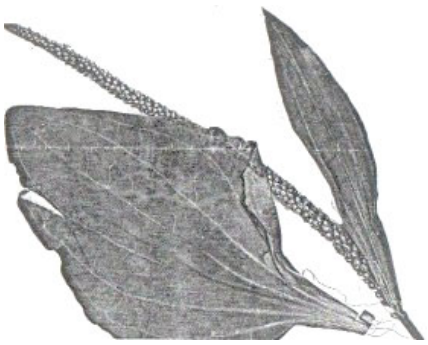
"The dolmen is four feet across the top and has three placed stones holding it above the ledge in a level position approximately six feet from the cliff face. The Ogam on the top of the capstone is intermixed with cupule-like depressions ranging in size from 7-1/2" to 9-1/2" long, 3" to 3-1/2" wide and 1-1/4" to 1-1/2 " deep in the center. The cupule-like depressions are very striking because of their uniformity, smoothness and peculiar shape. The Ogam on the side of the capstone is abundant and occasionally connecting with lines on the top. The surface of the dolmen was obviously smoothed and prepared for the inscriptions. The actual age is unknown but the desert varnish on the Ogam, the depressions, and the smoothed surface is substantial."

The Colorado inscribed dolmen in situ. The top is also inscribed

Needed: And we will pay money for someone to translate articles from French academic journal into English. $5 per page or the original. Contact The Missal-Any, L.O.G. 616 Miner Road, Orinda, Calif. 94563.

Poison Oak and Plantain

Now, at the beginning of Poison Oak season, Carlene Skeffington of New Hampshire offers the following:



A Live Plantain Leaf

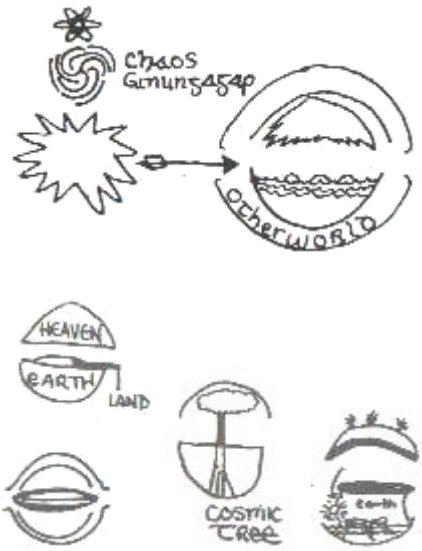
In June, when my right thumb and forearm broke out in an extensive poison oak rash, I remembered reading an article that suggested rubbing leaves of Plantago spp. On the affected area. I tried it, and the itching and redness and swelling stopped! With experimentation I found that it was best to extract the juices from the leaves by crushing them in a mortar before applying it to the rash. Only one application each morning for about ten days was necessary. The most effective were the healthy leaves with prominent linear ribbing and as few hairs as possible. Leaf hairs act as an irritant if rubbed directly into the wound.

Now that the Mississippi River is completely contaminated, what is being down with it?

It's re-opening this summer as the James Watt Commemorative Health Spa.

An Tús Y Dechcrau

A Proto Indo-European Creation story reconstructed from Greek, Norse and Hindu-Rig Vedic sources compared with Irish and Welsh tales.



An Tús Y Dechcrau

In the Beginning, there was nothing
Nothing is something
Something which exploded and expanded
Expanding and evolving
Evolving and dividing
Dividing into many things
But no one was there to witness it

The nothingness was called Ginnungagagap by the Norse
It was called Chaos by the ancient Greeks
It was a pre-world involving an opposite of fire and water
Fire and Water and all of the elements from which all began
It was evolving in to the non-world or otherworld called Annwfn by the Welsh, in it flowed many rivers melting ice, creating steam between the coldness and the fire

Fire became light of the heavens, (Ouranos/Uranus) appeared
There were many Giants which were the land masses
There was darkness and she was called Night (Nat or Nox)
A Giantess became the Earth Mother and she nourished her son, the largest Giant of All called Ymir by the Norse and Cronus by the Greeks.
Titans was the Greek name for these great giants who ruled the earth, the Norse called them Frost Giants, and the Celts of Ireland called them Fomors.

They hid the treasures of the soil within them until
The Gods were born and a hero among them appeared
A God of great strength. The gods were Olympians among the Greeks, Aesir and Vanir among the Norse, and the Tuatha De Danann or Plant Dôn among the Celts of Ireland and Wales. These were the immortal Devas of the Rig Veda.

The Gods slew the Earth-Born Giant (Ymir, Cronus, Purusha-Yama)
The victor was the leader called Zeus by the Greeks, Odin, Vili and Ve of the Norse, or perhaps Lugh or Lleu of the Celts.
The Earth Born Giant's corpse was used to build the land for the humans and heavens for the Gods. Thus the first sacrifice, Thus the good things of the earth are free. They eye of Balor was made the bright circle of the sun by Lugh, the skull of Ymir became the land called Asgard where Valhalla was prepared as a heaven for valiant warriors.

But there were still many Fomors, giants, dwarfs, elves, Cyclopes and Hecatoncheires around who would sometimes oppose the Olympians, Aesir and Vanir, or Tuatha De Danann. A giant called Pontus or Aegir or Lir/Llyr was the sea, but Oceanus, or Neptune or Poseidon and Mannanan/Manawydan ruled over it. The waters encircled the land of earth...

Below was an underworld where the dead came back to Chaos or Annwn from whence he came or she came...The spirit traveled back to the ancestors and could dwell in Blessed Isles of the Other world where the sun came down through the Western Horizon.

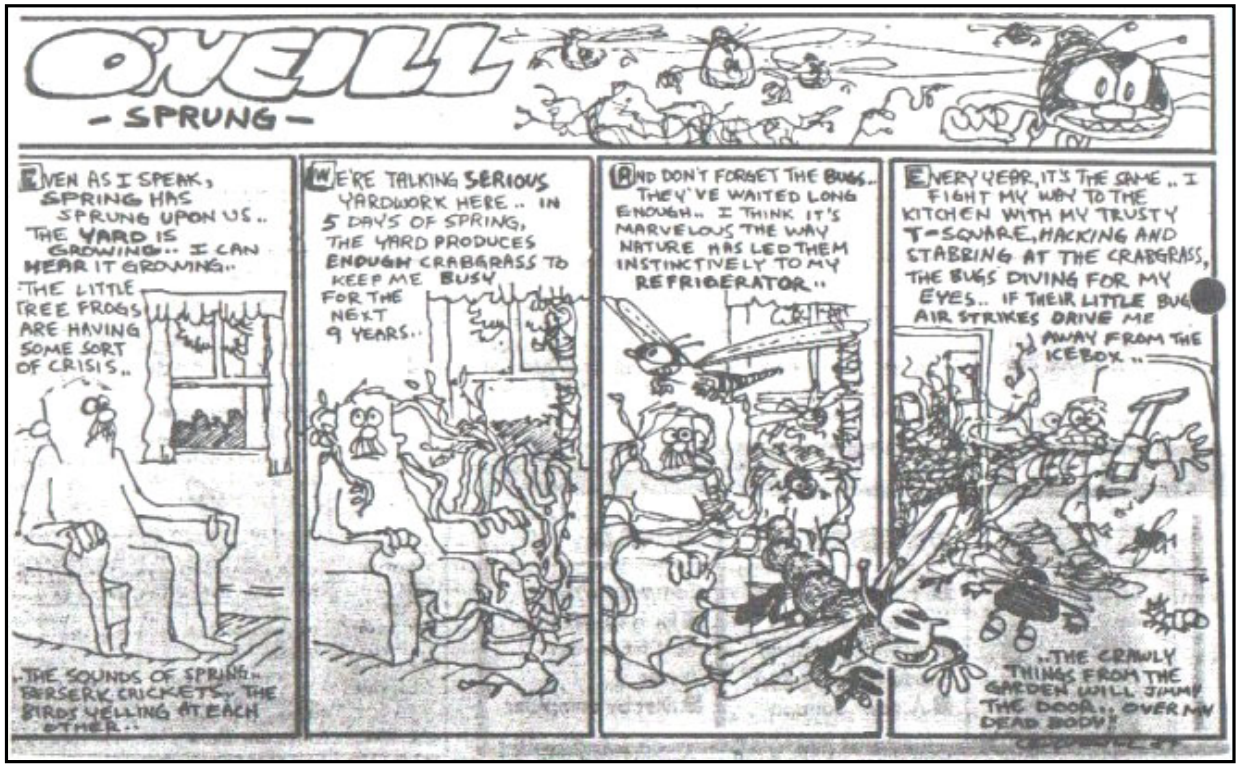
—Tom Cross

Calendar

Beltaine, occurring at 4:56 A.M. Greenwich Time, May 5, 1984 will be celebrated at 12:00, NOON at Live Oak Grove. Bring 7 yards or so of ribbon of any color (no black) for the Maypole Dance to follow.

Regular Druid services will be held at the Grove site at NOON on May 13, 27, and June 10. Call 254-1387 for rides or particulars.

Post-marked 26 April 1984



A Druid Missal-Any Summer Solstice 1984 Volume 8 Number 4

Summer Solstice Essay:

Danu and Megaliths

By Emmon Bodfish

Midsummer Solstice, one of the four minor High-days of the Celtic year, is associated with Danu, Mother of the gods, the Tuatha de Danann. She is particularly associated with rivers, and rivers from the Don in Russia to the Don in Scotland are thought to be named for her. She is probably the same figure as the Irish goddess Anu and the Breton Ana. Roman Diana and Greek Artemis may be other cognates of the same Indo-European deity. This is based not only on the study of word origins, but on the witness of Gallo-Roman writers who noted the similarities in the character and in season of worship to those of Diana, during the time when the Celtic religion was still practiced in Gaul. Like classical Diana, her totem is the boar, and she is associated with fertility and marriage, and the luckiness of June marriages may be distant memory of her festivities. Mugwort is her flower, an herb also sacred to Roman Diana, and on Isle of Man it is customary to wear a spring of it to the Mid-Summer dance. In England, Mugwort placed under the pillow is said to bring a young woman dreams of her future husband. In Scotland, there are all night bonfires, song fests, and dances for the young unmarried people of the villages.

This is the morning on which the Sun used to rise over the heel stone at Stone henge, beginning the new season of the Megalithic calendar. (It no longer rises at that point due to the precession of the Earth's axis.) The Druids did NOT build Stonehenge. It antedates their arrival in Britain by centuries. It was William Stuckeley, in 1717, who mis-located the Druids there. He did some of the best antiquarian field work of his day, but his theorizing later wildly outstripped his data. The mistake was an honest one, however, considering what was known in his day. He showed that the stones were not a memorial to King Arthur, nor a Roman temple. He was the first to accept them as definitely pre-Roman. The only knowledge of pre-Roman Britain he had came from Roman and Greek writers of the Classical period. They said that Britain was inhabited by Celts whose priests were the Druids. So, if the stones were pre-Roman, Stuckeley reasoned, they must have been built by Druids. He knew of no other candidates. The last two centuries of archeology have given us many, even too many, other possibilities. The current most favored candidates are the early Neolithic framers of Natufian stock, long headed, slender, fine-boned people who inhabited the Salisbury area in 2900-2600 B.C., the best modern date for the first cycle of building at Stone Henge.

A larger boned, hardier people later took over the monument and set up the Blue Stones, but they, too, had disappeared before the arrival of the Halstatt Celts circa 480 B.C.

This is not to say that the Celts did not take cognizance of the huge monument. They worked other monuments of prehistoric peoples, such as the mounds, Sidh, of Ireland and the cairns of Scotland into their mythology and song. They may have done the same for Stone Henge, but the English traditions are almost all lost, while the Irish are among the best preserved.

"Behold the Sidh before your eye,
It is manifest to you that it is a king's mansion,
Which was built by the firm Dagda
It was a wonder, a court, an admirable hill."

It is likely that the religion of the Megalith Builders was more astronomical than that of the La Tene and later Druids. Two or more different groups contributed to the five or more cycles of construction and re-construction at Stone Henge. Though astronomically aligned, the stones are not accurate enough for an "observatory." It may have served as a calendar rectifier, eclipse predictor, and a ritual site for the Megalithic religion. But what that religion was must remain a matter of conjecture. Clearly it had something to do with sunrise, mid-summer, moonrise, and lunar eclipses, but what it meant, and what they did here, is probably not recoverable short of the invention of a time machine.

Calendar

Summer Solstice will occur at 10:02 P.M. PDT, on June 20, and will be celebrated in a sunset service 7:30 on that day. Regular Druid services will be held at 1:00 P.M. PDT at the Grove Site on May 27, July 1, 15, and 29. For details and rides call (415) 254-1387.

Mugwort

A friend of mine tried the experiment of sleeping with Mugwort under her pillow and reported last year that she had no dreams at all. "I guess I'm just going to stay single." And she is still fancy-free (after a close escape in November) she plans to try the experiment again. If any of you want to try this, you can get mugwort in most herb shops. Write in your results and we will publish them for Lughnasadh.

Post Oak Proto-Grove

Artist-subscriber's conception of us, relative to our vehicular problems of the past several months.

Wall Street Journal,
Monday, April 30, 1984

Theological Math

("New Bible text makes God Male and Female"—*Newspaper headline.)*
They now say God's both She
and He,
Therefore, when we pray,
Should we add She to He and
thus
Direct our prayers to They?
—Lester A. Sobel.

Call us for help, Lester. We have been managing it for centuries.. Once again we Pagans are ahead of our time.

Mount Cua

Sliabh g'Cua!
Haunt of wolves
Rugged and Dark
The wind wails
About its glens
Wolves howl 'round
Its chasms.
The great brown stag
Bells there in autumn
The crane screams
Over its craigs

(Ninth Century Bardic)

Advertisement

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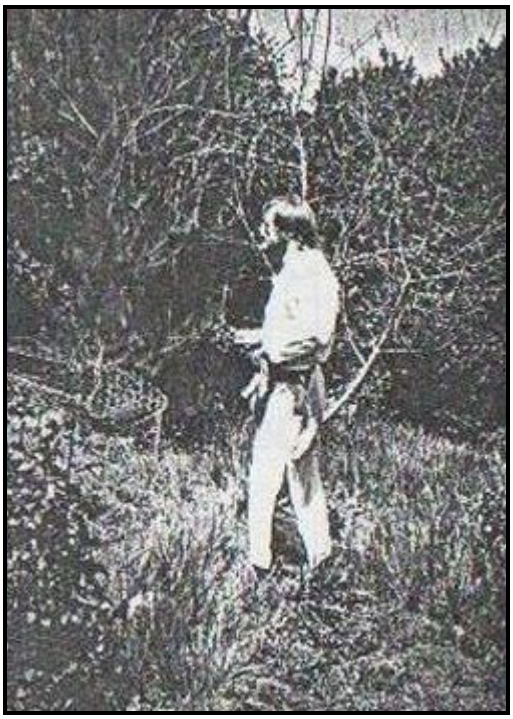
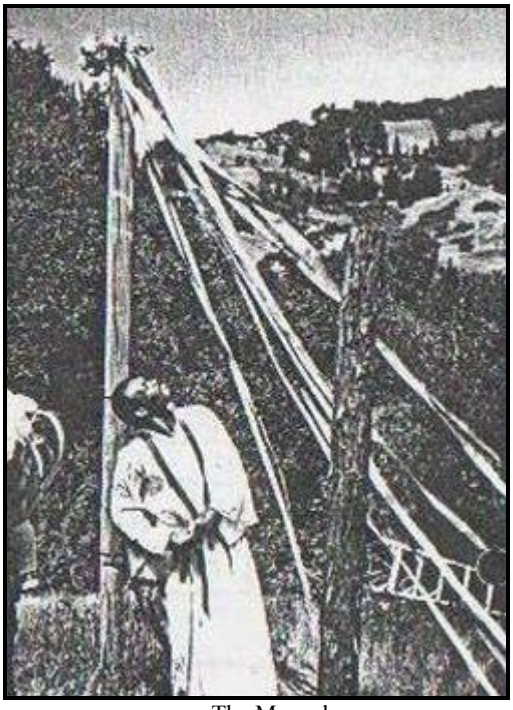
Live Oak Grove Beltane



Larry Press, A.D.



The Maypole

The Music

A young celebrant

Humbolt, California

Leslie Craig-Hargar, Matriarch of the Order of Oberon, Bards, wants to retire and suggest these revisions in the process of instating Bards, archivists etc. in Order of Oberon.

Comments and acceptance/rejection are requested from all Third Orders bards before this is written into the Apocrypha. Reply before Samhain of 1984.

Not only does my remote location and lack of leadership ability make me a stunningly inappropriate Matriarch of Bards, I also have a strong feeling that the Bards are better off unled. Art for Art's sake is a pretty anarchistic concept, and Art for the Gods' sake requires direct communication with the Gods; i.e., inspiration. I would like to propose to the ODAL that:

A I resign as MOO, leaving no successor.

B) Anyone wishing investiture as a Bard should be recognized and invested by the local AD

C) Anyone who wants to be so recognized has to put their mouth where their mouth is, by presenting some original work to the local grove, and that a text or tape of this work should then be presented to a central Archives.

Love,

Les

Postmarked 4 June, 1984

A Druid Missal-Any Lughnasadh 1984 Volume 8 Number 5

Lughnasadh Essay: Rosmearta

By Emmon Bodfish

ughnasadh is known in Modern Irish as La Lunasa, in Welsh as Gwyl Awst, (August Feast), as Lla Lluanys or Laa 'n Ouyr (day of the Harvest Season) in Manx and as Lammas, Apple Day and Harvest Home in English. It is the anniversary of the funeral games given by Lugh, the God of All Crafts, in honor of his Father. Essentially a harvest festival, this signals the beginning of the harvest season and the ripening of the apples.

This holiday is a day of mixed joy and woe (Irish wakes in the old tradition) for it is now obvious that the days are getting shorter. Stories of the battles between Lugh and Balor (the good Sun-Fire God and the bad one) are retold, as the autumn quarter of "Foghamhar" begins."

—The Druid Chronicles

A much cited but little understood goddess of the Celtic pantheon is Rosmearta, consort of one of the Mercury-like gods, though which one is not certain. It was probably not Lugh himself, whose story and exploits are fairly well known, at least in Irish tradition. She may have been associated with the Gaulish or Welsh Lugh, according to a piece of information from one of our Grove members, but there is no reference for it in any pre-medieval source we can find. His Gaulish name, Lugus, was known to the Romans, but it is not mentioned in connection with Rosmearta. Lugh's wife is Eriu or Erin in the Irish literature. In any case, she seems to have functioned independently of her consort, judged by the number of her references, shrines and place names that have survived. Her name is found in twenty-one different inscriptions, in Roman letters, on monuments in Gaul, dating from the first few centuries A.D. Caesar, Lucan, and later Latin chroniclers tell us that she was very popular, receiving much worship and tribute from the native Gauls.

One derivation of her name, (Branston, L.G. of E.) spring from the Celtic roots:

Ro = much, exceedingly

Smeart = smear, anoint

Branston cites the use of the term, smearta, in an early Cuchulain tale, in which the Irish hero smears with blood a false beard which he has made for himself from grasses. Besmearing his face, he effects a disguise. This fits with the Roman report of her popularity if she was "The much Anointed One." Celtic deity's statues and artifact were often anointed with precious oils, or with the blood of vanquished enemies when that deity was beseeched for favors or thanked for victories.

There is a sanctuary, on the Boyne in Ireland, called Rosmaree, which may be that of her Irish cognate. It is a high mound, of Bronze Age origin, and Medieval Legend tells of a speaking stone connected with it which gave answers to questions about all past deeds and events. It was appealed to in order to settle disputes or establish guilt, much to the despair of the Christian monks, who recorded the custom. Local folklore has it that even up to a century or so ago, no one passed by the stone, whose name is Druin Toreime, without dismounting and paying her homage. It was seen, apparently, as a female being.

This idea of giving answers and of knowing the past, of the actions of all mortals, adds credence to the second derivation of her name, Rosmearta, from the Indo-European root Smer, to think, to remember, to share or portion out.

Ro = much

Smer = remembering, allotting

Ta = from ti, tia, female, she

The All Remembering One

The Apportioner

Her other attributes, her associations with vegetation, grain and Earth-bounty, which she meets out are consistent with the allotting function. She shares this function with another set of supernatural beings whose names derive from the same I.E. root, Smer. These are the Early Greek Moira, and the Germanic Norns, especially the middle Norn, Verthandi. In Greek her title is Lachesis, from lot, distribution, share. A more distant connection can be made to the Italic Parcae, also originally goddesses of vegetation, fertility and birth. But these three powers act differently in the Northern countries than they did among the Indo-Europeans of the Mediterranean. The Norns, Wyrd, and their cognates have none of the feeling of foreknowledge and predestination about them that characterize the Classic Fates. For Homer, the Fates' decision was unavoidable, even if one had foreknowledge and will. The Norn do not control the future. They set out one's circumstances, one's lot, and then record human action as present evolves into past. They do not control our action, but only mark them down, layer by layer, weaving the present into the past.

All these deities have in common the ancient link to vegetation and to the allotment of each person's share in life, but in Celtic and Norse they are not concerned with the future, nor do they have the power and feeling of predestiny this implies. This concept, which in later Hellenic times attached itself to the Fates (and by way of Classic trained scholars to King Arthur's Merddyn), entered Europe with Christianity, there to cause numerous philosophical problems which hardly ended with Calvin. The Indo-European apportioning goddesses give only talents and setting. Greatness, as the poems of Cuchulain and Beowulf, and the Ossianic Fennians make clear, depends on what each person does with their portion. Rosmearta seems to have been a goddess who was thanked for success, harvest and victory.

Rosmearta can be beseeched with incense and aromatic oils to give us the circumstances in which we can be successful. (Blood is not to the modern aesthetic, unless you're a hunter or a beef rancher.) Of course, we must know what these circumstances would be if we're to ask for them and to recognize them when they occur. She can be thanked on Lughnasadh, along with Lugh and Danu, the Earth Mother, for the harvest that now begins, for our share.

News of the Groves

Live Oak Grove

Certain grasslands west of the Mississippi are dotted with regularly spaced mounds, some of which are the largest earthworks built by any mammal except man. The industrious engineer? Meet the humble pocket gopher.

July 1984:

The Return of the Vole-People

Where do they come from?
Where do they go in
the winter?
Are they any relation to Trolls?
How much do they know
about us?
What is in those mounds?

Any answers or suggestions will be welcome. Meanwhile our lawn is riddled with tunnels despite all know repellants. The cat seems totally intimidated.

A Texas biologist weighed the soil excavated by one gopher from its tunnels during one year; it amount to 2.03 cubic yards weighing 2.63 tons. And that was merely the soil dumped on the surface; it did not include the tailings the animal had disposed of in its empty tunnels.

Fun and Daily Business

When we ran out of checks, I went into Hibernia Bank, where we have our account and was directed to see the officer in charge of printing. She had a little fir tree of the left-over from Christmas variety in a red plastic pot on her desk. It was dry, turning brown and sending out distress signals. When I touched one of its brown needles, it fell off. "You should water that; it's dying." She looked up for a second "Huh?" "You should give it some water. It's suffering and it's not yet a year old." She changed the subject "What can I do for you?" "I want to order more checks." "Yes. What's the name of the account?" "Reformed Druids of North America, Inc." She gave me a long, very strange look, and then said, "I really will water it. I promise."

We are Cool with the State

Last year, we got our recognition from the Federal Government, this year the Great State of California has validated our ticket.

A Fantasy Reader's Idea of a Druid by Tom Cross

More and Newer Recommended Reading

The Lost Gods of England, Brandston, (now in paperback.)
The Gate of Horn, G.R. Levey, religious conceptions of the stone age.
The Well and the Tree, Bauschatz, U. Of Mass. Press, mainly Germanic material, but many good Celtic references.
Avesbury, A. Burl, huge pictures, accurate archeology.
The Druids, W. Rutherford, just out in paperback.
Shamanism: Archaic Techniques of Ecstasy, M. Eliade.
Dumézil and the New Comparative Mythology, S. Littleton, good background for understanding Celtic culture.
Celtic Folklore, Vol. I & II, John Reese, just out in paperback.
The Mound People, P.V.Glob, good pictures
Secrets of the Stones, J. Michell, introduction to megaliths
Early Irish Myths and Sagas, Penguin Classic #ISBN 0-14-044.397
Celtic Myth and Legend, C. Squire, big paperback, old 1920's pics.
"Parabola, a Journal of Myth and Folktales," found in most university libraries, or 150 5th Ave, New York City, N.Y. 10011

Lighter Literature

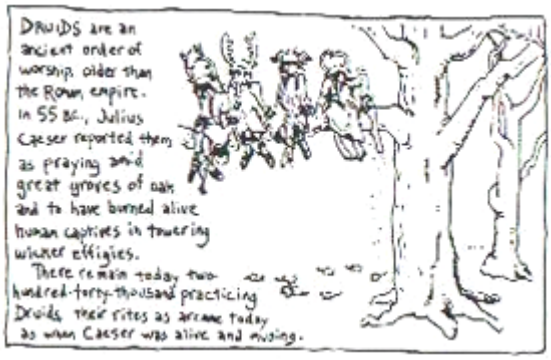
The Discordian Manifesto: Principia Discordia, Loompanics Unlimited, P.O. Box 264, Mason MI 48854
Groo, the Wanderer, #1-8, S. Aragones, especially note the Sage "The worst thing about being a barbarian is having to live like one."
Telecult Power, R. Dubin. Dubious, Good Gulf the Wizard yet lives.
"Meef Comics" #1, Print Mint, 830 Folger Ave. Berkeley, California 94701. Stretch your concepts with the Overland Vegetable Stagecoach!

Calendar*

Astronomical Lughnasadh will occur at 1:11 A.M. P.D.T. August 7, 1984. Lughnasadh will be celebrated on August 7, at 7:00 P.M. at Live Oak Grove with feast to follow. Regular Druid Services will be held a the Grove Site at 1:00 P.M. (Solar Noon) on Aug. 12 and 26, and on Sept. 9 and 23. Autumn Equinox will occur on September 22, 1984 at 1:27 and may be celebrated then in lieu of the Sunday Service on the 23rd.

*Remember, all you behold here grew out of The Calendar.

Postmarked July 23, 1984



Druids are an ancient order of worship, older than the Roman empire. In 55BC, Julius Caesar reported them as prayer amid great groves of oak and to have burning alive human captives in towering wicker effigies. There remain today two hundred forty thousand practicing Druids near whose rites are as arcane today as when Caeser was alive and musing.

From: *Elves, Dwarves, Cost Accountants and Other Mythical Creatures* by T. McKearn, paperback.

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March Fong Eu
Secretary of State

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DATE June '84 TITLE Preceptor SIGNATURE OF CORPORATE OFFICER OR AGENT Emmon Bodfish

A Druid Missal-Any Fall Equinox 1984 Volume 8 Number 6

Fall Equinox Essay: Cernunnos

By Emmon Bodfish

Equinox approaches the time sacred to Cernunnos, the Hunter God. "Now is come September, the Hunter's Moon begun…" [1]as Holly sings it, and now is the time of Cernunnos, the god of the hunt, the immortal shaman invoking and controlling the quarry. In Gaul, an altar was dedicated to him below what is now Paris. He is one of the prototypes of that inexhaustible figure, The Horned Man.

As Master of the Animals, he embodies their spirits and can parley with them, bringing game to the hunter, or protecting and sustaining cattle and flocks. As the Woods-god, he directs primary energy, the life forces, creative, magical, and procreative of animals and wilderness. As the Shaman-god his function is to be a connecting link between the human and non-human worlds, and to balance the two with their opposing tensions. From these two roles flow his later attributes, God of Wealth, magician, juggler, and Lord of the Dance.

He is appealed to to communicate to the spirit of the animals to let one of their number be taken for food, to make the cattle flourish, and to increase the herds. Most pagan cultures believe that it is not prudent or even possible to catch game or raise an animal for slaughter without its permission on the spiritual level. This is always a bargain, requiring the prey's cooperation. Ritual and honor must be paid to prey species, or to the Master of Cattle, in return.

Though Margaret Murray was ridiculed for suggesting it in the '30s, it has since become clear that we are dealing with a Paleolithic cult in the Horned God, yet one that has continued down to the present day. This shows a strong, basic archetypal appeal. Like all good archetypes, he has multiple and voluminous levels of meaning

In Celtic mythology, he forms a triad with Eusus and Sylvanus. As with other Celtic triple divinities, these may be different facets of the same being. He is close on the left side to Eusus, god of the underworld and riches, and on the right to Sylvanus, Wood spirit, god of vegetation, the Green Man. The links with wealth and death on one hand and magic and fecundity on the other go all the way back to Cernunnos' stone age roots. Around the pictures of horned men on cave walls are other pictures, most of them of animals. All were animals which were important in the hunt, but which were dangerous to hunt. Species known to have been hunted, but which are not dangerous, are not represented. These animals, deer, bison, bulls, wolves, horses are ones that have to be reckoned with, and this was done magically. As the Finn-Ugric and Siberian hunters, heirs to Paleolithic Europe, explained it in the 19th century, there are three things the hunter wants to insure: that he kill the quarry and that it not kill him. That is that his spirit, mana or tapa, overcome the animal's spirit. And thirdly, he wants to insure that his hunting not cause the prey species to flee or to become depleted. He wishes to propitiate the spirits of the animals for the loss of some of their number, and to insure the fertility of the herd and secure its increase. Among many Northern European peoples, it was important to assure the animal killed of a way to be reborn, to come back and continue its life. Its bones were collected and treated with special funeral rites and magic to aid this return. Ideas presaging the concept of reincarnation are common to Eurasian hunter cultures and south to the Caucus and the Indo-European homelands. Here, then are the Cernunnos' triad's attributes:

Success-Wealth Underworld-Death	Magic	Fertility Reincarnation

with magic as the connecting link or directing force which humans and gods assert, influencing the course of events for their benefits.

Cernunnos is the Gaulish deity whom Caesar equated with Roman Mars. This was more than chance resemblance. There is some evidence of for their common I.E. roots. Mars was not always a god of war. Originally he was a god of vegetation. Cato and Varro concur on this, telling us that it was to Mars that the farmers prayed for good crops and prosperity, and for protection of their cattle. He had an old title, from pre-Republican days, of Mars Silvanus, Mars of the Woods. The elements of War and martial spirit were later connected with him when Rome began its expansions and conquest. There is a myth recorded in Plutarch's "Parallela," in which Mars takes on a mortal woman as his lover. Her name is Silvia; she bears him a son whose soul is contained in a spear.

Mars War Plunderer	Mamurius Veturius Fecundity Venus' Lover	Mars Silvanus God of the Wood Protector of Cattle

At the other end of the Indo-European spectrum, in Vedic India, is the figure of Rudra, who may be cognate with Mars. He is the patron of the Kesin, long haired, woods-dwelling ascetics. And there is reason to think that Sylvanias, Silvanus, and Shiva are the same. The latter two share similar myths of travels in the Underworld. If we accept the Irish Wildman-of-the-Woods, Mad Suibhni (Swee' nee) as a late Christian euhemerization of Sylvanias/Cernunnos, then the Celtic Horned-god(s) made similar journeys to the Underworld, under or inside Magic Mountains. All these tales include a visit to a female figure who lives inside the Mountain and who is the source of wealth or knowledge. In Siberia she is the Reindeer Mother. Among the early Greeks she is the Bear Mother. On Shiva's journey, she is Devi, Madam Bramha, conqueror of the Bull-Demon, bulls, cattle, and herds. In the Caucus she is Mother of the Dead, who suckles the soul of the newly dead, as the Reindeer Mother suckles each would-be shaman who finds his way through the labyrinth to her cave. There is nothing like her in African, Chinese, or Australian myths, no source figure who is a Lady-inside-a-Mountain. She is an Eur-Asian figure, probably of Paleolithic origin. In her, we may be seeing who "Venus of Willendorf" was.[2] Similar Magdalenian and Gravettian female figurines have been found far down in caves and caverns under mountains in France and Switzerland. These caves are often difficult and dangerous to climb down into, yet the walls are elaborately painted with figures of animals and outlined handprints of humans, or whole rooms painted red with ochre.

Footprints in the hardened clay show that dances and ceremonies were held here around her figurines, or around clay models of gravid or copulating bison. Here someone painted on the wall the famous "dancing sorcerer" of the Arièges, the proto-type of the Horned Man.

Cernunnos, King of the Wood, Lord of the Animals, he can be appealed to for difficulties with pets or with wild animals. His color is brown, burn aromatic woods or pine pitch or incense. Brown is a very special color; it is not found in the spectrum. It is a mixture of red and green with yellow for warm brown, or blue for cool brown mixed in, in lesser quantities. But there is no brown light. The sensation, brown, is created within the human visual system. This is fitting for Cernunnos, the mind-traveler, the shaman. Francis of Assisi, preaching to the birds, living in the forest, and specifying humble brown robes of local material for his Order, was in the old I.E. tradition of the Holy-Man-in-the-Woods. These old currents of thought change direction and name, but do not die out as quickly and as easily as textbook history would portray.

Cernunnos can best be experienced out-of-doors in the woods or wild places. After 2:00 a.m., and the last lights are out and radios off, even fairly tame bits of the out-of-doors, backyards, and gardens return essentially to Nature. Smells and sounds change. Try sitting like Cernunnos in his Gunderstrup pose in this setting.

If you cannot find a horned serpent, use some other symbol of the Mountain Mother,[2] and a torc, sign of the warrior and of his bond to his patron deity.

[1]Holly Tannen, "Invocation." Kicking Mule Records, KM 236.
[2]James Duran, "The Horned God of Europe," Spring Seminar, 1984.

Suibhne the Wild Man in the Forest

Little antlered one, little belling one, melodious little bleater, sweet I think the lowing that you make in the glen.

Home-sickness for my little dwelling has come upon my mind, the calves in the plain, the deer on the moor.

Oak, bushy, leafy, you are high above trees; hazel bush, little branchy one, coffer of hazel-nuts.

Alder, you are not spiteful, lovely is your colour, you are not prickly when you are in the gap.

Blackthorn, little thorny one, black little sloe-bush; water-cress, little green-topped one, on the brink of the blackbird's well.

Saxifrage of the pathway, you are the sweetest of herbs; cress, very green one; plant where the strawberry grows.

Apple-tree, little apple-tree, violently everyone shakes you; rowan, little berried one, lovely is your bloom.

Bramble, little humped one, you do not grant fair terms; you do not cease tearing me till you are sated with blood.

Yew, little yew, you are conspicuous in graveyards; ivy, little ivy, you are familiar in the dark wood.

Holly, little shelterer, door against the wind; ash-tree, baneful, weapon in the hand of a warrior.

Birch, smooth, blessed, proud, melodious, lovely is each entangled branch at the top of your crest.

Aspen as it trembles, from time to time I hear its leaves rustling, and think it is the foray...

If on my lonely journey I were to search the mountains of the dark earth, I would rather have the room for a single hut in the great Glenn mBolcáin.

Good is its clear blue water, good its clean stern wind, good its cress-green watercress, better its deep brooklime.

Good its pure ivy, good its bright merry willow, good its yewy yew, better its melodious birch...

—Irish; author unknown; twelfth century.

"How do you know they weren't done by cavewomen?" from the Wall Street Journal

News of the Groves

Greenwood Grove

Greenwood Grove's band, (Bardic Circle?) has released a recording, "Laughter and Love." Cassette tapes are available, circa $10 each from P.O Box 30908, Seattle, Washington 98103.

Support the first Druidish album! Their band played this year at the C.O.G. Festival at Harbin Hotsprings, California August 24th and 25th. Unfortunately, we did not know that they were going to play until it was too late to get it into the Lughnasadh Missal-Any. All profits from the sales of this tape go to a nature sanctuary fund and for the production of future Laughter and Love music.

Laughter and Love

Side A
*Laughter and Love, Mr. Mystic Man, Dragon Fire, Once I Met A Lady, Vampire
Side B
Starpeople, Moon Moon, The Gathering, Bard Song, Shaman, Beautiful Goddess

[This stuff above is from the Xeroxed cover of the cassette, not typed up text]

Post Oak ProtoGrove

Tom Cross of Post Oak and the South West Celtic Music Association, are bringing a Celtic band, the De Dannann, to play a concert in Dallas on September the 9th. The Welsh band Ar Log, may also be there. Contact Post Oak Proto-Grove, 4209 W. Walnut Parkway, Garland, Texas, 75049

They will be working this winter on composing Vedic-Homeric style hymns from old musical relics, but set in modern notation, dedicated to the Celtic Druidic Deities.

The air, this year, is filled with the sounds of Druids!

Birch Grove

Re-located in Keene, New Hampshire, Birch Grove is still looking for a grove-site. There are few suitable parks nearby and, as Joan Carruth says, "The natives here spook a little easier..." than in the Bay Area, California. The Grove has been meeting on High Days and would like to expand. Contact them at 234 Court Street, Keene, N.H. 03431

Live Oak Grove

At service August 12th, we found, to our dismay, that a rabbit had drowned in the Toll Uaigh. Though we buried it deeply beside Pithus, the evergreen member of our Grove Circle, the smell, probably from the mud at the bottom of the Toll, was, for a week or so, out of this world. (Pithus = pine. Pines are the trees of the dead.) During that week no deer came to eat our roses; no rabbits ripped up our clover and vole activity was at an all time low for the summer.

Maybe the Druids in the Groves of Esus back around 200 B.C., had the right idea; hang a few dead bodies from the trees and your Grove's flowers won't be devoured by marauding wildlife. Or as one of them was reputed to have muttered to Caesar's scribe; "Sacrifice, shmacrifice, it keeps the darn deer out of here."

At the meeting after services August 26th, it was decided to buy two more pine trees to plant East of the Grove Site to help screen us from view. It was also decided not to respond to the inquiry from the Institute for the Study of American Religion until we find out more about them.

Old Offer Still Good!

Write an article, get a free subscription. (500 to 2,500 words)

Other subscriptions are now $2.50 per year, 8 issues, plus eight 20 cent stamps. Be a good idea to re-subscribe before this price has to go up again.

Anyone with more information on the origin of the Leprechauns or Lugh as connected with the Leprechauns, please write in.

Pensacola Florida

One of our subscribers in Florida writes; "Do you know that Tuscaloosa, Alabama is known as the "Druid City"? No, we did not know that. We will be writing the chamber of commerce there and asking for more information about this nickname.

Post Oak Proto-Grove

Tom Cross found the following interesting reference to Lugh, in Welsh Lleu.

"In some other Welsh versions (of the Lleu mythology) not preserved by the Mabinogi, but mentioned by Gwynn Thomas in "Welsh Folklore and Folk Customs," it is said that Gwydion called after Lleu and chased him through the starry heavens, and it is added that Lleu was called Huan, which is a Welsh synonym for sun. This is the only direct reference to Lleu, or Lugh, to connect him with the Sun...which was not the product of some (later day) weird speculator." Otherwise Lugh as a Sun god stands unsupported, at least in Welsh. However, "There are references to Lugh begin a cobbler along with Gwydion, in the tale of Math Fab Mathonwy. And in the Lugoves, in Spain, which is named after this Pan Celtic deity, is the home of a Guild of Shoemakers. (The town) was called Lugos in Roman times." Lugh was the god of all crafts, and portrayed as competent in all of them, but his skill as a cobbler seems to have been particularly important. "Therefore, I believe that the Leiprechan or Leprachaun of Ireland are a fairy type derived from Lugh, the Samildanach Master of Arts and Crafts." Leprechauns as the people of Lugh, would have the precedent of the name derivation system that gives the Cornish as the people of Cernunnos, or the Rosmerti as the people of Rosmerta and the Irish as the people of the land of Eriu.

Feedback

Relative to this year's Beltaine article discussing the Druids' relationship to and possible opinions about the Megalithic Stone Circles, a student of John Mitchell called to say there is indeed evidence that the Celts noticed and incorporated Megalithic monuments and lore into their own traditions. Among the Bardic survivals in Wales are some instructions as to how to lay out a Gorsedds Circle, which should be built on conspicuous high ground, for holiday celebrations. The description of the placement of the stones or markers, aligned with high day sunrises, and the number of markers used, three for Beltaine, and Samhain, at the sunrise points, two for the Equinoxes, one for each Solstice, agrees with the construction of Boscawen-un Circle in Cornwall and the Tregeseal Circle near St. Just. Other Scottish and Irish megalithic monuments may have originally followed this plan, too. Either the Bards, or their forerunners the Celts, studied the deserted Stone Circles and incorporated their plan into Bardic ritual, or the Megalithic Builders, some of whom, such as the Windmill Hill Community, who were Indo-European, and the Celts both drew from the same ancient source. We would be inclined toward the first alternative. The evidence he cited in Michell and Aubrey Burl makes it clear that the Circles' stones marked the same High Days celebrated by the Celts.

It is becoming clear that the ancient Britons had far more astronomical knowledge than would be necessary just to keep the calendar rectified. J. Bronowski adherents feel that more would not have been necessary for "primitive" man and that therefore more knowledge was not sought. I would plead that innate human curiosity, if no other reason, would prompt further study of the heavens once some astronomical studies had begun. But think of the power it would give an ancient priesthood to be able to predict solar and lunar eclipses. The equinoxes and the solstices may be enough to keep the calendar aligned, but to predict and seem to control, solar and lunar eclipses would keep the king, the warriors and the rabble in line. From a paleo-political point of view this would not have been useless knowledge, but quite practical. Eclipse prediction does not require advanced mathematics, only observations over extended periods. The keeping of careful records over long periods of time is just the sort of thing at which ancient priesthoods excelled.

******

One of our members says, after reading the article on the "Wizard Light" in the Lughnasadh, 1982, issue, that she can remember creating this phenomenon for herself when she was a child. (Commercial: you, too, can order back issues and read them. Just 50 cents each with a SASE) Her older sisters would shut her in a closet or the coalroom to tease her. It being pitch dark in there and boring, she would amuse herself by generating sparkly lights and making them form into patterns and geometric designs. She says she never thought of herding them all together into a ball of light bright enough to see by.

Space! Lots of Space. There ARE other things!

Advertisement

Ritual Robes, custom made to your color and measurement. From $30. Any color, and fabric. Robes made without knots, also capes, etc. Write for descriptive flyer, or call for quick service. Marion, POB 24844, San Jose, CA 95134. 408/265-5180.]

Calendar

Autumn Equinox will be celebrated at the Grove site at Live Oak Grove on September 22, 1:27 PDT which corresponds to astronomical Equinox, 20:27 Greenwich. Regular services will be at 1:00 PDT, that is Solar NOON, on September 9th and October 7th and 21st. Samhain will occur at 6:38 P.M. Pacific Standard Time on November 6th. Celebration will start at Sundown, approximately 5:00P.M. PST. Election of officers for 1985 will be held, as provided in The Druid Chronicles, at this service.

Notice:

Election of next year's officers will take place at the Samhain service and meeting, as listed above. This is our annual meeting as a Non-profit Corporation. The elected officers, to wit Archdruid, Preceptor, and Server, are our official Board of Directors, and will be making policy for a year. Start thinking about who you want to see in these offices. Archdruid must be fully ordained Third Order Druid. Preceptor must be at least Second Order, Server may be any Grove member. Archdruid handles religious matters, leads in the setting of spiritual policy, offers the sacrifice, and communicates the numinous world on matters, and is the chief financial officer of the Corporation. Server assists the Archdruid, and handles practical and people problems. If you cannot be here to vote, write in, or call us at 254-1387 and record your nominations and opinions on our answering machine, and generally make your wishes known.

Annual Meeting is 6:30 P.M. at 616 Miner Road, Orinda California.

VOTE THIS SAMHAIN!
else
for one year hold
your peace.
Postmarked on Sept. 11, 1984.

A Druid Missal-Any
Samhain 1984
Volume 8 Number 7

Samhain Essay: The End of Summer

By Emmon Bodfish

Samhain, Celtic New Year, the day between the Worlds. The Druid year starts with Samhain, in the fall of the year, just as the Druid reckoning of days begins each day at night fall. This marks the end of the harvest season. Any fruit not gathered in by Samhain Eve must be left in the fields to feed the birds and wild animals, or the Sidhe, as one would have it. According to Françoise Le Roux, whose article, "Studies on the Celtic Feast Days" has been translated out of the French by one of our subscribers, Jeanne Elizabeth, Samhain may be derived from Sam Fuin, Weakening or End of Summer. Other competing derivations from Sam Rad or Samhna are by no means disproven. Samh-rad, summer or Samhrach, quiet.

Like New Year's Celebrations everywhere, Samhain festivities fall into two sequential phases; one that signifies a return to Chaos, e.g. disposal of old goods, expelling of evil, reversal of usual habits of behavior, parties, suspension of taboos, and the return of the dead, all on Samhain night; and a second which signifies re-birth of the Cosmos and creation anew, e.g. lighting of new fires, beginning of a new season, inauguration of new ceremonies, reaffirmation of the existing order and installation of new leaders. This will be enacted at the Dawn Service Samhain morning, in the Reformed Druid tradition. The newly elected Arch Druid, Preceptor, and Server enact the first service of the new year; the Third Order Druids change their ceremonial ribbons to new, white ones, and winter begins.

News of the Groves

Live Oak Grove

September 22, one of our members went to the Fall Equinox Healing Conference at Forever Forests in Mendocino, California. She reports:

When we finally arrived at Annwyn, after many delays and difficulties, we found the morning workshop just ending and preparations for lunch almost finished.

Rather rattled from the unnerving ride up White Knuckle Hill, which cost us our gas tank when a rock put a hole in it, we were glad to renew acquaintance with the friendly trees of Forever Forest. I set up a camping place there for my tired toddler to nap before joining the others. Several others attending the conference were just arriving, shortly after us. In addition to the conference goers, and the local residents, there were a number of Pagan folk who had come to celebrate Equinox.

Last time I was here, I saw no finished houses; people were living in buses, campers and trailers. Gwydion had just begun to build the round, shingled dwelling now known as "The Shaggy Mushroom." Now there are two other rectangular houses on the parcel owned by Church of All Worlds, Forever Forest's home. It was in front of one of these, called "Goat House" that lunch was set out.

There, in the clearing, surrounded by oak, pine, redwood, madrone and manzanita, we formed a circle around the table and, after introducing ourselves, sang our thanks, praise and hopes in one of the many lively rounds that were used in the rituals that weekend.

Workshops and the Equinox Celebration were all conducted in a carpeted circle beneath a majestic madrone tree, the biggest I've seen. It appeared to be a permanent circle with cardinal point altars made of wonderfully gnarled old tree roots and branches. Following the instructions of the workshop facilitator, we learned to sense where the energy was blocked, clumped up, in each other's bodies, and where it seemed deficient. Then, by stroking and massaging, attempt to balance the energy.

Now with the deepening dusk, the businesslike mood of the day dropped away and the sense of being in a magical land intensified. Dreams of freedom, blending with shadowy memories of lifetimes past swirled in an exultant present of music and drumbeat and singing and dancing beneath the serene and starlit trees of Annwyn.

Stories of unicorns and mermaids and also of the blackguard developers who currently want to turn this wooded retreat and spiritual center into subdivisions and condominiums, entertain us as we eat our evening meal. I am amazed at my child's appetite. He, who at home makes mealtime a nightmare, was stuffing his mouth with handfuls from both hands. After the feast, and getting the little one to bed, I joined the others down at the hot tub. Up here it's rustic—a large old horse trough with a fire pit under it.

Next morning, after breakfast, we began Aura-cleansing/Chakra Workshop. After some warm up Yoga exercises, we began by balancing the energy in our own bodies. "It's like taking a psychic shower." Anodea told us, "Reach up and pull down the colors." Touching our visualized rainbow, we brought down one hue at a time, beginning with red, drawing it down to our first chakras. After orange and yellow, Anodea says, "Now the heart, just feel all that beautiful green." She demonstrates, rubbing her chest, purringly. By the time we got through blue, indigo and on to

the violet of the crown, I could see a difference in each of us. Each person I looked at seemed more solid more "here." Having balanced ourselves, we pair up for Aura cleansing. Gently we stroke the aura, shaking the negativity off our finger tips after each stroke, finding the places where it seems most concentrated. Around the face is where I found the most negative energy. After the entire aura had been thusly cleansed, the subject is encouraged to "Dump" the remaining negativity by squatting and letting it go as if it were physical.

All cleansed and balanced, we felt ready for bigger things and trouped en masse into Goat House to give it a psychic cleansing, a process which, we were told, guarantees to inspire one to give the building a physical cleaning, too. Using the same techniques as in the Aura-Cleansing, we stroked the energy down and out the door. We all felt much better by the time the whole process ended, and alertly ready to plan and enact the closing circle. Owing to other pressing business, our little group was not able to stay for the closing circle, but despite all our difficulties, we all found the weekend very, very healing.

—By Willow Oak

Emmon's Note:

"If the gods cease to believe in us, do we blink out of existence?"

Feedback On the Cleo Trom

Douglas Adams, in his Sci Fi book, "Life, The Universe and Everything" describes a spell very much like the Druid Mist for hiding things as small as a shopping bag or as large as a restaurant. It is called the "Somebody Else's Problem" field (of energy). Magic is truly timeless.

An Altar or an island between two trees that burns fire and water into the air from the earth.

"Where do you start with this stuff?"

Candle-Staring

How to invoke your first image.

A good method to use for starters, it is partly mundane, making use of a nerve cell refractory period phenomenon, and partly psychic, making use of willed control of a mentally formed object. This image/object is different from the images in visions which come about spontaneously and require no effort on the seer's part to sustain them. These cannot generally be controlled and manipulated by those who witness them. Nor can hallucination be. The purpose here is to create a controllable phantom. This is a magical exercise, as contrasted with a visionary, contemplative, or meditative one, magic being defined here as psychic power and perception under the control of the will.*

Warning: Any of this takes practice; no instant wizardry. It's like learning to play a musical instrument. You will have to start over from the top line umpteen times. Practice for about twenty minutes at a time; then forget about it for a while. Twenty minutes uses up about the amount of high level mental energy most people have on tap. It takes a few hours of quiet, or even a day or so of regular living, to reaccumulate this energy.

*Somebody once said the difference between a magician and a madman is control.

Instructions:

1. Get alone.
   a. Make sure you are not going to be disturbed for half an hour.
   b. Silence helps. Even music distracts. It takes up part of your mental energy to listen to and comprehend it, albeit at the unconscious level.
2. Darkness helps
   a. A dark room or after sunset.
   b. No drafts; the candle must not flicker
3. Sit comfortably about arm's length back from your candle with the flame a little below eye level.
   a. Set the candle against a black background, black felt is good.
   b. The flame must extend above the top of the candle, not be down in a bowl or a hole.
   c. Some people find it helps to draw a circle around themselves, indicating to themselves that for the next half hour nothing outside this circle concerns them.
   d. In some way, mentally calm and ground yourself, letting go worries and plans, and all mental flotsam and jetsam that is normally flowing by.
4. Stare at the candle flame with a relaxed, not a pointed, kind of attention.
   a. The first visual change you will notice is that you will see the circle of light around the flame, the phenomenon so often portrayed on Yule Season cards. Good, you've got your vision relaxed.
   B. The second change you will see is in the flame's image on your retinas. It will seem to waiver or move to one side, leaving a dark shadow or image of itself behind it.

Congratulations: You are already seeing little things that aren't there!

5. Now, you're going to make this dark image come to you.
   a. Look steadily at the dark image without re-focusing on nearer or farther away objects and without turning your head.
   B. When you've gotten the right focus, for long enough, the dark image will pull off of the candle flame and move toward you. When it does this, it may no longer be in the shape of the candle flame. It may change to a shape like this.

or some other shape.

6. The usual reaction is to startle, blink, and look away, at which the image disappears and you see a lot of bubbles of light and after-images of the candle.
   a. Start again.
   b. The first time I got this to work, it pulled free of the candle flame and then came toward me very fast. As in response to any sold looking object coming fast at my face, I dodged to the side and ducked. The image went on past me and through the space where my head had been. This is not a visual after-image, which follows your field of view as you turn.

7. When you get past the startle reflex and are able to continue to stare in a relaxed way at the image as it approaches you, it will
   a. "Pop" ala soap bubble a few inches from your face.
   b. Or, if you can hold very still, physically and mentally, and continue keeping your attention on it, it will come to you and seem to enter your head at the spot between and above your eyes. The location is known in the East as the "Third Eye" and in the West as the "Unicorn's Horn." There is no tactile sensation and nothing physical happens.

8. Now, you can learn to control this image. By willing it to do so, you can make it stop at any point between you and the candle, hover for a while, get bigger, and then come to you.
   a. It is very slippery and will keep getting away from you at first.
   b. A method of doing this which use has the feeling of projecting my energy out to the image, in midair, and moving it by pushing or pulling. Those are the subjective sensations of it.

The purpose of this exercise, besides helping you to get into a wizard-like headstate, is to give you practice at controlling visually manifested mental/psychic phenomena. Starting with one that is close to the mundane, you can verify to yourself that these manifest by means of your energy, and that you can control that facet of the situation. This is not only amusing and confidence building, but can be a good skill to have on further mental journeys.

Contents thanks to my teacher.
Organization thanks to Chilton's Auto Repair Manuals.—E.B.

Calendar

Samhain will be celebrated at Live Oak Grove on Nov. 6, beginning at 5:30 P.M. Pacific Standard Time with Samhain vigil lasting until the following dawn, Nov. 7. Regular services will be held at Solar Noon, 1:00 P.M. Day Light Savings Time, at the Grove Site on Nov. 24, and Dec. 8. This is the first time in many years we have a full moon for Samhain!

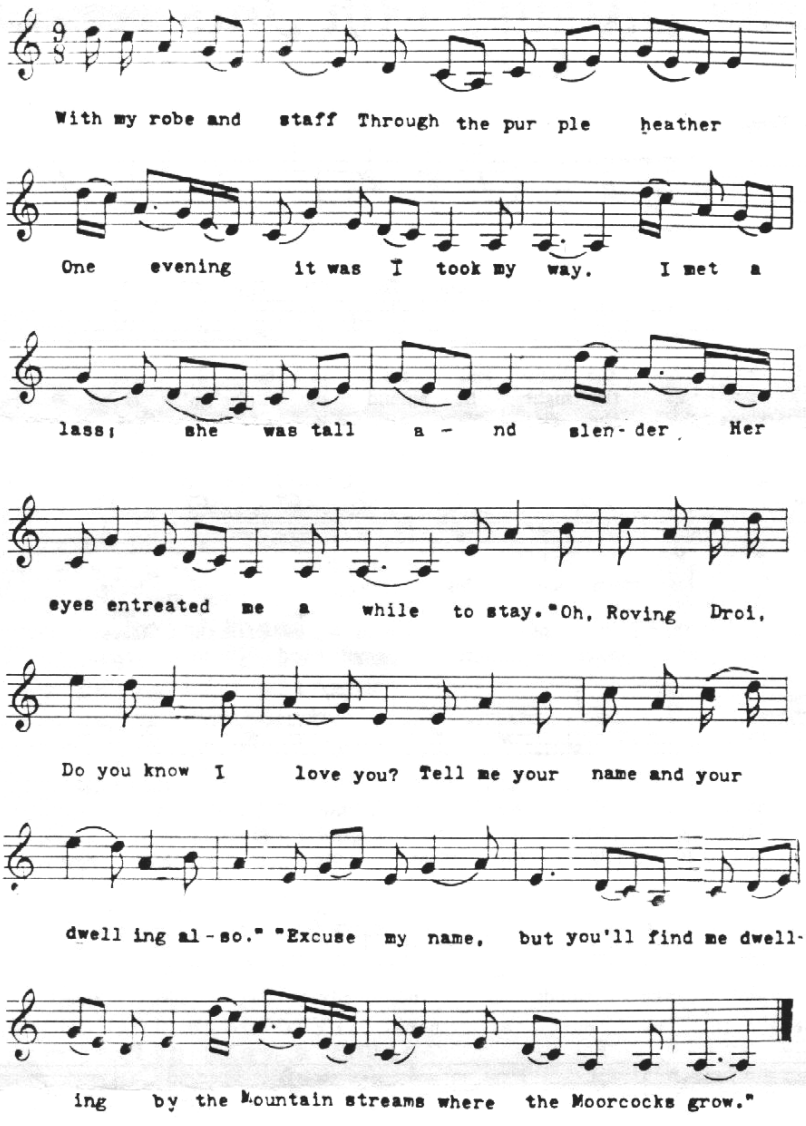
Notice!

Election of next year's officers will take place at the Samhain service and meeting, as listed above. This is our annual meeting as a Non-Profit Corporation. The elected officers, to wit Archdruid, Preceptor, and Server, are our official Board of Directors, and will be making policy for a year. Start thinking about who you want to see in these offices. Archdruid must be fully ordained Third Order Druid. Preceptor must be at least Second Order, Server may be any Grove member. Archdruid handles religious matters, leads in the setting of spiritual policy, offers the sacrifice, and communicates the numinous world on matters, and is the chief financial officer of the Corporation. Server assists the Archdruid, and handles practical and people problems. If you cannot be here to vote, write in, or call us at 254-1387 and record your nominations and opinions on our answering machine, and generally make your wishes known. Annual Meeting is 6:30 P.M. at 616 Miner Road, Orinda California.

VOTE THIS SAMHAIN!

else
for one year hold
your peace.

Postmarked Oct. 23, 1984

THE MOUNTAIN STREAMS

Talking with Trees

Easy Waltz Tempo

F C7 F Cdim

a tempo

C7 F Am Dm C7 Gm C7 F

1. She looks in the house and she no - bo - dy sees. We go
2. It's late in the night he should be cut - tin' "zzz's" He's ——
3. All a - lone by the cir - cle of stones by the sea, At ———
4. Aunt Hann, she comes down with her bask - ets of cheese, Of ———

Bb Fsus F G9 G7 C7 C D7

up to his room and his rug's full of leaves, And
out of the win - dow by shad - ow - y leas
night by the light of the moon on the leaves, You can
cook - ies and cakes——— to tempt and to tease, To

Gmi F C7 F C7 F

all his new trou - sers have pitch on the knees.
Down in the Wild - wood where no - bo - dy sees,
see him go danc - ing on ma - gic - al knees,
try and to teach him some sense if you please, But

CHORUS

F D7 Gm

Out in the woods is he, talk - ing with trees!

4. he'd rather be out of here,

F C7 F

Talk - ing and walk - ing and stalk - ing with trees

F Bb

Up in the high—— hills, catch - ing the breeze,

Bb F C7 F

Out in the woods is he, talk - ing with trees!

A Druid Missal-Any Yule 1984 Volume 8 Number 8

Yule Essay: Mistletoe and the Golden Sickle

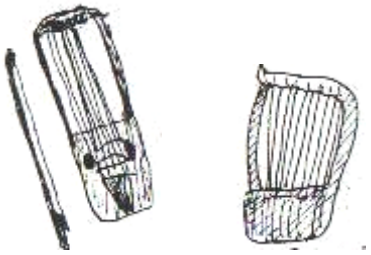
By Emmon Bodfish

ule, Winter Solstice is one of the four minor Druid High Days. It is associated with the Holly and the Mistletoe. All mistletoe symbolism and use we see around during this time of the year is a carry-over from pagan, most likely Druidic, customs of ancient Europe.

Pliny the Elder, in his *Natural History*, gives us the best description we have of a Paleo-Pagan Druid ceremony, that of the cutting of the mistletoe. According to Stuart Piggot, the time for this ceremony was determined by observing the growth of the mistletoe on an oak tree. "The time of the rite was the sixth day of a new moon, and preparations were made for a feast and a sacrifice of two white bulls. A Druid in a white robe climbed the tree and cut with a golden sickle the branch of a mistletoe, which was caught as it fell on a white cloak. The bulls were then sacrificed and all present ate of them."

The golden sickle is inexplicable, as real gold will not hold an edge tough enough to cut through the woody stem of the mistletoe. Gilded, or simply polished, bronze, is more likely. Elsewhere Pliny writes of the ritual necessity of gathering the mistletoe left-handed, after first fasting, and of the Celts plucking Selago without using an iron knife, barefoot and with the right hand through the left sleeve of a white tunic, but these are private rites, not public ceremonies.

We realize that two white bulls are difficult to come by in most parts of the country now, and hard to keep until Yule. (My lease says "No pets.") But a feast among friends and some holly sprigs and mistletoe hung about is definitely in order. The feast at Live Oak Grove will be on the evening of the twenty-first, after Yule service. Watch this space for pictures.



News of the Groves

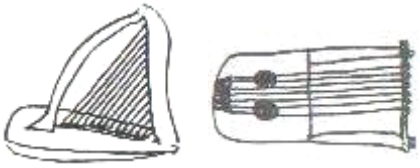
Live Oak Grove

GROVE ELECTIONS

In line with our charter as a non-profit corporation, we had our annual meeting and election of officers, Samhain eve, Nov. 6th, 1984. Officers for 1985:

Arch Druid :	Larry Press
Preceptor:	Emmon Bodfish
Server:	Office left open

Favorite candidate for Server withdrew, stating that couldn't take on the responsibilities of office at this time.



For the fifth year, now the R.D.N.A. was represented in the Bay Area Interfaith Council Thanksgiving Pageant. Though largely Christian, the Council includes Buddhist, Hindu, Sikhs, Taoist, Jewish, and Ba'hai groups. We participated as part of the Neo-Pagan Coalition with C.O.G. and Temple of Isis. Holding up the Druid end, Emmon read the Hymn of Amergin from *Lebor_Gabala*. "Stick to the classics," he says.

Post Oak Proto-Grove

SAMHAIN

Tom Cross went to his office costume party this Samhain as a Druid, long white robe, oak leaf crown, and golden sickle. Richard went as a shaman. The two rather stood out against the punk rockers, the vampires, and the heavy-metal devotees. One of the bosses wore his suite and tie and a Reagan mask. At one point in the proceedings Tom pointed his wand at "Reagan" and changed him into a normal human being, at which the boss obliged by flinging off his mask to reveal Mr. _____.

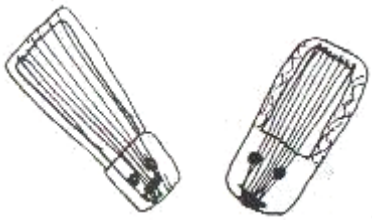
The drawings of harps, etc. various places around the issue are by Tom, part of his research into ancient Indo-European and Bardic music.

Live Oak Grove

The fourth ventricle is the first area of the brain to show characteristic brain activity in the fetus; it is the last locus of activity in the brain as a person dies. During life, stimulation of the fourth ventricle causes laughter.

—Doug, Corresponding Member.

Advertisement:
REG. Pooled Hereford bulls (2), 2 & 3 yrs. Old. $1100 & $1300. (707) 745-3033 Aft. 3 P.M.



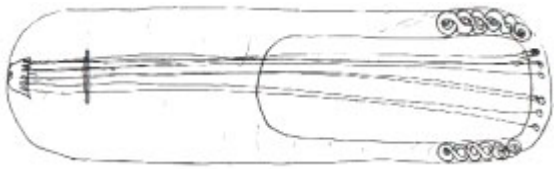
The Grave of the Sun

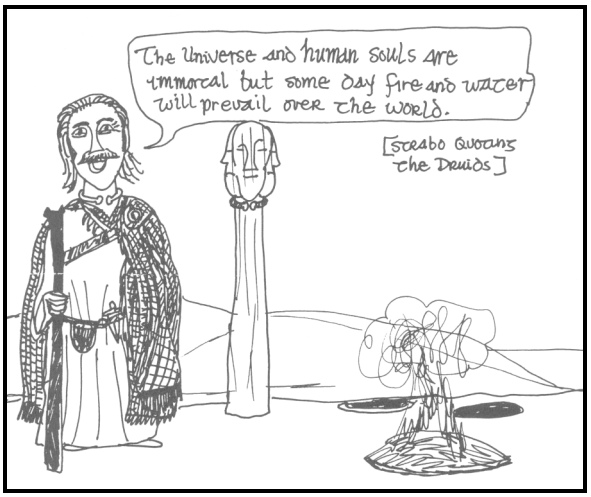
(New Grange)

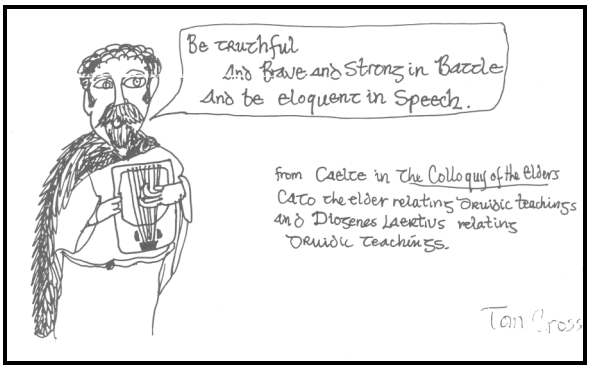
By Seán Ó Tuathail

Inside the quartz-robed hill
the darkness waits
Blood-paint spirals
guard its gate
: Nadir solstice dawn :
light streaks through the portal
breaks
open the black womb
like a nut
nova
the year has turned
Somewhere
voices are singing
the gods
return

Caínteanna na Luíse
c/o 805-85 Wellesley East
Toronto, M4Y1H8, Canada







Samhain

Welsh Folk Customs for Pagans at Nos Galan Gaeaf (Eve of Samhain)

By Tom Cross

1 Before the Eve of Samhain, gather pieces of bread, cakes or pancakes. This is to be called in Welsh *hen solod* or *hel bwyd cennad y meirw*, or collecting food for the dead and the food is soul cakes. This food is to be given to those who have passed on.

In Celtic folk belief, Samhain or Calan Gaeaf is the time when the dead are close to this world and it was believed that on the eve of Samhain, when the Otherworld was closer, the dead came back to earth. This is the time when we can look back at those who have died and reflect on the ones that we miss and remember them and honour them. One of the ways we can do this, is by the archaic rite of feeding the dead which was practiced by the ancient Indo-European ancestors and still practiced in other cultures today.

2. At the Samhain bonfire, or *coelcerth*, as it is called in Welsh, which is lit at night on the eve of Samhain, the soul cakes which have been gathered may at this time be eaten by those celebrating and a portion of each piece is to be thrown into the fire as an offering not only to the deities but also for the dead.
3. When the food has been placed in the fire, a eulogy for the dead may be recited and other charms or

prayers uttered in commemoration of those who have died. Also, the gods and the spirits of the dead may be asked for help in the coming season or for the year. As an example thanks may be given to one's parents or relatives who have died. They will be listening!

4. The fire should then be circumambulated three times each time ending on the west side. Some ecstatic Celtic music could be played. This should end this ceremony and each person should be ready to go home. Staying behind could be for those looking for the dead, or as in Welsh folk belief, the tailless black sow or Ladi Wen (white Lady) who haunts the eve of Samhain. It is speculated that the Ladi Wen represents the old year.

A rhyme from Caernarvaonshire for Nos Galan Gaeaf:

Gwen y gwnei a dy holl deulu,
Hyn a gei di genni leni.

Mayest thou bless thy whole family,
This us what I give thee this year

Pronunciation:
(gwen uh gwnaye ah duh hollh dye-lee
Huhn uh gaye dee ggennee lenee)

—Thomas Cross

Bibliography: (Sources of Welsh folklore)

Jones, T. Gwynn. *Welsh Folklore and Folk-Custom*, Aberystwyth, 1930, Brewer/Rowan and Littlefield.
Owen, Trefor M. *Welsh Folk Customs*, Cardiff, 1959, Welsh Folk Museum, (Amgueddfa Werin Cymru).
Roberts, Tony. *Myths and Legends of Wales*, Haverfordwest, 1979, Abercastle Publications.

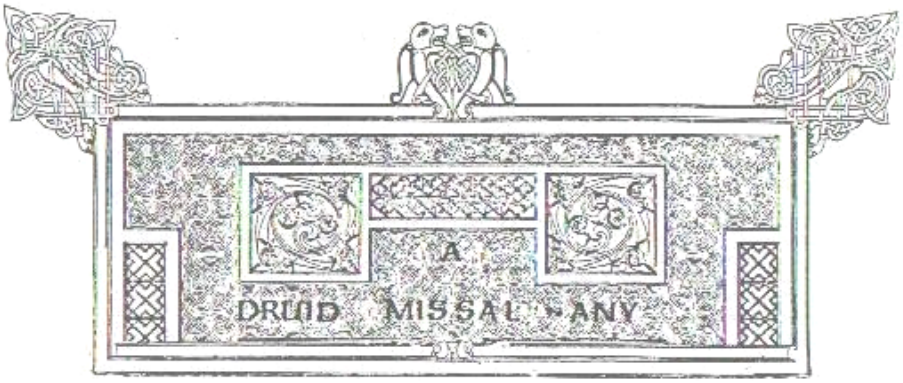
Calendar

Yule, Winter Solstice, will be celebrated at Live Oak Grove at Sunset, 4:15 PST, on December 21st with feast and fun to follow at approx. 6:00 P.M. Regular Druid services will be at 12:00, NOON, at the Grove Site on January 6 and 20, 1985. Astronomical Oimelc will occur at 7:02 P.M. PST on February 3, 1985, celebration time and date is still being planned. Phone in your ideas and preferences. 254-1387.

Postmarked Dec 12, 1984

Part 11 of ARDA 2

SECTION TWO



A Druid Missal-Any

Volume Nine

1985 c.e.

Drynemetum Press

A Druid Missal-Any
Oimelc 1985
Volume 9 Number 1

Oimelc Essay: Brigit

By Emmon Bodfish

Oimelc the festival of Bride, Bridgit, Bredes, the daughter of Dagda, and Celtic goddess of fire and the hearth. She is also patroness of poetry and the source of creative inspiration, which the Gaels regard as a supersensual form of fire. Always one of the most popular deities, the fifth and sixth century Christianizers of Ireland were unable to eradicate her worship, and instead adopted or rather co-opted her into their own pantheon as St. Bridgit. She was not, however, a Christian. Modern evidence suggests that she was of ancient Indo-European origin, cognate with Agni, god of fire in the Vedic tradition, and with hearth goddesses all over Europe. The masculinizing of goddesses was a frequent occurrence in the East and Middle East as nomadic pastoralists settled down and became agricultural and urbanized.

Bridgit is also associated with the Sun, which in Celtic countries is feminine, "na Ghreine," and which is carried in a chariot and served by a young male deity, son of the Sky God, usually Lugh or an Apollo-like figure. This may be a similar pattern to the one for Danu, the Earth Goddess, whose statue was annually transported through the countryside in a ceremonial wagon attended by a young, possibly virgin male priest. Traces of this ritual come from all over pagan Europe, according to Prof. P.V. Glob, but the best descriptions come from Scandinavia, where the ceremony persisted into Medieval times.

On Oimelc, statues of Bride were carried through the streets to her temple, where a perpetual flame burned on her altar. This continued in Ireland under Celtic Christianity, with only the name being changed to "Saint." There and in Scotland, the tradition is still repeated when the dawn shows pink colors, it is because Bride, the Sun-Maiden, hangs her cloak on the beams of the morning sun. In Bara and the isles, up until the last century, she was addressed at dawn as just that, the Sun-Maiden, and even the thin layer of Christianity, laid on in Ireland, was ignored here.

In the oldest Indo-European traditions, the Moon is masculine and may be associated with Cernunnos, the hunt and forest magic. (J. Duran, after Gimbutas, 1982) The feminine moon goddesses, usually connected with water symbolism, are thought to be of Pre-Indo-European origin.

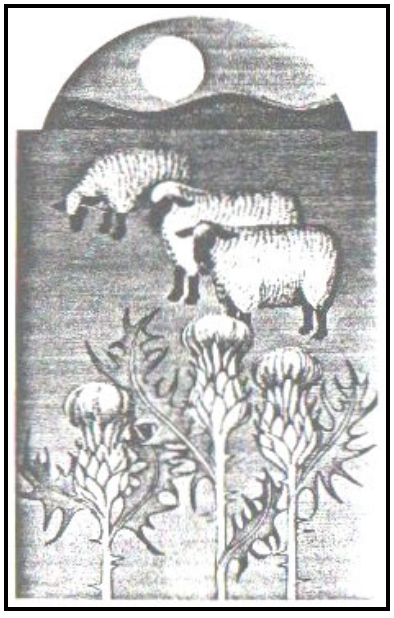
Bride was one of the most popular deities, and most often worshipped and appealed to by the common people, judging from the statements of early Christianizers and from the large number of charms, spells, and songs to her that persisted into Medieval and some into modern times. An old fire charm for kindling a damp hearth, and in Scotland it's always damp, goes: "To Bride, Ruler of fire, give me/us this little bit of perfect fire, now." Highly effective, I use it daily.

Remember also that matches were invented by a Scotsman, a Gael. The word "match" comes (some think) from the Scot's Gaelic word "Maide" meaning "little stick." The fire sticks used to kindle fresh fire for the sacrifice are spoken of in the Vedic tradition as the Parents of Agni; Birch bark, in the primitive tinder-kit, was known as "Bridget's wood." The line from Bride, early Indo-European fire-goddess, through Agni, who is Bridget in her Asiatic male guise, leads, according to the entomological dictionary, to our word ignite and ignition, via Latin. So to keep all this relevant, when you put your foot down on the accelerator these cold mornings and turn the key, invoke Bride, Goddess of fire:

"Ah, Bhride, Banreigh na Teintean, thoir dhomh an beagan teintean lan."

Pronounced: Bri dee

Bride-key to the Druidmobile (No Copying)



Hymn to the Three Brighids

Verse for Oimelc
Alliterative Syllabic Verse in English

Brighid brought us the burning coals
Bright mistress of hearth warmth-ness
Blesses midwives and milk-cows
Bareness banished from us.

Blessed Brighid, Queen of Nature
Daughter of the Dagda comes.
On Oimelc we salute thee
Feeding kindling in fire.

Three Brighids as the winter breathes
Three nights and three heroes born.
On the three hills high fires burn.
Shall we bring our new offering?

—Thomas M. Cross

Brighid (pronounced Breed or Breej) for proper rhythm.

News of the Groves

Birch Grove

Joan Carruth writes that she is looking for land to purchase there in New Hampshire. So they may shortly have a permanent place of their own.

Inc. Magazine recently published its fourth annual ranking of states according to five factors favorable to small business. New Hampshire took top honors as having the most favorable resources and programs. Key factors were personal income and employment.

Happy Holidays

You know...
Feast of Belisima
Conception of the Earth Mother
Winter Festival of Wine & Pleasure
Feast of Taranis
Winter Solstice
Festival of the Divine Children
All these new holidays!
Happy new-holidays, too.

Joan

Live Oak Grove

The main road from Route 24 to Live Oak Grove's Site is now open again. The county has repaired it after two years and several petition efforts by the local residents.

We have planted the two additional pine trees we have been planning. These, when they grow, will give us cover from staring neighbours to the East and North. We bought them in early December but then decided to put off planting them and let them stay down at the house and attend the Yule party, decorated in shiny trinkets and paper birds. Now, duly consecrated with spirit and merriment, they are planted at the Grove Site.

Oakland, California

James Duran, Ph.D. will be giving his seminar and workshop on the Horned God of Europe again this spring, March 9th. Contact him at 1029 East 18th Street, Oakland, California 94606. You might also inquire about tapes of his lectures.

Two Definitions

maitheas, -eis, *s.m.* Goodness, kindness, mercy, bounty. 2. Virtue. 3. Druidism, sorcery.
—ach, —aich. a. Good, benevolent, virtuous, forgiving, lenient, benign.

Rocabarra. *s*. An imaginary rock in the mythical lore of the Hebrides. Like the fairy-flag of Dunvegan, it has already appeared twice, and when it appear s the third time the destruction of the world may be expected. 'N uair a thig Rocabarra ris, is dual gu'n téid an saoghal agrios, *when Rocabarra appears again, the world is doomed to destruction*.

Notes on Oimelc and Brighit

Oimelc (sometimes spelled Imbolg) is known as the pagan Celtic festival from Irish lore is said to translate as "sheep's (ewe's) milk" and has many associations with the goddess Brighit and later with St. Brighid—Christianized as a saint. According to *Cormac's Glossary* (circa 900), the goddess Brighit was daughter of the Dagda or as three daughters of the Dagda. She was an expert in poetry, learning, prophecy or divination, healing and craftsmanhsip. Then, according to the *Life of Brighid* (the saint), she was born "neither within nor without a house, at sunrise; is fed milk by a cow who is white with red ears " (these colors suggest a likely supernatural origin), "she hangs her wet cloak on the sun's rays and her house appears ablaze." According to Gerald of Wales (Giraldus Cambrensis) Brighid and her nuns guarded a perpetual sacred fire and Solinus, in the 3rd century A.D. mentioned that Minerva's sanctuary in Britain contained a perpetual fire. It seems most likely then, that Brighid the saint is a euhemerized goddess Brighit. Therefore, Brighit has many functional associations: lactation of sheep and cattle, arts and crafts, learning, healing, fire, at he hearth and sun, also with rivers and motherhood, and also she is a triple goddess or triune of goddesses.

The British Minerva that Solinus wrote of, seems to be Briganti (or Brigantia) the tutelary goddess of the Brigantes who is cognate with Brighit. There are many non-Celtic Indo-European cognates and parallels, such as *Berecythia*, *Brihati* of Thraco-Phrygians and Indians...the Indo-European root being "high" or "exalted" etc. Brighit also has Celtic counterparts such as the Gallo-Brittonic *Matronae* or *Matres*, triple mother goddesses sometimes called *Sulevia* and known also in Gaul *Belisama* ("most brilliant") and Romanised as Minerva. As Brigantia, her names survives in Britain as names of two rivers, Braint (in Wales) and Brent (in England), as Matres or Matronae the name survives as the river Marne in France.

In Christian legend, Brighid the saint appears as mid-wife to Mary thus reflecting her motherly functions and Lá Brighid (law breed) (St. Bridget's Day) seems to be a purificatory festival—in commemoration of the purification of Mary. Fire was a purificatory element to the ancient Celts as fire was used to purify cattle as in needfire and Bealtaine rituals. Brighid as fire and motherhood goddess was very suited then as a mid-wife to Mary in this purification. On La Brighid or St. Brighid's day, a doll made from a churndash as the image of Brighid called a *Brideog* was carried about from village to village and all women had to bow before it as it was paraded about. On this day, rushes were woven into crosses, called St. Brighid's cross, which bring good luck on harvests and yields. These crosses resemble the ancient triskelion and swastika more than the do Christian crosses. The triskelion in the three legged or armed type of pictograph that today is an emblem of the Isle of Man and Manannan Mac Lir. These symbols of the triskelion and swastika were ancient solar symbols and were used in Indo-European religion—although the swastika has come to be popularly associated with Nazis and the third reich of Hitler it was depicted by the ancient Germanic peoples and also by Greeks, Indians and Celts. In ancient Germany there was, as described by Tacitus, a spring festival celebrated around a mother earth goddess called Nerthus, in which her image was paraded around in a wagon to communicate blessings for peace and a good year. This, of course, parallels Oimelc and similar customs around Brighid.

As Brighit was a triple goddess, there were many other triple goddesses in Celtic as well as other Indo-European mythologies. Brighit was mother of Brian, Iuchir and Iucharbha (also called MacCuir, Mac Cecht and Mac Greine—sons of the Hazel, Plough and Sun) who married another triune of goddesses; Banbha, Fodhla, and Eriu whose names are metaphoric for Ireland (Eriu is an older spelling of Eire). Sometime Brian, Iuchir and Iucharbha (or Uar) were known as the three sons of Danu, perhaps making Danu and Brighit either the same or confused. Danu also seems cognate with Danu, Mother of Vrtra in the *Rig Veda*, Vrtra being the same as the Old Persian god Verethragna. Vrtra was a demonic god opposed to Indra to the Vedic Indians, but Verethragna was a hero god. At any rate, Danu seems to go back to an Indo-European root having to do with "dripping or flowing water," also the root of the name Danube and other central and eastern European river names. The Norns of Norse-Germanic myth, the Parcae of Roman Myth and Moirai of Greek myth are all triple in form and are what we call the Fates who control the destiny of mankind. The Morrigu* of Irish myth seems to correspond as triple in form also, as Badb, Macha and Nemain, however, they seem to be better paralleled in Germanic mythology as the Valkyries in function. Both are war goddesses who, as birds, pick up the slain in battle. Badb is the hooded crow who with her beak pecks at the corpses. Valkyries sometimes appear in bird form and they take slain warriors to Valhalla. In Greek myth, the three Moirai (Fates) were joined by other goddesses, such as, the three Graces and the nine Muses, also a multiple of three. However it was Pallas Athene or Athena who corresponds in function to Brighit as well as Hestia and Artemis. If one could group Athena, Artemis and Hestia as a triune, one would have a parallel to Brighit.

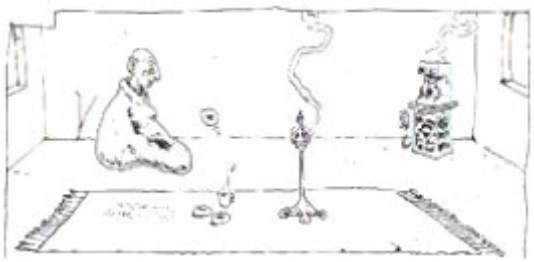
Thus we have:

Celtic	Norse	Greek
Brighit or 3 Brighits or 3 Matrone	3 Nornir: Urd, Verdandi and Skuld	3 Moirai: Clotho, Lachesis and Atropos
The 3 Morrigan: Badb, Macha and Nemain	13 Valkyries-choosers of the slain.	3 Furies
Banbha, Fodhla and Eriu: the 3 goddesses of Ireland		3 graces, 9 muses
Arianrhod (Welsh)	Germanic: Austron (*Eastre*-- goddess of Easter and of dawn)	Eos (Greek) of dawn Ushuas (Vedic) goddess of Dawn

*Welsh equivalent of an aspect of Morrigan in Aeron (from Brittanic Agrona) a goddess of battle and slaughter; Aerfen (Welsh) goddess of the "end of battle" (cf. Aeron and Aerfen to Badb and Nemain). Rhiannon may be compared to Macha. Note: The 3 daughters of Dôn (Danu) in Welsh myth: *Gwernen* (alder), *Elan* (push, drive), *Maelan* (profit, material gain)—all are also names of rivers. In Welsh myth there is Modron mother of Mabon (Mabon ap Modron) from Gallo-Britannic *Matronae*.

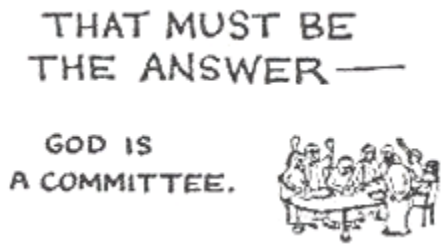
Sources:

The Cult of Brighid, Chap. 4 of *Mother Goddesses*, article by Donald O Cathasaigh
Proinsias Mac Cana, *Celtic Mythology*, Hamlyn
Alwyn and Brinley Rees, *Celtic Heritage*, Thames and Hudson
Padraic O Farrell, *Superstitions of the Irish Country People*, Mercier
Tacitus, *Germania* (with *Agricola* etc.) Penguin trans. H. Mattingly



I include the Java-crucians here because I first learned about them through Larry Press, Arch Druid. I don't know if they ever existed anywhere outside Larry and friends' conversation, but, if not, then they, like Voltaire's Devil, should have.

Polytheism Rediscovered



Ashleigh Brilliant has a new book out, *I Feel Much Better, Now that I've Given Up Hope*, which includes this epigram among others. $4.95, Cody's Books, Berkeley.

Calendar

Astronomical Oimelc will occur at 1:00 P.M. Pacific Standard time on February 3, 1985, and will be celebrated at Live Oak Grove Noon to 1:00 P.M. on Sunday the 3rd, February, 1985. Regular Druid Services will be at the Grove Site at NOON on February 17, March 10. Spring Equinox celebration will be on Tuesday, March 19 this year, time to be arranged.

A Druid Missal-Any Spring Equinox, 1985 Volume 9 Number 2

Spring Equinox Essay: Spring Rites

By Emmon Bodfish

quinox, the beginning of Spring, one the four Minor High Days in the Druid tradition. The Sun crosses the celestial equator, from Southern Declination to Northern, and the day and the night are of equal length. This is the time of renewal, the beginning of preparations for the summer to come. The holiday is older than Druidism; stones in the megaliths mark this sunrise. Plowing and planting begin. It is the season of egg gathering. The giving of painted eggs as gifts and offerings predates Christianity, or the introduction of chickens, originally a wild Indian pheasant, to European barnyards.

The Leechbook records this chant of English (Brythonic, really) farmers in the spring rites circa 950 A.D. The Christian church had not yet begun its campaign in earnest to expunge old pagan ways or else re-name and "Christianize" them as it would over the next five hundred years.

> Erec! Erec! Erec!
> Mother of Earth
> Hail to thee, Earth!
> Mother of mortals.
>
> Be fruitful in
> The God's embrace
> Filled with food
> For the use of man.

In England, prior to the adoption of the Gregorian calendar in 1752, Spring Equinox was the beginning of the new year. It is still celebrated there as "Lady Day." In the Gaelic world, the new season, Samhra, summer, won't begin until Bealtaine, but the new year began on Samhain in November.

The emphasis of this season is balance, as day and night now stand balanced. Time to make recompense for old mistakes and receive the reward of our winter's patience. The tree is the birch, Bride's tree, the tree of Spring and Dawn, at the East point of the circle.

News of the Groves

Live Oak Grove

Oimelc meeting, first on the agenda was to resolve the problem of the office of the Server, who, in Live Oak Grove is also the Secretary on the Board of this non-profit, religious corporation. Last High Day we had voted to leave the post of Server vacant until we had worked this out.

Larry Press, A.D., suggested splitting the post into two offices and electing a Server and a Secretary.

Willowoak offered the counter proposal that the office of Server/Secretary be shared between two people, because each of the two candidates, Bob Blunt and herself, have different skills.

"This way I can learn about being Server, and he can learn how to be a secretary to a non-profit corporation," as she said.

Howard clarified how this might work, and the motion was seconded and passed. Then Bob Blunt was duly elected Server/Secretary and Willowoak Co-Server and Under-Secretary. Both will be members of the Board.

(Enough red tape, and it isn't even red ribbon season yet.)

We planted the agreed upon three birch trees, putting them at the Spring Equinox sunrise point on the Grove Circle.

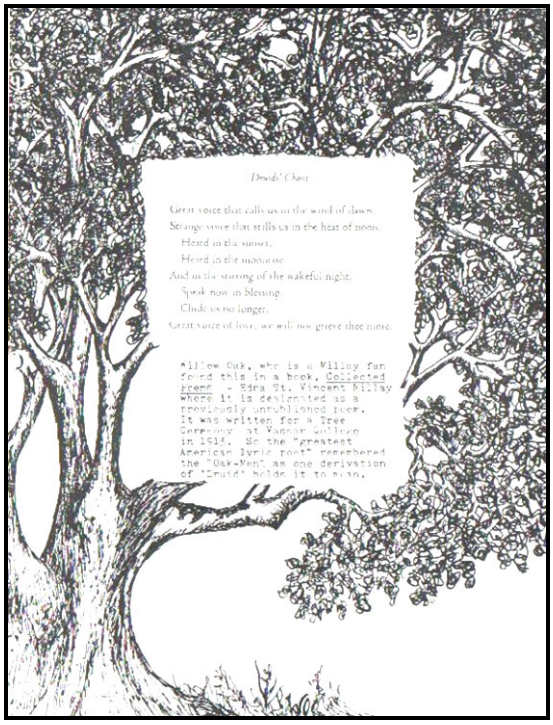
The trunks need to be covered, wrapped to protect them from direct sunlight in this clime. As tying the burlap around the trunk with string may have contributed to the troubles of our last birch tree, this time we have sewn cloth loosely around them, and held it on by a method more like suspenders than a belt.

> "When I joined this religion, I never thought I'd be sewing clothes for trees."
>
> —The Preceptor

On March 2, we planted the May pole meadow with wild flower seeds. We transplanted donated clover and violets into the Grove Circle, and around the base of the Maypole.

At the business meeting after services March 10, we discussed what we could plant as ground-cover in the Grove Circle which the deer and the voles wouldn't devour. Next, we discussed the Missal-Any Policy Statement. The Under-secretary objected to the use of the word "Neo-Pagan" in Section 3, as limiting it to those traditions and groups which have been established in the last few decades, and excluding people from other, older traditions. Larry Press, A.D., stated that he felt that "Neo-Pagan" included every tradition, and the Preceptor said that he thought it included those traditions, no matter how old, which have recently found the freedom to surface, "bloom and flower." It was decided that, since there was no way to correct the camera-ready-copy of the Policy Statement at this late date, it would be run "as is" and comments, additions, and corrections invited from the members. Two people also wanted to add to section 8, making it more specific. Submitted material must be legible, camera-ready and reproducible, but not necessarily typed.

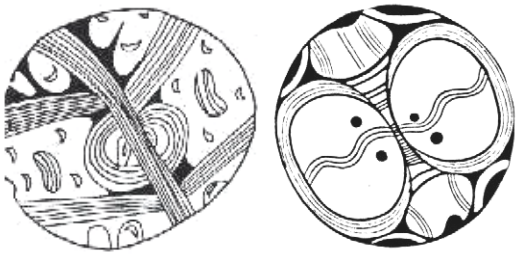
The postage rates are going up in February, by 2 cents someone said. And as we are at the ragged edge, we voted to raise the cost of subscriptions to "A Druid Missal-Any" to $3.00 a year. That's eight issues.



Druid's Chant

Great voice that calls us in the wind of dawn,
Strange voice that still us in the heat of noon,
Heard in the sunset,
Heard in the moonrise
And in the stirring of the wakeful night,
Speak now in blessing,
Chide us no longer,
Great voice of love, we will not grieve thee more.

Willow Oak, who is a Millay fan found this in a book, *Collected Poems*—Edna St. Vincent Millay where it is designated as a previously unpublished poem. It was written for a Tree Ceremony at Vassar College in 1915. So the "greatest American lyric poet" remembered the "Oak-Men," as one derivation of "Druid" holds it to mean.



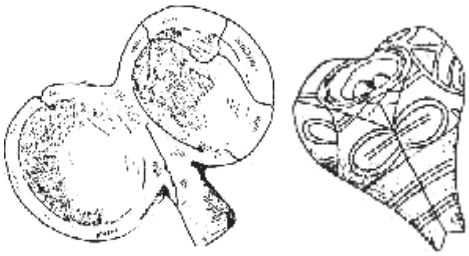
Hatching Blessing

Bu tu fein an deagh nabaidh agus an caraide caomh. Ma 's a h-e agus gun ruig thu null fearann do dhuthchais agus duthaich do bhreith, agus gum feumair thu tilleadh a nall dh'an fhonn-sa rithist, tha mise cur mar bhoid agus mar bhriathar ort, agus mar naoi riaraiche nam bana-sith, thu dhol gu ruig Cladh Mhicheil ann an Ormacleit, an Uibhist, agus thu thoir as a sin thugam-sa deannan beag urach a churar air clar mo chridhe-sa la mo bhais.

I will rise early on the morning of Monday,
I will sing my rune and rhyme,
I will go sunwise with my cog
To the nest of my hen with sure intent.

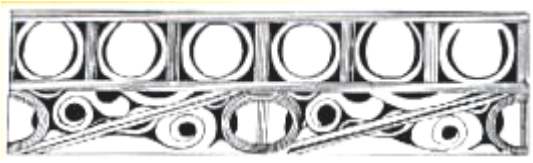
I will place my left hand to my breast,
My right hand to my heart,
I will seek the loving wisdom of Him
Abundant in grace, in broods, and in flocks.

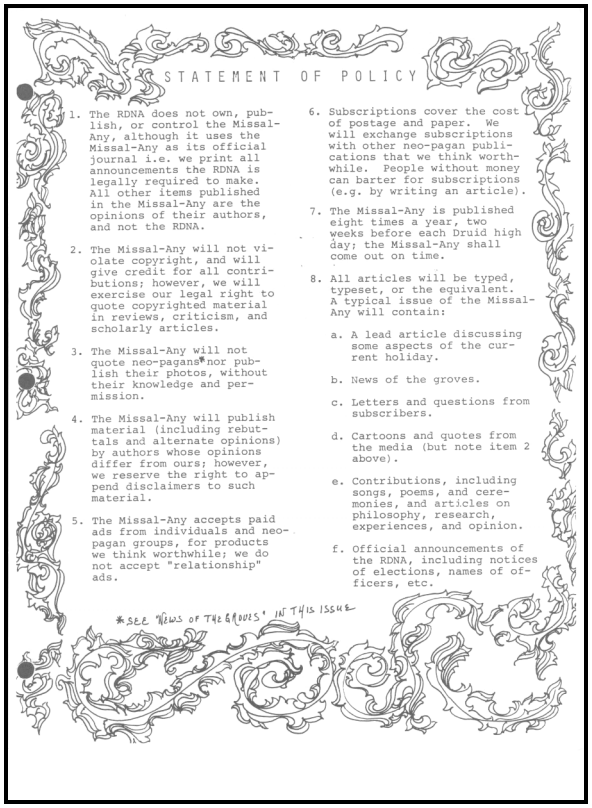
I will close my two eyes quickly,
As in blind-man's bluff moving slowly;
I will stretch my left hand over thither
To the nest of my hen on yonder side.



This is a hatching spell peculiar to this egg-time of year, from the Scottish Highlands, circa 1800. In the Gáidhlig introduction by the collector, Alexander Carmichael, there is a quote from the 102 year old lady from whom he collected this and other runes. In it she tells of the customs, purely pagan, of placing a bit of the native soil on the breast of a corpse before burial. This is a custom I have heard from many sources in the Neo-pagan community, and from my Celtic relatives as a child. However, this is the first "academic" reference or precedent I have been able to uncover. It may have been a part of the Ancient Druid funeral rites, or from an even older Pagan stratum. I have heard it called the "releasing soil" now-a-days. It could well be incorporated into N.R.D.N.A. traditions. We would appreciate any feedback anyone out there has on this.

—The Preceptor
Live Oak Grove

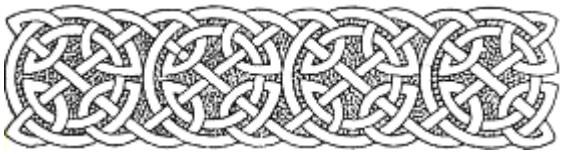




Statement of Policy

1. The RDNA does not own, publish, or control the Missal-Any, although it uses the Missal-Any as its official journal i.e. we print all announcements the RDNA is legally required to make. All other items published in the Missal-Any are the opinions of their authors and not the RDNA.
2. The Missal-Any will not violate copyright, and will give credit for all contributions; however, we will exercise our legal right to quote copyrighted material in reviews, criticism, and scholarly articles.
3. The Missal-Any will not quote neo-pagans* nor publish their photos, without their knowledge and permission.
4. The Missal-Any will publish material (including rebuttals and alternate opinions) by authors whose opinions differ from ours; however, we reserve the right to append disclaimers to such material.
5. The Missal-Any accepts paid ads from individuals and neo-pagan groups, for products we think worthwhile; we do not accept "relationship" ads.
6. Subscriptions cover the cost of postage and paper. We will exchange subscriptions with other neo-pagan publications that we think worthwhile. People without money can barter for subscriptions (e.g. by writing an article).
7. The Missal-Any is published eight times a year, two weeks before each Druid high day; the Missal-Any shall come out on time.
8. All articles will be typed, typeset, or the equivalent. A typical issue of the Missal-Any will contain:
   a. A lead article discussing some aspects of the current holiday.
   b. News of the groves.
   c. Letters and questions from subscribers.
   d. Cartoons and quotes from the media (but note item 2 above).
   e. Contributions, including songs, poems, and ceremonies, and articles on philosophy, research, experiences, and opinion.
   f. Official announcements of the RDNA, including notices of elections, names of officers, etc.

* See "News of the Groves" in this issue.

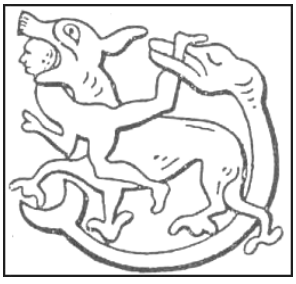


Frankly, I'd be satisfied now if I could even turn gold into lead.

Brownian motion: the movement of microscopic particles caused by Brownies.

Calendar

Equinox will be celebrated at Live Oak Grove at sunset (6:00) on March 19, 1985. Regular Services will be at the Grove Site on March 24, April 7 and 21st, at NOON. Beltaine will be May 5, at NOON.



The Boogies will get you
If you don't watch out
And
Maybe if you do!
—My Mother

A Druid Missal-Any
Beltane 1985
Volume 9 Number 3

Beltane Essay:
Maypole and Shamanism

By Emmon Bodfish

Beltaine, major Holiday of the Druid year, and beginning of the Season of Life, marks the point on the sun's ascent when it is half way between Equinox, level, and Solstice, culmination. Bonfires are lighted on hill tops and feast prepared. The Maypole dance, which crowns the festivities, is probably older than Druidism, or than the migration of the Indo-Europeans into Europe or India. There is speculation from both academic and traditional channels to the effect that the Maypole and the Sacrificial pole may have a common origin in the spring and autumn rituals of the early Neolithic pastoralists of the Eur-Asian Steppes. At this season these ancestors of the Siberian, Turkic, Tartar and Indo-European peoples, celebrated an animal sacrifice, in which the animal to be offered was tied to a richly decorated post, which was the center and focus of the ritual and dancing. Ribbons, streamers or threads of bright colors figure in the rites and records of the descendent cultures.

The Rig Veda describes the stake to which the horse sacrifice is tethered as "brightly beribboned" with colored banners streaming down it.

In the Siberian Shamanistic rituals, which preserve the earliest traditions, the reindeer or pony sacrifice is tied to a freshly cut young larch or birch tree. The tree is festooned with ribbons, streamers or colored threads. The colors are always those associated with the particular deity or deities being addressed. The Shaman of the Buryat and his assistants, nine youths and nine maidens, dance. The Shaman, in trance, conducts the spirit of the slain animal up, along the path of the streamers to the top of the tree, and on up to the heavenly abode of the waiting deity. In healing and initiation rites, ribbons are also used to indicate soul-paths.

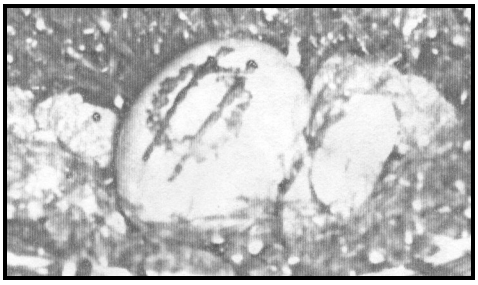
In the volumes of data collected by Fraser, are descriptions of the traditional cutting of the maypole in Europe, in which the tallest young birch in the woods was selected, cut and set up in the village square. These traditions probably pre-date Christian or Roman contact, and seem to have been very little affected by them. Their similarity all across Europe and the Steppes of Asia would argue for a very archaic origin.

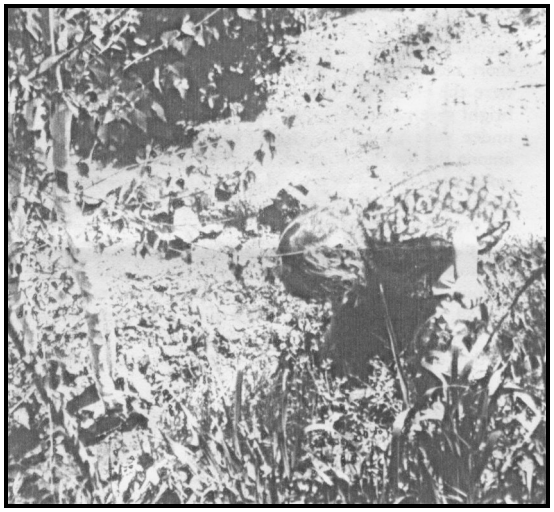
But the May dance also includes strong Pre-Indo-European elements: the circle dance, the gathering of buds and flowers, maybasket giving, and the Green Man symbolism and costumery. These may speak of an older, agrarian tradition, perhaps brought by the first farming peoples coming into Europe from the Near East and the Mediterranean and melding with the indigenous (from Ice Age?) peoples of Europe. The farther East one goes towards the Steppes of Asia, the fewer of these milder customs of the May one encounters in village life and folk tradition, until among the never Christianized tribes of Siberia, there is found the pure animal sacrifice, tethered to the be-ribboned Axis Mundi, the World-Tree.

Mr. David L. Rosenbaum,
Box 2358 E.S.P.
Albany, NY 12220

News of the Groves

Our new birch trees are leafing out and thriving. On Equinox we held an egg hunt for the children up at the Grove Site. Willow Oak hand painted a dozen or two eggs, for the occasion. The tradition of decorated eggs goes back 6,000 years, but the one here with the Druid (R.D.N.A.) sigil is, I believe, a first.





Finding an egg under the Birches

Pouring out the offering to the Big Oak

To a Birch-Tree Cut Down, and Set Up in Llanidloes for a Maypole.

Long are you exiled from the wooded slope, birch-tree, with your green hair in wretched state; you who were the majestic sceptre of the wood where you were reared, a green veil, are now turned traitress to the grove. Your precinct was lodging for me and my love-messenger in the short nights of May. Manifold once (ah, odious plight!) were the caroling in your pure green crest, and in your bright green house I heard every bird-song make its way; under your spreading bough grew herbs of every kind among the hazel saplings, when your dwelling-place in the wood was pleasing to my girl last year. But now you think no more of love, your crest above remains dumb; and from the green meadow and the upland, where your high rank was plain to see, you have gone bodily and in spite of the cost to the town where trade is brisk. Though the gift of an honorable place in thronged Llanidloes where many meet is good, not good, my birch, do I think your rape nor your site nor your habitation. No good place is it for you for putting out green leaves, there where you make grimaces.

No more will the bracken hide your urgent seedlings, where your sister stays; no more will there be mysteries and secrets shared, and shade, under your dear eaves; you will not conceal the April primroses, with their gaze directed upwards; you will not think now to inquire, fair poet tree, after the birds of the glen. God! Woe to us, a cramped chill is on the land, a

subtle dread, since this helplessness has come on you, who bore your head and your fine crest like noble Tegwedd of Old. Choose from the two, since it is foolish for you to be a townsman, captive tree: either to go home to the lovely mountain pasture, or to wither yonder in the town.

—Welsh; Gruffydd ab Addaf ap Dafydd, fl.*c*. 1340-*c*. 1370.

Poison Oak and Plantain

Now, at the beginning of Poison Oak season, Carlene Skeffington of New Hampshire offers the following:

A Live Plantain Leaf

In June, when my right thumb and forearm broke out in an extensive poison oak rash, I remembered reading an article that suggested rubbing leaves of Plantago spp. on the affected area. I tried it, and the itching, redness and swelling stopped! With the experimentation I found that it was best to extract the juices from the leaves by crushing them in a mortar before applying it to the rash. Only one application each morning for about ten days was necessary. The Most effective were the healthy leaves with prominent linear ribbing and as few hairs as possible. Leaf hairs act as an irritant if rubbed directly into the rash.

"The Protestant work ethic isn't cutting it, so we're switching to Shinto."

Have You Hugged Your Tree Today?

Jon Caroll
San Francisco Chronicle

The Green Balloons wave in the wind, and the residents of Hampshire St., a small and residential byway in the Mission, gather around. "OK," says Cheryl Kollin, "this is a glossy privet, and were going to show you how to plant it. First dig a hole."

Everybody laughs. It's 9 a.m. on a brisk Saturday morning, but everybody is cheerful, fortified by strong coffee and sweet, doughy Mexican pastries. Kollin holds up her hand.

"Be sure to dig a notch in your hole for the watering tube." The watering tube resembles a mailing tube filled with pebbles. "The tube is important because it gets the water deep, which encourages the roots to go into the ground rather than up on the surface where they can buckle your sidewalk."

Everybody nods. Buckled sidewalks are the *bete noir* of urban tree planters; steps must be taken.

Note:

For information on urban tree planning, contact
Forever Forests
P.O. Box 212
Redwood Valley, Calif.
95470.

"We believe that in a previous life you were J. Winthrop Harris, who died owing us $4,500."

Calendar

Beltaine will be celebrated on May 5, at NOON at Live Oak Grove. Bring your own ribbon for the Maypole, (approx. 25 feet long.) Regular Druid Services will be held at the Grove Site at NOON on May 19, June 2 and 16th. Summer Solstice will be on June 21, '85. Time and festivities to be arranged. For information (415) 254-1387.

Postmarked May 3, 1985

A Druid Missal-Any Summer Solstice 1985 Volume 9 Number 4

Solstice and Stonehenge

By Emmon Bodfish

Midsummer, Solstice, Greine-Stad, Sun-stop, today the Sun reaches its most northerly declination, at 2:44 A.M. Pacific Standard Time. This is the festival of the Goddess Danu, mother of the gods and men. Bonfires are lit on hilltops and the night is danced away. Tossing grain or coins into the air this day is said to help one's prosperity. This is the morning that the Sun would rise over the heel stone at Stone Henge, but for the fact that the Earth has processed far enough on its axis since 1500 B.C. to move the sunrise point out of line with the ancient markers. In the 18th and 19th centuries, English Druid groups held ceremonies there. But now the Henge is fenced off and protected, and accessible only with permission of the government. The huge numbers of tourists were eroding the soil around the monoliths and there was concern that the monument would be damaged. The smaller, less well-known stone circles, such as Callenish or the Maidens are still accessible to the public, as is Avesbury.

The Druids did NOT build Stone Henge. It antedates their arrival in Britain by many centuries. It was William Stuckeley, in 1717, who mis-located them there. He did some of the best antiquarian field work of his day, but his later theorizing wildly outstripped his data. The mistake was an honest one, however, considering what was known in his day. He showed that the stones were not a memorial to King Arthur, nor a Roman temple, as had been previously supposed. He was the first to accept them as definitely pre-Roman. The only knowledge of pre-Roman Britain he had came from the Roman and Greek writers of the Classical period. They said that Britain was inhabited by Celts, whose priests were the Druids. So, if the stones were pre-Roman, Stuckeley reasoned, they must have been assembled by the Druids. He knew of no other candidates. We now feel that Stone Henge and the numerous other stone circles were set up by at least three different, pre-Celtic races, best described, I think, by Clannad's phrase, "the race no one knows." Clannad is an Irish music group who have produced several records, of which their latest, "Magical Ring" is, in our opinion, their best. (We highly recommend it.)

In many English, Irish and Welsh villages, bonfires are lit in the squares, or in Scotland, it is the day for a community picnic on the moors. Then, on mid-summer's night, the shortest night in the year, which will be the twenty third, (long, boring, astronomical explanation here omitted) single women would put a bouquet of Mugwort or St. John's Wort under their pillow, to bring dreams of their future husbands. If you try this, let us know what happens. We need this research.

A Different Derivation of the Name Dalon Ap Landu

Dalon Ap Landu, the obscure Welsh tree god mentioned in RDNA literature and rituals, has usually been translated Leafy one of the tree(s), or Leaf, son of Tree, from the old Welsh. But now a completely different meaning has been brought to our attention.

Dallan	Ap	Landau
Blind also Having second Sight/prophecy	Son of	McLear, or Mamman McLear A Sea God

Whether the spelling is "Dallon" or "Dallan" is unclear because no one has been able to find the original source reference from which David Fisher took the god's name. This new derivation was suggested by way of analogy to Dallan Forgail, a historical individual, a bard and chronicler who lived circa 400 A.D. in Wales. He is mentioned in an Irish fragment called the "Tromdamh Guaire." This means literally the "heavy company of Guar," that is, the heavy company that the bard Guar kept. By "heavy," he may have meant either profound, or politically powerful, or dangerous. I am trying to locate a copy of this.

Other obscure references: In her article in "Ogam" journal, Le Roux mentions BRICRIU, an obscure Irish trickster god, which she feels may be analogous to Loki. Has anyone ever heard of Bricriu?

Tom Cross, Post Oak Proto-Grove, mentions that the ritual drink of the Berserkers was Mead. Is there a mead-honey-Soma connection to Vedic India, or was Mead simply the strongest alcoholic drink then available?

News of the Groves

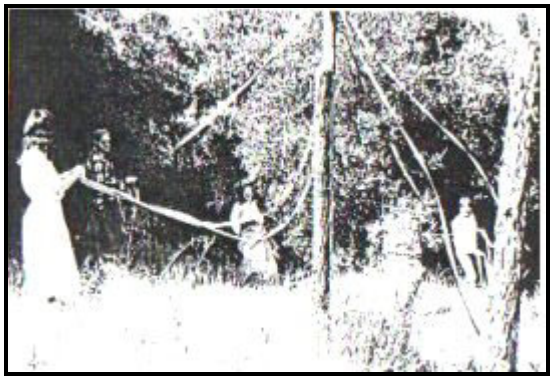
Live Oak Grove

New Religious Order Formed

At sunrise on Beltaine, Grove members Emmon and Willowoak performed the founding ritual of a new contemplative order, the Peaceful Order of the Earth Mother.

Designed to meet needs not covered by the usual RDNA activities, the order imposes dietary and other restrictions on members and provides meditative training and experiences not otherwise available.

With this rite, the pair made formal commitments to their new order, and to one another as members of it, then took an oath of secrecy and obedience to the laws of the order, something that will be required of all members. Vows of celibacy and poverty, however, will be optional.



Grove Members and Friends celebrate Beltaine in the traditional manner."

Caber in the right foreground marks the sunrise at Equinox

A Guide to Celtic Deities

By Isaac Bonewits
From *The Druid Chronicles (Evolved),* 1975

The following article was originally written as a course supplement for a class entitled "Witchcraft: the magic of ancient Classical and Celtic beliefs in a Contemporary Society," taught by its author, Michael Nichols. It has been mildly edited in order to make the data more relevant to Reformed Druids, but it is essentially intact. Comments by the Editor appear in brackets. God names with the Druid Sigil attached [* is used instead in ARDA2] are of particular relevance to Reformed Druids. Mike depended almost entirely upon one book (MacCulloch's), which is an excellent one, but others of equal interest may be found in *A Bibliography of Druidism.* It should be noted that Celtic Paleopaganism is a highly controversial subject and experts will frequently disagree with one another. Therefore this article should be taken as merely a starting point in your researches in the field.

Introduction

The first writers to attempt any clarification of the topic of Celtic Paleopaganism were the Romans, who helped very little with their habit of replacing the names of Celtic deities with the names of their own Roman deities. A modern scholar attempting to recapture the lost legacy of Celtic religions finds that he or she has rather limited resources. Briefly, these are: dedicatory and votive inscriptions, manuscripts dating from the Middle Ages but perpetuating much more ancient traditions, stories and chronicles and mythical legends, and most importantly, the Bardic tradition which inspired Gallic, Breton and even Norman minstrels.

Such religious anthropology is discouraging and tedious, yet in this field there is one scholar who stands out and deserves all the accolades that a grateful Pagan can bestow upon him. Unfortunately, his mammoth contribution is seldom remembered, or acknowledged, or even realized. The man in question is the Canon J. A. MacCulloch and his 390 pages of amazingly exciting research was published in 1911 c.e. under the title *The Religion of the Ancient Celts*. All research *[others would disagree with such a sweeping conclusion]* in this area since 1911 c.e. is merely a footnote to this great man's pioneering efforts. It is for this reason that the bulk of the following material is culled from MacCulloch's extensive work, for his own publication is long since out of print and is exceedingly hard to find.

[MacCulloch's book can be gotten in microfilm from several places, however. Also to be highly recommended are the works of Squire, Piggott, and MacCana.]

The Gods of Gaul and the Continental Celts:

Though many Druids are concerned more with the traditions developed in the "British Isles" it must be remembered that these majestic and magical deities ultimately had their origin in the beliefs of the Continental Celts *[who were spread all the way into Turkey!]* and one must keep in mind at all times that the great majority were local, tribal Gods, of the roads and commerce, of the arts, of healing, etc. There were very few Pan-Celtic deities. MacCulloch quotes another authority, Professor Anwyl, to this effect: 270 Gods are mentioned only once on inscriptions, 24 twice, 11 thrice, 10 four times, three five times, two seven times, four fifteen times, one nineteen times (Grannos*), and one thirty times (Belenos*). If the notes on the following deities seem brief, you may console yourself with the understanding that it is all that we know of them:

The following Gods were most frequently associated with the Roman God Mercury, and are said to have had many of his attributes:

Artaios (Artaius): A Bear God, and God of Agriculture.

Moccus: A Swine God, a Corn God and a vegetation spirit.

Cimiacinus: God of Commerce, Roads and (perhaps) Leys.

Ogmios: God of Speech, binding humans with His eloquence.

Dumias: God of Hilltops and Mounds (and beacon points?).

Alaunius, Arcecius, Arvernorix, Arvenus, Adsmerius, Biausius, Canetonensis, Clavariatis, Cissonius, Cimbrianus, Dumiatis, Magniacus, Naissatis, Tocirenus, Vassocaletus, Vellaunus, Visucius: Gods whose attributes and functions are not specifically defined, though generally identified as Mercury-like. *[Several of these deities may be the same, under different spellings.]*

The following Gods are associated with Apollo, both in His capacity of God of Healing and God of light:

Grannos*: God of Thermal Springs, name means "burning one."

Borvo (Bormo, Bormanus): God of Bubbling Springs, "boiling one." Votive tablets inscribed to these two show that They were often invoked for healing.

Belenos*: Sun God, name means "the shining one" *[from root "bel," "bright," "good."],* the most popular and widely known of the Celtic Gods.

Maponos (Mabonos): God of Youthfulness.

Mogons (Mogounos): Sky God, God of Plenty, God of Increase.

Anextiomarus, Cobledulitavus, Cosmis(?), Livicus, Mogo, Sianus, Toutiorix, Vindonnus, Virotutis: Gods whose attributes and functions are not defined, though Apollo-like. Certain Gods in this group are said to have been worshipped in a circle of stone by priests called Boreads *[from Greek myths*

of a land called Hyperborea, the land beyond Boreas, the North Wind]. There is a report by one of the Classical writers that every 19 years the Sun God appeared dancing in the sky over this stone circle, playing a lyre. Many past and present scholars speculate that the circle may have been Stonehenge and the 19 years refer to the 19 year Solar-Lunar cycle said to be measured by these stones *[see "The Mysteries of Stonehenge" for a detailed reporting of this matter*].

The following are tribal War Gods associated with aspects of Mars, and there many (some 60 are known):

Caturix: "battle king."
Belatu-Cadros (Belacetudor?): "comely in slaughter."
Albiorix (Albius?): "world king."
Rigisamus: "king like."

Teautates (Toutatis, Totatis, Tutatis): a tribal War God, regarded as an embodiment of the tribe in its warlike capacity. Lucan regards Him as one of the three Pan-Celtic Gods, the other two being Taranis* and Esus.

Neton: "warrior."
Camulos: pictured on coins and war emblems.

Braciaca*: God of Malt and Intoxicating Drink, such as the Irish "cuirm" and "braccat" *[not to mention "na h-uisci beath—the waters-of-life! Braciaca may also be a God of Altered States of Consciousness and may be related to the Smith Gods]*.

Alator, Arixo, Asterix, Beladonis, Barres, Bolvinus, Britovis *[consort to Britinia, perhaps?],* Buxenus, Cabetius, Cariocecius, Camenelus, Cicollus, Carrus, Cocosus, Cociduis, Condatus, Cnabetius, Coritiacus, Dinomogetimarus, Divanno, Dunatis, Glarinus, Halamardus, Harmogius, Ieusdrinus, Lacavus, Latabius, Lenus, Leucetius, Laucimalacus, Medocius, Mogetuis, Mullo, Nabelcus, Ocelos, Ollondios, Randosatis, Riga, Rudianus, Sinatus, Segomo, Smertatius, Tritullus, Vesucius, Vincius, Vitucadros, Vorocius: War Gods whose attributes are not specified.

The following Gods are equated with Jupiter, as Ruler of the Celtic "heaven," "Otherworld" or afterlife *[and as Sky Gos and Thunder God]*.

Taranis*: (Taranoos, Taranucnos): God of Thunder and Lightning *[also Fire, Storms, the Sun and protection from all of these, as the name is obviously cognate with Thor, Thunder, Donner, Tyr and a number of other inter-related Thunder-Fire-War-Demon Killing Gods. Quite possibly He is also related to the Sylvannus/Esus/Cernunnos trinity and/or Sucellos mentioned below.]*

Sucellos: pictured as a bearded God with a hammer, God of Creative Forces, of Life and Death, of Fertility. He is considered an "All-Father."

Cernunnos: "the Horned One," pictured as a three-faced God, squatting, with a torque and ram's headed serpent, and sometimes holding a cornucopia *[He is the one usually shown with antlers or other large horns, and with furry legs, cloven hooves and a large phallus (erect). More than one scholar has pointed out the similarities both to the Hindu deity Shiva and the postulated "shamanistic" cult of the Horned Sorcerer"]*. He is considered a God of Abundance, an Earth and Underearth God, Lord of the Underworld, and an Ancestral God *[also as a God of the Hunt and God of the Wildwood. Among Wiccans, He is the most widely worshipped male deity, combining all of the above aspects, plus a few more (including Sun God, God of Animal Life, etc.) For a picture of how He is usually conceived, see the end of "A Basic Wiccan Rite."]*

Sylvanus (Silvanus) and Esus: pictured with a cup and hammer, a Wolf God and a God of Woods and Vegetation, an Underworld God of Riches (cattle). As Eusus, He is many times associated with a bull and three cranes.

(Cernunnos, Sylvanus and Esus form a trinity comparable to Diana/Hecate/Selene *[or Jupiter/Neptune/Pluto]*. Sometimes They are seen as three separate deities, while at other times they are viewed as three aspects of the same God. The confusion is felt in that Aeracura is a Consort to one of the three, but it is not clear which one. If the three are considered to be as one, the problem is greatly reduced.)

Dio Casses: a collective name for a group of Gods worshipped by the Celts, possibly Road Gods. On some of the inscriptions, the name Cassiterides occurs, which was an early name for Britain, meaning beautiful or pleasant land.

Grouped Goddesses were considered more important than individual Goddesses, Who were known only as Consorts to certain specific Gods *[so much for the theories of the Celts having a matriarchal religious system]*. Professor Anwyl gives the following statistics: there are 35 Goddesses mentioned once, two twice, three thrice, one four times, two six times, two eleven times, one fourteen times (Sirona*), one twenty-one times (Rosemerta), and one twenty-six times (Epona). The following listing includes both individual and grouped Goddesses.

Belisama: "shining Goddess," representing Woman as the first civilizer, discovering agriculture, spinning, the art of poetry, etc. Perpetual fires burned in Her temples. *[Also known as the Goddess of Light, and sometimes as Consort to Belenos*].

Sul (Sulis): "to burn," associated with a cult of fire.
Nemetona: a War Goddess.

Andrasta (Andarta): "invincible." Sometimes worshipped *[it is alleged*] with human sacrifices.

Sirona* (Dirona): associated with Grannos, the "long lived" Goddess of Healing Wells and Fertility. *[in England, She is also a Goddess of Rivers and of Wisdom]*

Vesunna and Aventia (Avenches): also associated with Grannos.
Stanna: "the standing or abiding one."
Sequanna: Goddess of the Seine River.
Bormana and Damona: associated with Bormo.
Dea Brixia: Consort to the God Luxovius.

Abnoba, Clota, Divona, Icauna, Sabrina, Sinnan: River Goddesses.

Dea Arduinna and Dea Abnoba: both Forest Goddesses.

Rosemerta: Consort to one of the Mercury-like Gods, but which one is not clear.

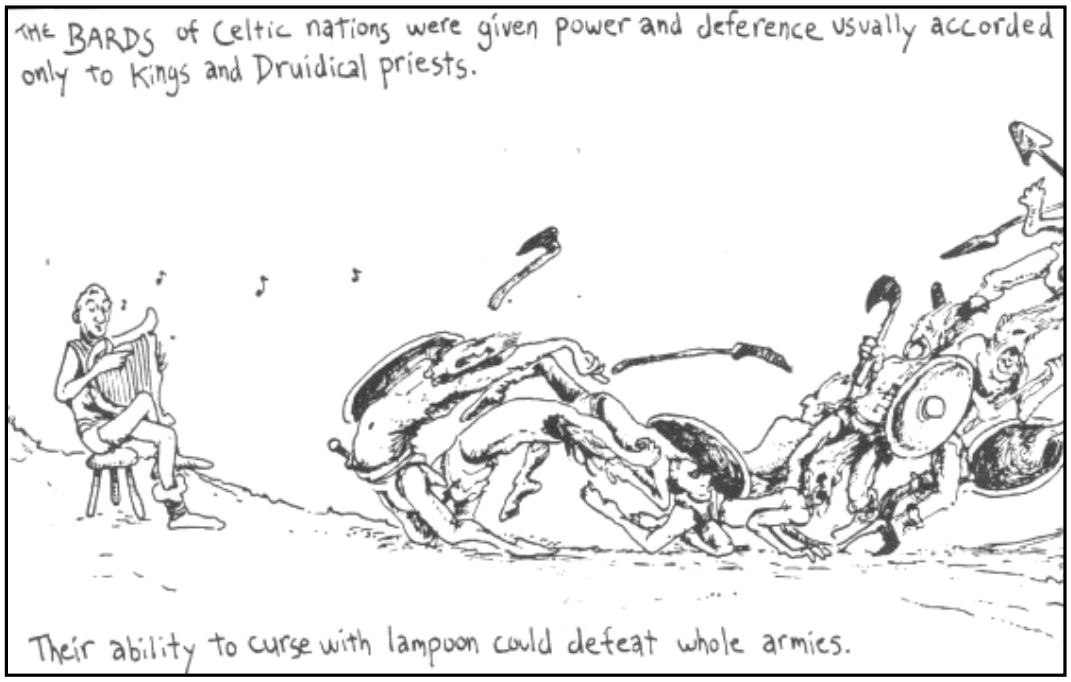
Epona: A River Goddess and Goddess of Animals (especially Horses).

Deae Matres: grouped Goddesses, usually three in number, representing fertility and abundance.

Berecynthia: an individual representation of a triple Goddess.

Abonde: A fairy Goddess who brought riches to house.
Esterelle: a fairy Goddesss who made women fruitful.
Aril: A fairy Goddess who watched over meadows.

Melusina and Viviane: two extremely popular fairy Goddesses *[the latter of Whom was responsible for distracting the wizard Merddyn in the Arthurian Cycle—which are full of references to disguised Celtic Deities.]*



Calendar

Midsummer Service will be held at sundown and Live Oak Grove on June 20, 1985. (On the grounds of the Druidical belief that the night precedes the day, in the reckoning of time.) Regular Services will be on June 30, July 14 and 28. For more info. (415) 254-1387.

Postmarked June 18, 1985

A Druid Missal-Any Lughnasadh 1985 Volume 9 Number 5

Reaping and the Last Sheaf

By Emmon Bodfish

Lughnasadh, Feast of the First Fruits, begins the harvest season. Traditionally it marks the Funeral Games for Lugh, Celtic Sun-God, and by now it is clear that the summer is waning, and the Sun retreating southward. Our harvest this year at the Grove is hay, and apples, and the promise of Elderberries and Holly.

In line with the local fire prevention campaign, we were required to cut down the hay in the two and a half acre meadow at the bottom of the property. (This issue's trivia fact: the bent wooden handle of a scythe, the tall kind the Grim Reaper carries, is called a "snath." We had to order one through our local hardware store when the old one broke.) To speed things up, we also used a weed whip. While out there mowing, I thought: We should try enacting the old Celtic ceremony of "the cutting of the last sheaf." Up until the introduction of mechanical reaping machines in the last century, it was the custom in all the Celtic countries, and many on the borders of them, to leave standing the last "stook" of hay or grain, and then all those that have worked at the reaping of the field take turns throwing their sickles at it. The one who knocks it down is declared the "King of the Harvest" and the shout goes up that he "has got the Old Woman," presumably the spirit of the grain/hay/field, which has been driven into the last sheaf as the reapers advanced across the field. In some areas it was called the "Maiden" or the "Corn-Baby." In each case though, the sheaf was dressed up in makeshift clothes like a woman or a child, and is carried to the Harvest man's home on the last wagon amidst raucous shouts and song, "like a wedding procession" according to a Welsh source. It was hung up over the hearth, or, in Ireland over the door, or in the barn. In some places it was saved until Yule, when it was fed to the cattle, to keep them healthy. In other places it was kept until the following spring and then scattered over the field before it was sown. (Wrapping the trunks of birch trees in burlap…dressing the Last Sheaf, trimming and decorating Yule trees, …What is this Celtic desire to put clothes on plants?)

On the Continent, in Gaulish lands, it is a woman who cuts and binds the last sheaf, after which she is called the "Oat-Bride" or "Hay-Bride" or whatever after the grain. She is escorted home amidst dancing and songs typical of weddings.

We left the last stook of hay standing in the field, and on Sunday, after the regular Druid ritual we went out in company and tied the tuft of hay into a sheaf with a rope of braided rush-grass. All the males took turns throwing the short sickle at it, and Larry A.D., knocked it down. He was declared King of the Harvest and the hay-sheaf was dressed up in a cap and apron which Willow-Oak had made. Larry carried it back on a pole.

As we have no cattle to whom to feed it on Yule, we will save it to scatter over the field.

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Gaulish Gods

By Thomas M. Cross
Post Oak Proto-Grove

In my spare time (applying for new jobs) I did some research in Gaulish iconography and language and I have found some possible equivalents (linguistic etymological cognates) for major Irish gods that I have hitherto not seen in any books. Perhaps these were unavailable to past Celtic mythologists, or they are simply oversights. Clearly there are dozens of equivalents in the interpretation Romana that even MacCulloch overlooked and it even makes Caesar's interpretation inadequate for the ancient Roman purpose…for later many other Roman gods were equated with Gaulish gods.

In Belgica, the god named Loucetios appears. The name means "lightning" and appears elsewhere as Leucetios cognated with the Irish lochet. In Lugdunensis, Belisamaros appears as the male or masculine cognate of Belisama. Belisama's names appears in a Gaulish inscription of which I have no translation but it is written in Greek letters…in a rough transliteration of the Greek letters her name appears as Belesami which is probably with an oblique case-ending (dative or ablative), otherwise –i is genitive. On the other hand, Belesami could be a masculine genitive for Belisamaros however if you break the name down you have Belisa + maros (maros = "great" in Welsh *mawr* or Irish *mór*) at any rate the –os ending is usually masculine and is equivalent to Latin second declension –us or Greek –os.

Clearly Gaulish case-endings are so similar to Italic and Latin that it seems obvious that Celtic was closely related to Italic. In most of the Gaulish inscriptions of the Roman period, Gaulish is scanty and is usually only one word of Gaulish (a proper name) appearing in Latin sentences so one usually sees Gallic deities spelled in Latin with Latin case endings.

Bormo or Boruo is not necessarily the same deity as Bormanus. Bormo is usually paired off with Damona (Cow) and Bormanus is paired with Bormana. Bormo/Boruo is the root of the French Bourbonne, the root of the name of Bourbon in Bourbon whisky…this is an interesting parallel considering that Bourbon be given to that type of uisce beatha we have in America and that its name is rooted in the name of an ancient Gaulish god of boiling springs.

In Lugdunensis, there appears a possible cognate of the Irish Danu and Welsh Don, the mother of the gods, in Donnia which the Romans equated with Minerua. Maponos appears in Lugdunensis, however the name is spelled Mabonos, which in Britain appeared in ancient inscriptions as Maponus (notice the Latinized spelling). A sea god appears in Lugdenensis also called Moritasgos which seems to be a form of moritex "sailor." Perhaps Moritasgos is similar to Manannan/Manawydan?

In Aquitania, the god Vindon equated with Mercurius appears who name is definitely cognate with Irish Fionn and Welsh Gwynn ap Nudd. Sucellos appears there but the name is spelled Secuelos. There is an equivalent to the Irish Shannon perhaps in Siannus(?). In Aquitania, Boruo appears again but with an epithet Boruo Albius. Damona appears as Damona Matuberginnis, and there is Viducus-Mercurius…perhaps Vidu is cognate with Welsh Gwydion or gwyddon ("wise man"). Elsewhere and in Aquitania, Adsmerios-Mercurius, Mar-Tritullus, Rigisamos-Mars, Mogetus-Mars, and Maglo Matonio the first element Maglo is of the root of Welsh *Mael* (as in Maelgwn) and Matonio which seems cognate with Mathonwy or Math ap Mathonwy etc.

In Narbonesis, Mars is equated with Britouius, Budenicus, Buxenus, Olludius, and Pollux is equated with Vintios whos name could be the root of Welsh gwynt "wind" otherwise gwynt is from the Latin ventus. Cathubodua appears there and elsewhere as Cassibodua often equated by modern scholars with Badhbh Catha, but I recall the druid Cathbad in the *Tain*.

In the Danubian area, there is the Celtic god Cernenos whose name appears to be another spelling of Cernunnos (the horned god whose name appears on the altar dug up in Paris with the first letter missing –ernunnos), but in the Danube Cernenos, he is equated with the Roman Jupiter. One may also recall that other statues of male gods appeared with horns (which have been broken off since) which were Gallo-Roman Mercuries or Marses. Therefore we need not think that horns imply any special function or department. Too often we think of the horned god as a Chthonic god and I think this wide-spread concept is the result of the Wiccan and Margaret Murray theories* The Lugoues appear in the Danube region also it does in Spain. Lugoues is plural for Lugu which is undoubtedly Lugh or Lleu of insular tradition. Perhaps the Lugoues were a triple Lugh as Lugh could most probably been a triple God (MacCecht, MaCuill, MacGreine).

In the Danube region, there is Jupiter as Nundinarios; also a god of the Rhine? in Rhenus. The Gaulish word renos or rhenos means "river" which is the root of the name of the Rhine.

In the Alpine region, there is Mars-Vintius which recalls the Vintios-Pollux of Narbonesis.

In eastern Gaul, part of the older Belgica but latter called Germania Superior by the Romans, there appears Cicollos which sounds much like Cichol Grigenchos of the Irish *Lebor Gabala Erin* who was a Fomoire. Also there is Meduna whose name seems to be cognate with Ireland's Medhbh (Medb) of Connacht in the *Tain*. This goddess's name means "mead" according to modern scholars and Meduna seems to be the feminine of medus (Gaulish for mead). Medb is also supposed to mean "intoxication."

Lenus appears in Germania Superior (Belgica east) and his name appears spelled in Greek letters, evidently Lenos in Gaulish as the Greek letters are transliterated. His name means probably "ocean" and is equivalent with Ler (Irish) or Welsh Llyr. There is Noadat equated with the Roman Mars—definitely another version of the Irish Nuadu or Nuada which also appears in the Welsh as Nudd and as Nodens and Nudens in ancient Britain (in Britain the Romans equated him with Jupiter).

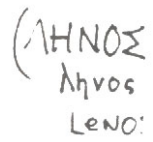
Among the Treveri (Trier) they had many of the same deities in their pantheon (if one may use that term) as found all over the rest of Gaul, including a goddess called Boudina which has the root *boud* (victory) cognate with Irish buadh and Welsh budd.

The Gaulish terminology of words having to do with magic or religion are:

BACVCECS = possessed of evil spirits
TALAMASCA = female demon of the earth who appears in trees
CARAGVS = fortune-teller
NEMETON (NIMIDAS, NEMETOS) = a shrine, sacred place, a consecrated clearing, or simple "that which is sacred" (nem—"sacred" or "heavenly" from an Indo-European root meaning "vault of heaven")
CAVAROS = (transliterated Greek letters kauaros) "giant" cognate with Welsh *cawr*.

Καυαρος

DVSIOS = a male demon, an incubus (or dusmus glossed by ancient Roman as "diabolos")
VINDOMAGOS = paradise (modern Welsh *gwynfa*) literally "white-plain," but *vindos* (gwynn) was used also as "blessed" or as a noun for "bliss."
BILIOMGOS = "plain of the sacred tree" Bilio is Gaulish cognate of Irish Bilé "sacred tree" which may remind one of the sacred trees which play many important parts in Irish lore and of the Norse Yggdrasill.



*Jim Duran disagrees

Calendar

Lughnasadh '85 will be at 5:59 A.M. Pacific Standard, on Aug. 7th. Regular Druid Services will be held at the Grove Site here at Live Oak Grove at 1:00 P.M. Daylight Time, (1:06-1:08 P.D.T. is Solar Noon) on July 28, August 18, September 1, and September 15, 1985. Fall Equinox will be at 6:07 P.M. Pacific Standard Time, 7:07 Daylight, September 22, 1985. Planet Earth will stand perpendicular to the Sun. Be there.

News of the Groves

Live Oak Grove

The gophers have returned in force to plague our lawn, now that the hills have dried up and the soil everywhere around us, being unwatered, is adobe brick. Since the Offering Shaft is lined in Terra Cotta, they can't tunnel into it and fill it us, as they have in previous years. This year we are planning to plant Euphoriba lathyris bushes. "Gopher Bane" around the edges of the circle. We hope that works.

Humbolt

Last Sunday, a "solitary Third" Order Druid, Les Craig/Hargar, came down out of the mountains of Humbolt. She came out to visit and brought her mother with her to see the Grove Site. Les organized a "between Moons" contemplative service/meeting under the huge Vigil-Oak a ways up the hill from the Grove. She said she is suffering from "ritual burn-out", and would like to try a democratic, anarchistic style of Druidism, and would like to hear from other who might be interested. It is a tribute to the breadth and flexibility of the Druid (RDNA) format and soul that we can do these kinds of experiments and that almost all style and needs can be included in the RDNA circle. Write to her c/o the Missal-Any address, here.

Contributed by Ra'pheal

Postmarked 25 Jul , 1985

A Druid Missal-Any
Fall Equinox 1985
Volume 9 Number 6

Fall Equinox Essay:
Brian Micheal and Bonnachann

By Emmon Bodfish

all Equinox is associated in the Celtic parts of the British Isles with the gathering of root crops. Many of the old customs have continued, in the Highlands and the Islands, and are enacted now in the name of the Micheal-mass festivals. Micheal is the Christian personality most often substituted for Lugh, or even Llyr, by the Old Celtic Church when it first came to the Celtic countries in the 4th and 5th centuries. The flaming sword and warrior aspect of the Archangel may have suggested a similarity to Lugh-of-the-Long-Arm and his spear in his defender, protector role. Most particularly, the quality of "shiningness" links the two.

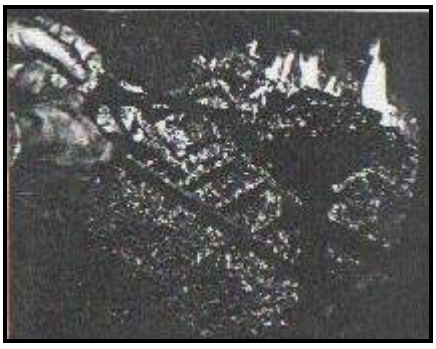
Alexander Carmichael, collecting oral folklore in the 1830s, notes that in the Highlands, St. Micheal is spoken of as "an Brian Micheal," that is, the Demi-god Micheal. Christian saints, such as Columba or Andrew were called "Naomh" the usual translation of the Latin "sanctus." Brian Micheal rides a winged horse, and is the patron of sailors and ships, the former province of Llyr. There is no basis for either magical horses or control of the sea in the Biblical Archangel's exploits that I recall. The same powers and a fiery steed are attributed to him in Cornwall and Brittany, but never in Greek or Roman Christianity, i.e. south of the Alps.

Since some tiny carrots have sprung up in our lawn, we may do a version of the Highland Carrot ceremony come Fall Equinox. (The benefits of using kitchen compost for fertilizer.)

While one of our members went to the gathering at Harbin Hot Springs, the remaining Live Oak members celebrated Lughnasadh with a Bonnack Bake. Bonnacks, or in Scot's Gaelic "bonnachann," are small, unleavened cakes of sweet meal, often mentioned in old Celtic song and lore. The Romans on Hadrian's Wall describe Pictish raiders baking them over their campfires on the flats of their swords.

When it ripened, we cut the rye and wheat that had sprouted spontaneously in our Grove Circle. We decided to make some ceremonial bonnacks out of it. We thrashed it by hand, rubbing the grain heads between our hands, letting the grain fall on a clean white cloth, as described for the old Highland rites. Stacey discovered the best method of winnowing. She put the rubbed grain, still in its husks, in a slopping sided bowl, and blew lightly down the near side of the bowl, puffing the fine chaff up the opposite side and out, all the while shaking the grain in the bowl to bring more chaff to the top.

We made a fire of the last of the wood that Joan Carruth, ex A.D. of Live Oak Grove, current A.D. of Birch Grove, had donated when she moved East a few years ago. The fire burned down to good glowing cooking coals while we took turns grinding the grain in a hand mill, a never-used-before pepper mill, actually. We baked the bonnachann on the flat of a sword, in the old Pictish (Cruithnig) tradition, Ra'pheal lending his sword for the purpose. During the grinding we chanted the old Highland Quern Blessing, Larry reading the English and Emmon reading the Gaelic. Although we were prepared to bite into something "not so wonderful" and eat it anyway, the result were surprisingly good, especially with sweet butter. As Ra'pheal said, "Boy, this is bread 'from scratch'."



Bonnach Recipe

By Emmon Bodfish

Cut your grain with a bronze sickle when the heads are an even tan and dry. Thrash it over a clean white cloth and winnow it with your breath. Grind it until it is a fine meal. Mix it with whiskey and water and pat it into cakes. Cook slowly over a smoored fire, (on the flat of a sword) without turning them. (8-10 min.)

"Tha bonnach min milas aig Bride a' taobh d'an sliabh."

Beannachadh Brathain

Oidhch Inid
Be feoil againn
'S bu choir 'uinn sin
Bu choir 'uinn sin.

Leth-cheann circe,
'S da ghreim eorna,
'S bu leoir 'uinn sin
Bu leoir 'uinn sin.

Bi bin againn,
Bi beoir againn,
Bi fion againn,
Bi roic againn.
Meilc is marrum,
Mil is bainne,
Sile fallain,
Meall dheth sin,
Meall dheth sin.

Bi cruit againn,
Bi clar againn,
Bi dus againn,
Bi das againn;
Bi saltair ghrinn,
Nan teuda binn,
'S bi fairchil, righ'nn
Nan dan againn,
Nan dan againn.

Quern Blessing

On Ash Eve
We shall have flesh,
We should have that
We should have that.

The cheek of hen,
Two bits of barley,
That were enough
That were enough.

We shall have mead,
We shall have spruce,
We shall have wine,
We shall have feast.
We shall have sweetness
Honey and milk,
Wholesome ambrosia,
Abundance of that,
Abundance of that.

We shall have harp,
We shall have harp,
We shall have lute,
We shall have horn.
We shall have sweet psaltery
Of the melodious strings
And the regal lyre,
Of the songs we shall have,
Of the songs we shall have.

The Deities of Gaul

By Tom Cross

The Interpretatio Romana as applied after the Roman conquest of Gaul.

Mercury:

Vinducus, Vindon, Adsmerios, Censualis, Teutates, Iouantocaros (possibly Lugoues, plural for Lugus)

Mars:

Mogetius, Randosas, Rigisamos, Tritullus, Vorocious, Britovios, Budenicos, Buxenos, Ieudrinos, Vintius, Veracinios, Segomos, Camulos, Noadat

Iupiter:
Accio, Nundinarios, Senamos, Cernenos, Esus, Taranis

Minerua:
Donnia, Belisama, Suleuia (or Matres Suleviae)

Apollo:
Atepomaros, Virotutis, Cermillenos, Grannos, Belenos (Belinus), Mabonos (Maponos)

Hercules:
Ilunnus, Smertios, Ogmios, Magusanos, Deusoniensis

Dis Pater:
Sucellos, ?Cernunnos (See Cernenos under Iupiter)

Pollux:
Vintios (see Vintius under Mars)

Liber:
Cocliensis

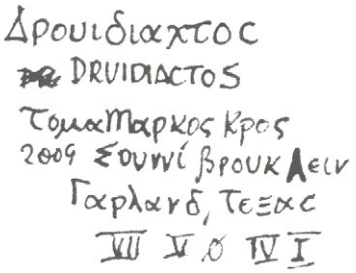
Diana:
Mattiaca

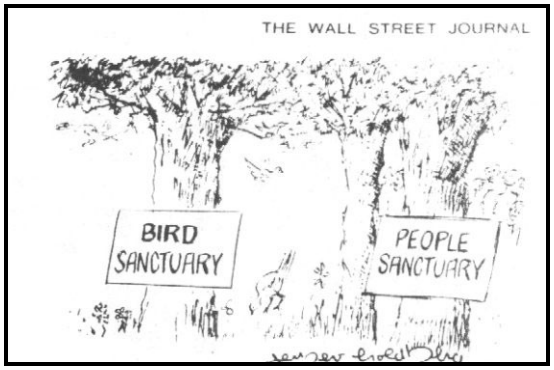
Vulcan:
Gobannicnos

A Note on the Pronunciation of Gaulish Words and Names:

All vowels should be given their continental values as in Italian. The letters v and u are the same and should be pronounced as u in Luna; before vowels as English w. C and g should always be hard as in classical Latin. The diphthongs *ae*, *ai* should be sounded as the English "i" in like; *oe* and *oi* should sound as English oy in boy. The letter s should always be sounded unvoiced and never as a z- sound. According to J. Whatmough (Dialects of Ancient Gaul) and other Celtic philologists, the accent in Gaulish and Brythonic should be on the first syllable. Thus Atepomaros (*Aht*-ep-o-ma-rohs), Sucellos (SOO-kell-ohs), Maponos (MAHP-on-ohs), Cernunnos (*Kairn*-oon-ohs), Vindon (*Wind*-on), Matres Suleviae (MAH-tress SOO-leh-wee-ahee). In those names that are most Latinised, the accent should generally fall on the penultimate syllable (i.e. the second to last syllable.)

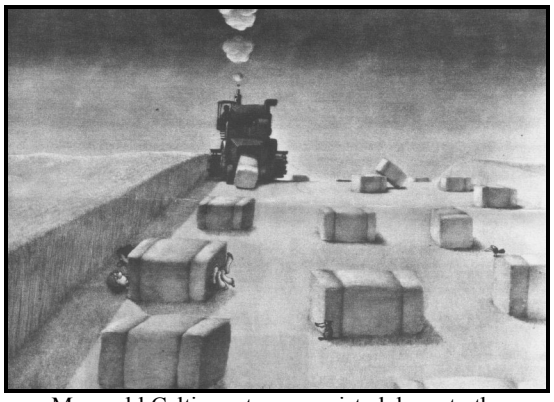
The Greater God list by Tom Cross, Post-Oak Proto-Grove, will be continued next issue.





Calendar

Fall Equinox will be celebrated at the Grove Site at Live Oak Grove on September 22, 1985, at 6:07 P.M. Standard Time, which is astronomical Equinox, and which also is 7:07 Daylight Time. Regular Service is at Solar Noon, 1:00 P.M. Daylight Time, Sept. 29, Oct 13 & 27th.



Many old Celtic customs persisted down to the arrival of mechanical reaping machines in this century.
—A. Frazer

Druid Missal-Any Notes:

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You're supposed to enjoy life?! I thought you were only supposed to enjoy weekends!

Postmarked 3 September 1985

A Druid Missal-Any
Samhain 1985
Volume 9 Number 7

Samhain Essay: Samhain Customs

By Emmon Bodfish

amhain, the break between the years, is one of the four major High Days of the Druid calendar. Throughout the Celtic lands, Samhain was the Great Gathering. Wars ceased, and representative Druids, Bards, Ovates, Kings, and Equites met at sacred sites, on the Plain of Murtheme or with Conobar at Emain Macha in Ireland, or at Carnac in France. Similar convocations almost certainly met in Britain and Scotland, and perhaps in the Shetlands and the Orkneys as well.

The word Samhain may be derived, according to Francois LeRoux, from "sam fuim" meaning "weakening or end of summer," though competing derivations from "sam rad" and "La samhna," "rest" and "reunion" must also be considered. The LeRoux derivation concurs with the traditional date near the first of November, reflecting the Celtic division of the year into two long seasons, Summer and Winter, analogized to day and night. And as the Celtic calendar reckoned the night before the day, with each date beginning at sunset, the new-year began with Samhain, or sundown Samhain eve. It marked the end of the harvest. Anything still ungathered in the fields was left to the wild birds and the Pucas, Wood Sprites.

The rites and rituals have been lost, and we must piece together fragments from oral traditions, from 10th, 11th, and 12th century manuscripts of Irish law and commentaries, old customs and descriptions found in the Cuchulain and Find(h) epics. We gave a rendering of one such description of a Samhain ceremony from the old Irish in last Samhain's Missal-Any.

One of our subscribers, Jeanne Elizabeth, has translated some of LeRoux's work on the social and historical significance of the holiday, from her articles in the French journal "Ogam." As far as I can find, these essays have not been available in English.

Samhain, LeRoux emphasizes, was first of all a universal observance, required, on pain of exile, of every member of the community. It was called the holiday of obligation.

"Samhain is first of all a holiday of obligation, an approximate expression when it is applied to an ancient holiday, but practical, in order to express the restrained tone and universality. Such a holiday, was celebrated with dignity: An assembly was held by the Ulates each year, that is to say, three days before Samhain and three days after, and the High Day of Samhain itself. It was the time when the Ulates were in the plain of Murtheme, and they held the assembly of Samhain each year. There was nothing in the worlds that was not done by them at this time to enhance the games, gatherings, reunions, pomp and magnificence, with costly goods and banquets, and it is from there that came the (custom of) the three days of Samhain in all Ireland.

> 'Conchobar himself served them at the holiday of Samhain, because of the reunion of a great crowd. It was necessary to nourish the great multitude, as all those of the Ulates who did not come to Emain on the night of Samhain and the three days after Samhain, lost their reason, and their sepulchral mounds were prepared, each one's tomb and his headstone set the following morning. There were great provisions at Conchobar's the three days before and three days after Samhain that marked the feast at his palace.'

So runs the stanza from the Birth of Conchobar. At these gatherings, kings were chosen or reaffirmed. Debts and quarrels were settled and laws for the coming year enacted. It was a sacred and magical time, and the corridor to the Other World, to the Ancestors and the Gods, was open, and communications, and even goods and people, or at least their souls, could pass between our world and the Other. The Sidhe Mounds were said to open, and horses or children who had been lost, spirited off by the Sidhe, or other denizens of the Other World, could return or be brought back. But likewise the Deities and ancestors could exact reprisal for offenses against them, or demand changes and send signs confirming or denying victory or prosperity. Kings who had broken their "Guise," ritual taboos, or warriors who had made unjust war, were in particular danger of being struck dead or carried off at this time.

A typical Samhain tale is found in the Echtra Nerai epic:

> On the eve of Samhain Ailill and Medhbh, king and queen of Connacht, offer the prize of his choice to whomsoever succeeds in putting a withe around the foot of either of two captives who had been hanged the previous day. Nera alone accepts the challenge. He goes to the gallows but he only succeeds in fixing the withe after the corpse has instructed him. The corpse then complains of thirst and Nera carries him on his back to a dwelling in which he finds water. Having replaced him on the gallows, he returns to the royal court of Cruachain only to find it in flames and the severed heads of its people near by. As the attacking warriors move off, Nera follows them into the Cave of Cruachain, a famous gateway to the otherworld. Once inside the *sídh* he is discovered but is permitted to remain. He takes a wife from among the women of the sídh and from her he learns that his vision of the destruction of the court of Cruachain was but a premonition: it will come true next Samhain, however, unless the *sídhe* is ravaged before then. He sets out to bring warning to his own people, carrying with him fruits of summer–wild garlic and primrose and golden fern–to prove whence he had come, and he finds his friends still seated around the cauldron as he had left them, though much had befallen him in the meantime. When Samhain returns, the Connacht warriors

> invade and plunder the *sídh* and carry off the three great treasures of Ireland. But Nera remains behind with his family in the *sídh* and there he will stay until Doomsday.

Nera remains behind as exchange for the treasures, or as reprisal for the plundering. This illuminates one side and meaning of Celtic sacrifice, and may also echo the more ancient ideas of the death of divine victims, priests married to Goddesses, or who assumed a God's identity. The Nerthus traditions of Germanic society are a close parallel. The priest who tended Nerthus' wagon during its annual summer journey through the countryside was sent to join Her at the end of the ritual pilgrimage. The bodies of some of these male attendants, found with Her wagons in Danish bogs show, according to Prof. P.V. Glob, slight muscular development and hands that had never done rough work. These were not slaves. Neither were they prisoners of war, i.e. warriors, nor criminals, the two most common groups used for sacrificial purposes.

Nera could be a memory of a cultural parallel. He (1.) accepts a magical or magic-laden challenge, more the stuff of a Druid, first function/caste, than a warrior; (2.) he sees a vision and prophesizes; (3.) he is married to a supernal being; (4.) he leaves the mortal world, forever, to join her and serve as recompense for the treasures gained by mortals, his kinsmen.

In modern N.R.D.N.A. celebrations of the holiday, vigils are in order, and vision-quests prayers for guidance in major life-changes are in order. It is a time to tie up loose ends and settle debts, to, as Jim Duran said, "get straight with your ancestors," deceased relatives and departed friends. If you are keeping an all night vigil, leaving out a plate of food or a remembrance for the spirits or departed friends is one way.

Calendar

Astronomical Samhain will occur at twenty-six minutes after midnight on November 7, 1985, P.S.T. (7-8-26 Greenwich) Live Oak Grove will be meeting and holding Grove elections at Sundown, 4:51 P.M. Regular Services will also be at Live Oak Grove Site, 616 Miner Rd. Orinda, California at Solar Noon on October 13 & 27th, November 10 & 24th, and December 15 & 29. Yule will be on December 21st this years.

I've been asked on several occasions if there is a Druidic trickster god. Bricriu, a character in the *Tain Bo Cuailnge*, and possibly a euhemorized god, comes the closest. He comes even closer to being a sort of Celtic Discordia. His epithet was "Poison Tongue."—Emmon Bodfish

The Feast of Bricriu

Of the many Ulster tales not specifically related to *Táin Bó Cuailnge* one of the most important is *Fledh Bhricrenn*, "the Feast of Bricriu." As the title suggests, the setting for this story, as for so many others in Irish literature, is the communal feast, an occasion of primary importance in all heroic societies. The prime mover here is Bricriu the trouble-maker, the Irish counterpart of the Scandinavian Loki. He invites the Ulstermen to a great feast which has taken a year to prepare, but they are very willing, indeed anxious, to forgo the honour, knowing full well his propensity for setting his guests by the ears. He will not be put off, however, and promises stern retribution if they refuse: "I will stir up strife among the kings, leaders, heroes and lesser nobles, till they will slay one another…I will cause enmity beneath father and son so that they will kill each other. But if that be not possible, I will set mother and daughter at a variance. And if that be not possible, I will cause strife between the two breasts of every woman in Ulster so that the smite each other till they rot and putrefy." In the face of such a threat, the Ulsterman cannot but acquiesce.

A Celtic Cosmogony from the *Druidactos*

© Thomas M. Cross 1985.
Appearing in the Druid Missal-Any by Permission of the author. (An excerpt)

I am the waters in the sea
I am the ocean wave
I am the swiftest of horses…
I am a stag in the wilderness
I am the fire of the head
I invoke the goddess
She who inspires the men
The men who told the tale of how the world began.

Sing to me, O Brigantia, send me memories
of tales long ago,
Of how the world began and how the gods
defeated their foe.

In the beginning was the void
There was nothing yet to be destroyed
The void was an immense abyss,
Its daughter was Noux, she the darkness.

'Twas said that the void lay open
With the silver egg in center
Dividing the earth and heaven,
Nemetos was the heaven in the center.

Talamun was the fair earth
She lie with Nemetos above her
To the waters of Lenos she gave birth
Much land the water did cover.

From the depths of the ocean called Lenos
Where Noux of darkness did dwell
Sprang a race of giants, Vomoriones
Sons of Noux rose forth from the shell

Giants ruled over the earth and ocean
Offspring of Noux, the night
Their domain remained below heaven
They liked dark cold better than light.

Belenos was the great giant,
Who kept vast herds of cattle.
His wife, Donnia, often was pregnant;
Her children fight the great battle.

Sucellos, the brother of Lenos,
And brother to Nectonos too,
Carried the deep bowl of abundance
His lyre and mallet hitherto.

Sucellos united with a river,
She was Nantosuelta his wife,
Brought forth Suleuia, Maponos, Medur,

Ogmios and host of others rife.

News of the Groves

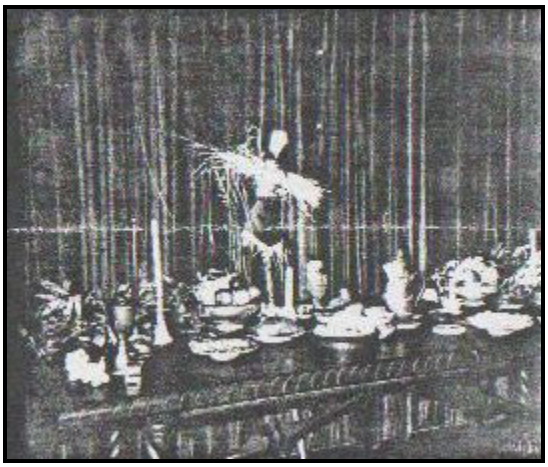
Live Oak Grove

Live Oak celebrated Fall Equinox here on the 22nd. Our Lughnasadh Corn Doll joined the party.

But more urgent, we will be holding the annual Grove Elections at the Samhain Meeting and Celebration. This will also be the time to elect the directors of our Legal Non-profit Corp. Nominations are now open, write in, phone in, holler in, but don't ignore. We will be electing an Arch Druid, a Preceptor, and a Server, also a president, treasurer and secretary for the Non-profit Corporation. Co-secretaries and other directors can also be elected to the board. The catch is that they have to sign their names to the annual tax form, and let the government have their addresses. Consider this if you or your nominee are allergic to government paper.

(415) 254-1387

Do not get mad at our answering machine; you may be old and weak some day too.



EDITOR's NOTE 2002: Unfortunately it was the incorporation as a non-profit corporation that led to the Live Oak Grove's downfall. Because money and land was involved, the Grove's "have-nots" wanted what the "haves" had. Emmon worked so hard for the non-profit status and it meant so much to him. Because of the coup on this election day, a "proper" Grove was not reformed, we don't know what happened to LOG. The have-nots got a hold of it and it consequently died. Stay tuned.

Birch Grove

Birch Grove has a new house; this time they own, no more renting. If you are in the New England area, and interested in Reform Druidism, contact Joan Carruth, A.D. 6 Parker St. Winchester, N.H. 03470.

How To Take An Anglo-Saxon Shower

Jon Carroll
San Francisco Chronicle

I have this theory that long ago, before the Anglos and the Saxons had the Normans pillaged their way to island hegemony, the Celts understood about plumbing. Pipes and U-joints were to them as bird calls and bent grasses were to the American Indian.

The invaders were threatened by this superior knowledge, and forced the proud Irish and Scots and Welsh to destroy their illuminated tomes of sewage lore. Dismantled were the elaborate aqueducts; beheaded were the master plumbers and their rubber friends.

Personals/Leah Garchik

Who Said What

San Francisco Chronicle September 30, 1985

> "No funds appropriated under this act shall be used to grant, maintain, or allow tax exemption to any cult, organization or other group that has a purpose, or that has any interesting, the promoting of Satanism or Witchcraft."
>
> Amendment to the Fiscal 1986 Treasury and Post Office appropriations bill, offered by Senator Jesse Helms, R-N.C., adopted by voice vote without debate.

All but the most secluded of us have heard about the Helms amendment by now. To help counteract this outrage contact:

Pagan Rights Fund, Circle, Box 219, Mt. Horeb, WI 53572. The American Civil Liberties Union, which we have been working with to help defeat Amendment 705, also welcomes donations to help its constitutional freedoms protection work. Make check payable to ACLU and send to Barry Lynn, ACLU, 1222 Maryland Avenue NE, Washington, D.C. 20002.

Urge Your Friends of Other Religions to Act Now—Have them mention their religion (especially if they are ministers) as well as their opposition to this amendment when they contact Committee Members.

Contact your Senators—You can get their names by calling your local library and you can get their DC addresses and phones by calling Capitol switchboard (202) 224-3121. Tell your Senators you are a constituent. Ask them if they were present for the vote which attached Amendment 705 to HR 3036 and ask them how they voted. Tell them you are upset by this attack on religious freedom. Tell them you want them to pressure everyone on the Conference Committee to remove Amendment 705. Tell them you want them to oppose any similar measure that may be considered now and in the future such as Robert Walker's bill (HR 3389).

Contact Your Representative—Tell her/him you are a constituent concerned about religious freedom issues, that you want them to pressure everyone they know on the Committee to remove Amendment 705, and to oppose Robert Walker's bill (HR 3389) and any similar measures.

Conference Committee Members:

Political affiliation and religion are included for each Committee Member to give you an idea of their orientation and mindset.

Arizona:

Sen. Dennis Deconcini, 326 Dirksen, Washington, DC 20510; (202) 224-4521. Leg. Aid: Mary Hawkins. District offices: Mesa, Phoenix, Tucson. (Democrat, Catholic)

California:

Rep. Ed Roybal, 221 Rayburn, Washington, DC 20515; (202) 225-6235. Leg. Aid: Carol Galloway. District office: Los Angeles. (Democrat, Catholic, Chairperson of the Committee)

Rep. Bill Lowery, 1440 Longworth, Washington, DC 20515; (202) 225-3201. Leg. Aid: Ben Haddad. District office: San Diego. (Republican, Catholic)

Georgia:

Sen. Mack Mattingly, 633 Dirksen, Washington, DC 20510; (202) 224-3643. Leg. Aid: none. District Offices: Albany, Columbia, Savanagh. (Republican, Methodist)

Hawaii:

Rep. Daniel Akaka, 2301 Rayburn, Washington, DC 20515; (202) 225-4906. Leg. Aid: Patrick McGarey. District office: Honolulu. (Democrat, Congregationalist)

Illinois:

Rep. Sidney Yates, 2234 Rayburn, Washington, DC 20515; (202) 225-2111. Leg. Aid: Donald Fisher. District offices: Chicago, Evanston. (Democrat, Jewish)

Maryland:

Rep. Steny Hoeyer, 1513 Longworth, Washington, DC 20515; (202) 225-4131. Leg. Aid: Mary Sue Hafner. District office: Landover. (Democrat, Baptist)

Massachusetts:

Rep. Silvio Conte, 2300 Rayburn, Washington, DC 20515; (202) 225-5335. Leg. Aid: Thomas Barker. District Offices: Holyoke, Pittsfield. (Republican, Catholic)

Mississippi:

Sen. John Stennis, 204 Russell, Washington, DC 20510; (202) 224-6253. Leg. Aid: Guy Land. District offices: DeKalb, Jackson. (Democrat, Presbyterian: extreme right-wing)

Rep. Jamie Witten, 2314 Rayburn, Washington, DC 20515; (202) 225-4306. Leg. Aid: none. District offices: Charleston, Oxford, Tupelo. (Democrat, Presbyterian)

Nevada:

Sen. Paul Laxalt, 323-A Russell, Washington, DC 20510; (202) 224-3542. Leg. Aid: Sam Ballenger. Home offices: Carson City, Las Vegas, Reno. (Republican, Catholic, going to retire soon)

New Mexico:

Rep. Joe Skeen, 1007 Longworth, Washington, DC 20515; (202) 225-2365. Leg. Aid: Robert Lamina. District offices: Las Cruces, Roswell. (Republican, Catholic)

New York:

Rep. Joseph Addabbo, 2365 Rayburn, Washington, DC 20515; (202) 225-3461. Leg. Aid: Frances Coniglio. District offices: Farrockaway, Ozone Park, Springfield Gardens. (Democrat, Catholic, may not be on committee due to hospitalization).

Oregon:

Sen. Mark Hatfield, 497 Russell, Washington, DC 20510; (202) 224-3753. Leg. Aid: James Towey. District offices: Portland, Salem. (Republican, Born-Again Baptist, liberal on peace, ecology and humanitarian issues)

South Dakota:

Sen. John Abnor, 449 Dirksen, Washington, DC 20510; (202) 224-2321. Leg. Aid: Richard Doubrava. District offices: Aberdeen, Huron, Mitchell, Pierre, Rapid City, Sioux Falls. (Republican, Methodist)

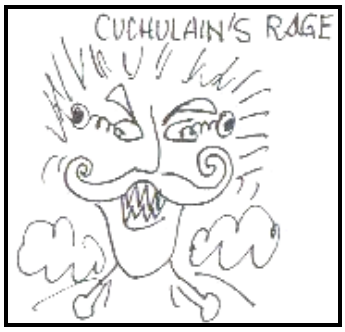
Texas:

Rep. Ronald Coleman, 416 Cannon, Washington, DC 20515; (202) 225-4831. Leg. Aid: Jose Sanchez. District offices: El Paso, Pecos. (Democrat, Presbyterian)

Virginia:

Rep. Frank Wolf, 130 Cannon, Washington, DC 20515; (202) 225-5136. Leg. Aid: Janet Shaffron. District offices: Leesburg, McLean. (Republican, Presbyterian)

Quoted from Selena Fox, "Circle."



The Deities of the Belgae

Belgic Gods and Goddesses
Compiled by Tom Cross

Adcenecos (AHD-ken-ec-ohss)	masculine
Ammaca (AHM-mah-kah)	feminine
Arduina (ARD-winn-ah)	feminine
Arvernos (AR-wair-nohss)	masculine
Atesmerte (AH-teh-smair-teh)	vocative case
Bugios (BOOG-ee-ohss)	masculine
Caiua (KAHEE-wah)	feminine
Camloriga (KAHM-loh-Ree-gah)	feminine
Campestres (KAHMp-es-stres)	Plural probably feminine
Camulorix (KAHM-loh-reeks)	masculine
Cantrustreihiabos Matronis (KAHN-troo-STRAY-hee-ah-bohs Mah-TROHN-is)	
Caprio (KAH-pree-oh)	masculine
Cassibodua (KAH-see-Bodh-wah)	feminine compare Badhbh Catha
Cautopatis (COW-toh-PAH-tiss)	masculine
Cissonius (KISS_oh-yoos)	masculine
Cocidius (KOH-kid-yooss)	masculine
Cosumis (KOH-soo-miss)	Plural masculine?
Degovexi (DEH-goh-weks-ee)	Genitive masculine(?)
Dirona (DHEER-ohn-ah)	feminine
Entarabos (EN-tah-rah-bohss)	masculine
Epona (EHP-ohn-ah)	feminine
Gamaleda (GAH-mahl-eh-dah)	feminine
Gesacos (GGEHS-ah-kohss)	masculine
Icouellauna (EEK-well-la-HOO-nah)	feminine
Iunones (YOO-nohn-ess)	Plural masculine
Loucetios (LOO-ket-yohss)	masculine "lightning"
Magusanos (MAH-goo-sah-nohs)	masculine
Matres Nervianae (MAH-tress NAIR-win-ahee)	feminine plural
Menapos (MEN-ah-pohs)	masculine
Minurae (MEE-noo-rahee)	feminine plural
Mogontia (MOH-gont-yah)	feminine

Nantosuelta (NAHN-toh-Swell-tah)	feminine consort of Sucellos
Nemetona (NEM-et-on-ah)	feminine
Oglius (OHG-lee-oos)	masculine
Ogmios (OHG-mee-ohss)	masculine
Ouniorix (OO-nee-oh-reeks)	masculine
Rosmerta	feminine
Runcinellos (ROON-keen-ELL-ohs)	masculine
Samarobriua (SAH-mah-ro-BREE-wah)	feminine
Singquas (Sing-kwahss)	feminine (possibly a plural)
Sirona	feminine
Smertrius	masculine
Sucellos (SOO-kell-ohss)	masculine
Sulevia (SOO-lay-wee-ah)	feminine
Vassocaletis (WAHS-soh-KAH-leh-tiss)	masculine
Vegnius (WEHG-nee-oos)	masculine
Vercana (WAIR-cah-nah)	feminine
Veriugodumnus (WAIR-yoo-goh-DOOM-noos)	masculine
Vihansa (WEE-han-sah)	feminine
Viradectis (WEE-rah-dek-tiss)	masculine
Visucios (WEES-soo-kee-ohss)	masculine
Visuna (Wee-soo-nah)	feminine

For further reading, consult: *Dialects of Ancient Gaul* by J. Whatmough (Harvard)

Postmarked 10 October 1985

A Druid Missal-Any
Yule 1985
Volume 9 Number 8

Yule Essay:
Bards, Ogma and Ogham

By Emmon Bodfish

ule begins Winter, Geimredh, season of the Bard. The File and Bards, like the troubadours who followed them, practiced their art "from Samain until summer" as in the old poem of Forgoll, the Bard, who tells King Mongan a story each night from his wise repertory. And, as Keatings explains, commenting on the Old Irish, the winter practices of the File, lodging from house to house in exchange for their songs and stories, had become such a great burden for Ireland, that a king had the idea of banishing them:

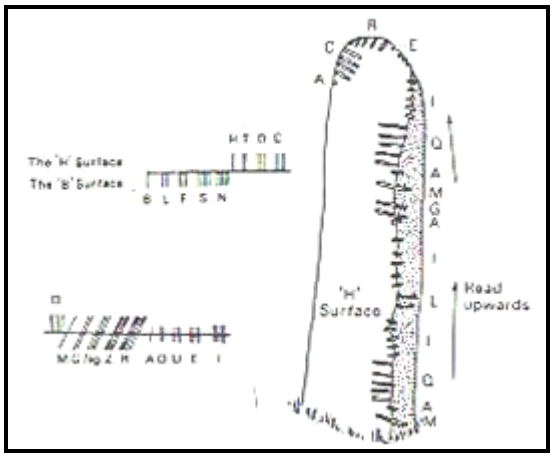
> "It is by Aodh son of Ainmire that a great assembly of Drom Ceat was convened where there was a gathering of the nobles and ecclesiastics(?) of Ireland. Aodh had three reasons to convene this assembly, the first of them being to banish the File and Bards because they constituted a heavy burden and were hard to govern."

At this time, Keatings adds, almost a third of the well-born men in Ireland belonged in some way to the Bardic class. "And from Samhain to Beltaine, they lodged at the homes of the nobles of Ireland." The project failed because Conchobar, to show his Druid orthodoxy and generosity, gathers up the File and Bards and maintains them for seven years, and also sends Cuchulainn to meet them. (It is not, in the light of this, accidental that we have more verse remaining about Conchobar than about any other Pre-Christian Irish king.)

The tradition continued after the Christianization. A folklorist whom the Rees quote recalled that

> "Just until recently, the Irish story tellers, heritors of the Bards, also did not exercise their art during the summer. In order to feel at ease, it had to be winter and night had to have fallen."

The patron god of Bards and story tellers is Ogmios, Champion of Strength and Eloquence. Lucian, writing in the second century, equates him with Roman Hercules, but notes these differences. First, Ogmios is portrayed as an old man, white haired, but still powerful. The Gauls, he learned through his native acquaintance, associate eloquence with the old champion, and not with Hermes, whom they see as too young and callow. On one of the temples or art works then extant, Ogmios, he says, is pictured leading a joyful band of men, attached to him by thin chains which link their ears to the tip of his tongue, a striking visual portrait of persuasive ability. The Irish god Ogma or Oghma, is clearly the same divine persona, though Prof. MacCana feels that the name may be a borrowing instead of a genuine cognate. But the figure appears, often qualified by the title "Grainainech" of-the-Sun-like-Countenance, and The Honey-Mouthed, both in Ireland and Wales as on the Continent. He is also known as "trenfher," champion, or literally the "heavy man." In insular traditions he is not only the patron of eloquent speech, but the inventor of writing, in the old Irish system of Ogham letters. This is a system of writing made up of bars of varying lengths place above and below a central line. It is of uncertain origin, but clearly designed for carving on stone, or at the end of square pillars.



It continued in use into the Early Middle Ages. MacCana believes it probably evolved out of an earlier set of magical symbols, perhaps some of the same ones that gave rise to the Norse Runes.

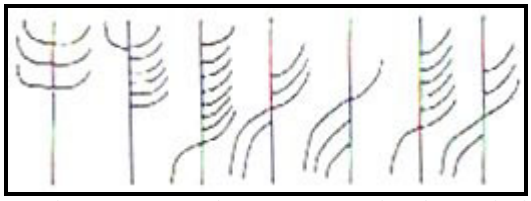


Figure 1.11 Branch runes representing the magical formula ek vitki

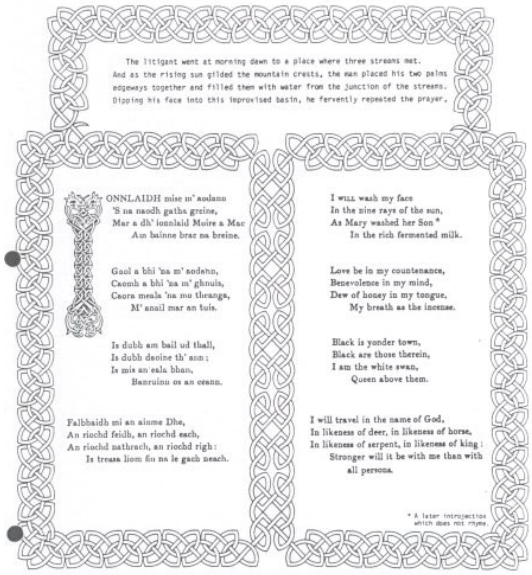
As Ogam came into use after the Celts were exposed to the Latin alphabet, MacCana contends it may have evolved thus: "seeing the utility of the Sound=Letter system of Latin script, the Gauls may have let the magic symbol whose name contained the sound stand for that sound in all words." Other scholars, such as Prof. Rhys, and Charles Squire, believe Ogam was the indigenous script of Ireland. They stress that it more closely resembles a binary or trinary code, akin to the bars and lines of the *I Ching*, than the picture writing of sound diagrams from which Mediterranean and hence all Western systems of letters evolved.

Most Ogam inscriptions are found in Ireland and Scotland, where the Romans never came. (Druidism is full of these riddles.)

Being in this way the God of Writing, it may not be an accident that Oghma is one of the very few Celtic gods for whom we have written records of his worship, i.e. prayers. Two "defixiones," inscribed tablets, were found in France on which Ogmios is beseeched to avenge the author and wreck a curse on certain individuals. In Irish sources, he is also the Champion in this sense of judge and avenger, and to him binding oaths are made. He is invoked as "the god who binds" the binding power of words and oaths, the spell-binding power

of eloquence, so graphically portrayed by the thin golden chains by which he leads his listeners, in the scene described by Lucian. This ability to persuade, convince, and enchant with words was highly regarded in Celtic society, and a part of the training of Bard, Filidh, and Druid alike. LeRoux speculates that the "magic of Ogam" that Cuchulainn used in the *Tain Bo Cuailnge* to stop, single handed, the advance of the Connaught army, was not supernatural magic, but persuasion, or eloquent diplomacy and playing for time.

Thus, Oghma is the one to invoke in negotiations, when eloquent speech and persuasive ability are needed.



Oghmic Incantation

Here is an incantation to an Oghma like figure of "Sun-like Countenance" from the Scottish oral folk tradition. The Preceptor has used it and gives testimony of its utility.

> The litigant went at morning dawn to a place where three streams met. And as the rising sun gilded the mountain crests, the man placed his two palms edgeways together and filled them with water from the junction of the streams. Dipping his face into this improvised basin, he fervently repeated the prayer,

Ionnlaidh mise m'aodann
'S na naodh gatha greine,
Mar a dh'ionnlaid Moire a Mac
Am bainne brac na breine.

Gaol a bhi 'na m'aodann,
Caomh a bhi 'na m'ghnuis,
Caora meala 'na mo theanga,
M'anail mar an tuis.

Is dubh am bail ud thall,
Is dubh daoine th'ann;
Is mis an eala bhan,
Banruinu os an ceann.

Falbhaidh mi an ainme Dhe,
An riochd feidh, an riochd each,
An riochd nathrach, an riochd righ:
Is treasa lion fin na le gach neach.

I will wash my face
In the nine rays of the sun,
As Mary washed her Son*
In the rich fermented milk.

Love be in my countenance,
Benevolence in my mind,
Dew of honey in my tongue,
My breath as the incense.

Black is yonder town,
Black are those therein,
I am the white swan,
Queen above them.

I will travel in the name of God,
In likeness of deer, in likeness of horse,
In likeness of serpent, in likeness of king:
Stronger will it be with me than with all persons.

*A later introjection which does not rhyme.

News of the Groves

Live Oak Grove

Samhain—Due to an unfortunate misunderstanding, half of the members were under the impression that the vigil was the night of the 7th – 8th of November, although it was the evening of the 6th through the morning of Samhain Day, November 7. "For they (the Druids) count the nights before the days." Lacking a quorum, those of us present voted to postpone the elections until regular services the following Sunday, November 10. To all those who missed the vigil: We apologize. Those who missed out held a vigil at the Grove Site the following night.

At elections, November 11, 1985, Emmon Bodfish resigned as Preceptor. The officers elected were:

Archdruid & Chief Executive Officer of the Non-Profit Corp.: Bob Blunt

Preceptor & Chief Financial Officer of the Non-Profit Corp.: Herb DeGrasse

Server & Secretary of the Non-Profit Corp.: Willow Oak

Meetings will no longer be held at the Site at 616 Miner Road, Orinda. For more information contact Bob Blunt or Herb DeGrasse at 548-1450.

Birch Grove

Joan asks that you be "cool" in writing to her as the New England Druidic contact. They live in a very, very small town: No references to paganism, the Goddess, Druidism, etc. on the OUTSIDE of the envelope. (Yes, the postman talks to *everybody*.) "Be as wanko as you want on the inside, but keep the envelope cool." Reminding us of the wisdom of the old pagan maxim: "Look inward, but watch out."

Post Oak Proto-Grove

Tom Cross Writes: "I celebrated Samhain this year at my house telling stories with my Post Oak Proto-Grove clique

around the fire…I read from *Finnegan's Wake* for our "scriptures', my friends found *Finnegan's Wake* hilariously humorous.

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Sheila na Gig's new album "Holy Well," Cailleach #9849, with authentic Fenian chant, and Gaelic songs with a pagan flavor from Jim Duran, with Renaissance and traditional Celtic instruments and singing by Sharon Devlin and the rest of the group. We highly recommend it and are planning to feature a full review of the songs in the next issue. Available at Leopold's in Berkeley or from us.

Offensive Opinions Department

(Some people like it, some people hate it. It grew out of a discussion of Cernunnos, and last Fall's Missal-Any…)

T: "Well, I'll concede on the matter of Cernunnos (being Celtic) but I still think He is connected with Val Camonica and Paleolithic hunting magic."

E: "I agree; I'm not fighting you on that. In fact I think that Jim Duran DOES connect Him, as Cernunnos, with the pre-Bronze Age horned gods like at Val Camonica, and before that with the hunter's rock paintings from the Stone Age, and with the Siberian Reindeer Shamans, too."

T: "They were still going in the 1920s and '30s. In Mircea Eliade's book *Archaic Techniques of Ecstasy* he goes into that.

E: "Have you got Jim's tape of his seminar, "The Horned God of Europe?"

T: "Yeh, I've got that one. It's on there."

E: "He sees all of Northern Europe and Western Siberia as one Paleolithic cultural area: similar myths, concepts, and graphic motifs, similar mental pictures. They've all got the Reindeer Shaman Theme: the shaman who leaves his body and travels to the Reindeer Mother, the "Mother of Herds," the Earth-prosperity Dispensing Deity, and brings back the souls of reindeer or some other prey animals, and scatters them in the forest to increase the deer, whom the hunters can then go out and harvest. That's the general idea of the myth, anyway. And it's found all across Central Siberia and Northern Europe to Cornwall and Ireland. He's one of the most persistent archetypes, the Flying Shaman who brings back food and prosperity, if we keep the taboos and are good." Connected to Pluto, maybe, the Underworld deity who also sends prosperity.

T: "I think fauns, Pan, Satyrs, Zandharva types are also related to Cernunnos, and the reindeer deities. I think the original Indo-Europeans, the Kurgan people, for example, were slightly more agricultural than the Finn-Ugric, Ural Altaic Siberian types. They were slightly less nomadic, as they moved into more fertile lands where they settled down."

E: "But He's still food and fertility oriented."

T: "Indo-European third function – obedience, resourcefulness, health, fertility, fecundity, loyalty."

E: "And according to Kieswetter, the Flying Shaman is still with us, under the pseudonym of an obscure Cornish saint, who probably never existed. We call him "Santa Claus;" he'll get a lot of press for the next few weeks."

T: "The saint you mean is probably St. Cornely, who I've read in a lot of places has something to do with Cernunnos."

E: "Have you seen the 19th century painting in Murray's book, the one where he still has little horns on his forehead?"

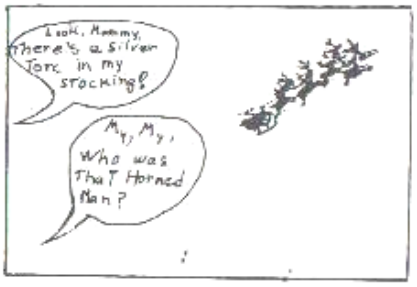
T: "That's funny, Santa having a Reindeer-Cult connection!"

E: "Count'em: He lives at the North Pole and has flying reindeer; the Shamans in Siberia fly 'through the Pole Star' on their ecstatic journey. Santa Claus brings us presents from there, a 'right merry old elf;' the Shaman brings back reindeer souls, hence food and feasting. Santa has elves, i.e. familiar spirits, that work for him; so do Shamans. The special red coat and pointy cap Santa wears, his having a special outfit, riding a flying deer or a flying horse, it all sounds right out of Eliade. Does this mean that all those department store Santa Clauses are doing a 'god-assumption' ritual?"

T: "Could be. But Christmas trees are Nordic-Druidic, the Indo-European strata."

E: "But I agree with you that Cernunnos, or really the Horned God, Cernunnos is just one instance of Him, is pre-Indo-European, or maybe Proto-Indo-European, too. The Indo-Europeans may have brought Him with them from the Caucus homeland. So this year let's get ourselves red suits and participate in this 10,000 year old religious ritual: eat until you drop."

Ogmios-Oghma



Look, Mommy, There's a Silver Torc in my Stocking!

My, My, Who was That Horned Man?

Calendar

Astronomical Solstice will occur at 8:08 A.M. P.S.T. on December 21, 1985. There will be no meetings at the old Grove Site, so for times and places of celebrations, contact either Bob Blunt or Herb (415) 548-1450.

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Postmarked December 10th, 1985

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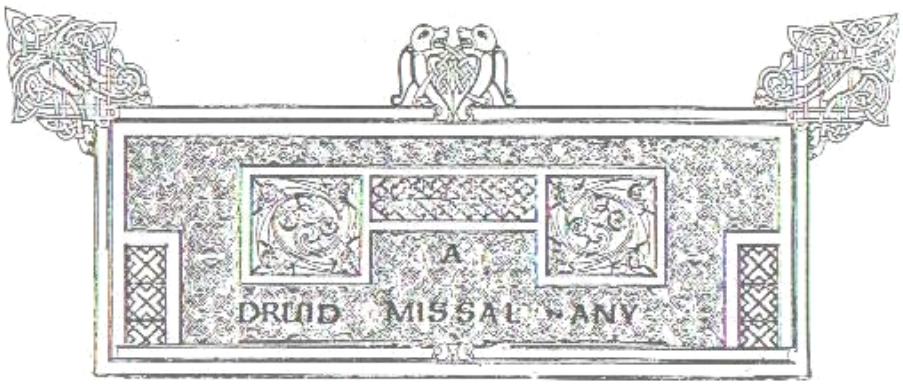
SECTION TWO



A Druid Missal-Any

Volume Ten

1986 c.e.

Drynemetum Press

A Druid Missal-Any
Oimelc 1986
Volume 10 Number 1

Oimelc Essay: Baby Naming

By Emmon Bodfish

imelc, Thaw, Lady Day, birth of the lambs and goats. This is the Festival of Bride Fire Goddess, Divine Midwife, Ruler of the hearth and the byre, and guardian of birth. It was to Bride that the old Celts prayed and sacrificed when a child was being born. Then, after She was thanked for a live birth, the child was ushered into the Celtic community by the Druid naming ceremony. The parents in ancient Britain did not name the child, but rather the foremost Druid of the clan or fife offered a name, based on the circumstance at the birth. In the case of "great souls," heroes or heroines, a Druid connected with the future child's family might receive a vision, and prophesy a name and destiny for the child.

Françoise Le Roux in her study, *Les Druides*, describes three instances of Druid namings that have survived in the literary fragments of Pagan Celtic Culture. (So much of the rich Celtic Bardic work was lost in the Romanization and then more again in the Christianization of Europe and the Isles; we must piece together a heritage from what is left to us, mostly by the Irish Bardic Schools, and in the oral folk traditions. We have nothing comparable to the Bramanas of India, or even the Islandic/Nordic mythologies, though there is ample evidence that such a body of knowledge and art existed in the Celtic World.) A re-naming could occur in adult life, in the case of equites, (warrior-caste) or Druids, on the basis of their deeds, particularly if the warrior left his household and became a member of a different clan.

Ms. LeRoux (Translated from the French by Jean Elizabeth)

> "The Druids intervened at the beginning of life, just, as we have seen, they occupied themselves with death. In Ireland, they officiated by giving a name, based on a particular detail or noteworthy happening. It is this that Cuchulainn, formerly named Setanta, got his name from the Druid, Cathbad. Having killed the fighting dog of the blacksmith, Culann, he, himself, rendered such equitable judgment that King Conchobar and his Druid, Cathbad, were astonished at the little boy:
>
> 'What judgment will you render on this, boy?' said Conchobar. 'If a young dog of the same line exists in Ireland, I will bring him up just to the point where he is as capable as his father. Meanwhile, I will myself be the dog who will protect the flocks, the goods and the land of Culann.'
>
> 'You have rendered a good judgment, little boy,' said Conchobar. Cathbad declared, 'In all truth, we could not have rendered a better one ourselves. Why don't we name you Cu Chulainn, the dog of Culann?' … And from this moment onward he had this famous name, Cuchulainn, because he had killed the blacksmith, Culann's, dog." (*Ogam*, XI, 214-215)

King Conchobar's naming is even more interesting:

> "A child was born with a worm in each hand. He was taken, in the fetal position to the river that was named Conchobar; the river passed by him on his back. Cathbad took the child and gave him the name of the river, Conchobar, son of Fachtna; having taken the boy and put him on his lap, Cathbad gave thanks for him, and prophesized about him." (*Ogam*, XII, 240)

A simple sign was enough. At the beginning of the *Longes mac n-Usnig*, the Exile of Usnech's Sons, the Ulates were assembled for a great feast in the house of Fedlimid. They received the announcement that Fedlimid's wife is with child. The Druid, Cathbad, then foretells that the baby will be a girl of extraordinary beauty and magnetism. She will have skin like snow, blond hair, magnificent blue eyes, ruddy cheeks, flawless teeth, and lips as red as coral. But, Cathbad adds, in order to get this treasure of a child, the Ulates will end up fighting each other.

> "Cathbad then put a hand on the mother's stomach and the unborn babe stirred under the touch of his hand. He said that in all truth the baby would be a girl, that Derdriu would be her name, and that she would be pure, surrounded by evil." ("True, but surrounded by weakness.")

She must have also had considerable Bardic talent, by the later accounts and the poems that are attributed to her. I include a translation of one that survives. It is from the Penguin Classic *A Celtic Miscellany* and her name is spelled Deirdre, in the Scottish fashion, translator unclear, the editor, perhaps, Ms. Betty Radice.

—E.B.

21. Deirdre Remembers a Scottish Glen

Glen of fruit and fish and pools, its peaked hill of loveliest wheat, it is distressful for me to think of it—glen of bees, of long-horned wild oxen.

Glen of cuckoos and thrushes and blackbirds, precious is its cover to every fox; glen of wild garlic and watercress, of woods, of shamrock and flowers, leafy and twisting crested.

Sweet are the cries of the brown-backed dappled deer under the oak-wood above the bare hill-tops, gentle hinds that are timid lying hidden in the great-treed glen.

Glen of the rowans with scarlet berries, with fruit fit for every flock of birds; a slumbrous paradise for the badgers in their quiet burrows with their young.

Glen of the blue-eyed vigorous hawks, glen abounding in every harvest, glen of the ridged and pointed peaks, glen of blackberries and sloes and apples.

Glen of the sleek brown round-faced otters that are pleasant and active in fishing; many are the white-winged stately swans, and salmon breeding along the rocky brink.

Glen of the tangled branching yews, dewy glen with level lawn of kine; chalk-white starry sunny glen, glen of graceful pearl-like high-bred women.

We loved the piece on Santa Claus and the Horned God, keep up the good work!

—Albion & Bonnie Guppy

"I'm not a YUPPIE; I'm an ORA."
"An aura?"
"No, an ORA. Old Rural Amateur."

News of the Groves

"A Druid Missal-Any" hereby gives notice that it will not be publishing, nor responsible for publishing, news or notices of Live Oak Grove, R.D.N.A. Inc. non-profit corporation #11495120.

—January 27, 1986, 616 Miner Rd. Orinda CA 94563

(Oh, and Willow Oak is NOT Server. Our mistake. Sorry)

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What hidden knowledge enabled these men and women to gain power over others? To control finance and business – build huge military machines – win elections?

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The Republicans (not a religious organization) are a century-old brotherhood dedicated to preserving this ancient heritage.

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Calendar

Astronomical Oimelc will occur at 3:02 A.M. Greenwich time on February 4, 1986; that's 7:02 P.M. Pacific Standard Time on February 3, 1986.

Yes, the Missal-Any is more mess-ill-anyous than usual. Our group has split into two, or several, and is undergoing re-organization. As one god said, in his final message to his creation:

SORRY FOR THE INCONVENIENCE!

Postmarked Jan. 30, 1986

A Druid Missal-Any
Spring Equinox 1986
Volume 10 Number 2

Spring Equinox Essay:
Votive Offerings

By Emmon Bodfish

Spring Equinox, the Sun crosses the Equator and shines down over the Northern tropics. It is dawn at the North Pole. This is one of the four Minor Celtic High Days. The grain of the last sheaf, made into the Corn-doll last autumn,* has been taken down from its place of honor, torn apart and scattered over the field prior to plowing. This holiday is one of renewal: planting, cleaning, fasting and "taking the bathes," visiting holy wells and springs. In Southern Britain, if I recall an oral tradition correctly, it was associated with Sulis, Goddess of hot springs and the Rites at Bath, and perhaps in Gaul with Sequanna, Goddess of the source of the River Seinne. Here, in the valley of Dijon, numerous votive offerings to Her have been found, and traditions dramatically emphasizing Her powers to cure the sick were recorded by classic writers. (c.f. Barry Cunliffe, though he does not list his sources for this.) Twenty-two wooden plaques, carved in relief to represent internal organs, one, better preserved, showing anatomically accurate depiction of trachea and lungs, have been recovered.

"The Celtic religious sense was strongly marked by the principle of reciprocity. To save a life, another would be sacrificed. Similarly," Cunliffe states, "if sacred waters were used by someone wanting a cure, a gift in exchange was expected of the user." Votive offerings found in this spring portray the hopes of the pilgrims who brought them, like the exquisite statue of the little blind girl from the shrine of Sequanna. Other carvings are of organs or limbs, perhaps to communicate with the Goddess or to focus the ritual's participants attention on the afflicted part. Wooden votives were carved from the heartwood of the Oak, and may depict the entire figure of the donor, sometimes holding the offering he has brought; a lamb, a jewel, a bar of silver. Most have very individual faces, as contrasted with the smooth, archetypical faces of Celtic God statues."

This is a time to get healthy; do a sauna or visit the Hot Springs, re-organize and get ready for Beltaine.

*See Fall Equinox Missal-Any, '85

News of the Groves

One of the 1st Order Druids contributes the following:

For those of you gifted with adroit feet, a finely tuned ear, and deft fingers, or just enjoy the music and dance of the Isles, there are offered in the East Bay:

Irish Dance lessons Monday evenings at 7 pm followed by a traditional Irish music session at 9 pm at the Starry Plough, 3101 Shattuck Ave. in Berkeley, 841-2802. See Terry O'Neil.

and

Scottish Country Dance lessons 6:30-8:30 pm Sunday evenings at the Northbrae Community Church, 941 The Alameda, in Berkeley. There is no fee for the first lesson and $2 after that. Call Don Kennedy for more information at 261-8678.

Oimelc '86

Three Solitary Thirds* (met at the Orinda Grove Site to celebrate this Bridee's Day and share the milk of the ewe. (Raw goat's milk, actually, since no one we know owns sheep.)

Overheard later that evening at the "party-to-follow," "You know, here we are lounging by this fire, eating strawberries and raw sugar, it is possible to be a hedonist and a health food nut at the same time."

*Third Order Druids, RDNA, who are not associated with any currently active Grove.

Now that we at the Missal-Any have acquired a proof reader, things should be getting better.

The Heathen on the Heath: Balance and Planting

By Les Craig-Harger, Humboldt County, CA

On the farm, the day of equal-night may pass, as usual, unmarked by any observance, yet no less sacred; sacred is each moment to its own purpose. Remember the day of planting, and keep it holy, for few hours separate the rain and clumping mud from the onrushing Too Late, wherein seedlings rise just in time for the devouring heat of midsummer, and bolt before any but the birds and mealybugs have tasted them! Forget not the blessed days of foal-gentling, before the young horse can overcome its wobbliness and see what tottering and snail-paced wimps we two legs are! And are the fowls laying, and where—sacred to this purpose are a thousand times and places, including the tool shed, or your tennies drying on the front porch.

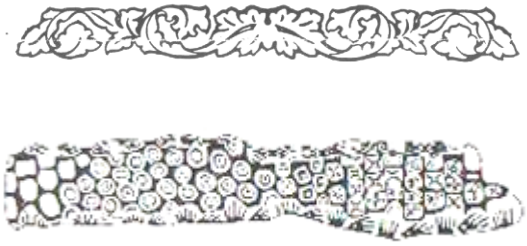
And so sometime after the blooming of the first roses, and the setting out of beans and tomatoes from the greenhouse, someone may notice that spring has, indeed, sprung, and too bad we didn't have time for a Maypole last week…

One may be thankful for the Equinox as it whizzes by, seeing that the daylight hours finally hold their own with the hours of tripping over the water-hose and falling in the compost pit. One may recognize the rich generosity of the Mother in the blackness of dirty fingernails, and the smell of last year's dead leaves calling out to this year's living plants. On the day of the Equinox I may be on my hands and knees in the rain, planting with my fingers in a narrow raised bed, so that each row can be reached without putting my weight on the moist earth. I may be hunting ducks' eggs in the dew, with my son gathering feathers behind me. This year, I may be watching the cow calve, or frantically stringing fence against the incursions of milk stealing steers. But meditations may creep across the back of my mind, meditations of this day of balance, or precious and minutely-measured time—of economy, the ever shifting economy of life and of the earth, which makes hay, as the sun begins to shine, of all our smaller concerns.

In the city, our time is worth money. I could lay aside my shovel, take pen in hand, and prove to myself that in not renting a tractor to till my garden, I am earning perhaps eleven cents an hour. But what cosmic Boss offers me money for this time? and is not my time mine to keep or use, as well as sell? If I compare the time of buddy boots, dripping sweat, and peace with the time of driving cars and sitting at desks, I laugh. And if my time is not entirely my own, but also Hers, shall I offer Her days of my good, smelly, biodegradable toil, or hours and minutes of noise and spewing hydrocarbons? (Hours and minutes, which by Her own executive fiat, may not come until the time for planting is past, for it would take a worse farmer than I am to roll a thousand pounds of metal over the fragility of wet ground, when my own feet can tread their appointed walkways, and fingers and Garden-Weasel, while inefficient, will at least not undo the work of a year's composting.

And what do we plant? As we follow Mother around the garden, clumping like children in Her cast-off shoes, which game of creation shall we play? Each has its own rules; every garden must be a little ecosystem, hopefully favoring plants over pests, and competing successfully with a system of crabgrass, slugs, gooseberry runners, and aphids that already works perfectly well, thank you. The hardy radish will crowd out the weeds, but how many radishes will one family eat? Perhaps I can sell them turnips again this year, if I chop them up finely in Chinese food, or dissolve them in lentil soup. Carrots love tomatoes, and vise versa, but neither of them loves my heavy acid loam; can I till in some sand, without merely creating a playground for the gophers? (My onions, potatoes, and garlic are planted—long before the Equinox—in old truck tires with wood or wire beneath them; for such gopher-ambrosia as these, I must create not only a separate ecosystem, but a separate little planet, inaccessible to nature's little restaurant critics.) The years teach me to recognize lost causes, too; Bak Choi will substitute for celery and cabbage both, and the mealybugs will at least share it with me. We ask for what we want, and do what we can to earn it, but the final choice is at the Mother's whim, varying from year to year. One year someone wished me either piss or peace, and got the accent wrong, for peas were upon me until long after summer should have withered them, whether I ever cultivated them properly or not. The next year, everyone ate a lot of borscht; the next, we learned a thousand and one ways to cook banana squash. I cannot bring myself to despair of eggplants, artichokes, or corn, but surely She laughs at my efforts, as each year's one-meal harvest is celebrated with a toast of "Better luck next time!"

So I'll raise a dented beer-can to this day of balance, before I've forgotten it (and drink the half that doesn't get poured in the slug-traps) and then go on to do as I've always done, celebrating not days, but seasons of labor and years of learning. Like most of Her mob of grubby kids, I love our Mother more than I bother to tell Her; and perhaps as we lesser mothers of forgetful offspring do, She know this. Another year of Her rough patience with my efforts has begun…



A prehistoric mural from the neolithic shrine at Catal Huyuk, Turkey. The 72 honeycomb-like cells seem to represent a natural calendar. Some cells are filled with symbols that look like bees, blossoms, and barley. The placement of the symbols seems anchored to the vernal equinox. (From Echoes of the Ancient Skies).

Advertisement

No. 43, Jan-Feb 1986

Science Frontiers is a bimonthly collection of digests of scientific anomalies found in the current literature. It is sent free to regular customers. Published by the Sourcebook Project, P.O. Box 107, Glen Arm, MD 21057.

Post Oak Proto-Grove

I liked the whole idea behind the derivation of Santa Claus from Cernunnos or the horned god in general. What was Herne the hunter anyway? Who was Herne…obviously he is the West Germanic cognate of Cernunnos…INDO-EUROPEAN *KERN- *KORN- "horn"

Latin: cornu = horn

Gaulish: carnu = horn (other dialects: cernu=horn)

Germanic: hernu = horn (Old English: hornu perhaps)

Grimm's law about K becoming Germanic H would mean that Herne is as ancient as Cernunnos and both coming from P.I.E. and therefore Herne is not borrowed from Celtic unless before the Consonantal shift of before 300 B.C. or earlier. The Germanic shift of Indo-European consonants called Grimm's law etc. is supposed to have occurred at least before 300 B.C. This would mean that proto-Germanic *pempe* would become Germanic *femfe* and eventually Gothic *fimf*, and Old English-Anglo-Saxon *fif* ect.

The neophyte brahmanic student or brahmacharin was given an antelope skin cloak from his guru during his initiation…along with the sacred thread or cord, plus a staff made of a special sacred wood…Doesn't this get-up put to mind the shamans of Finn-Ugrian types or what one might imagine the Celtic Druids. AND…if the antelope fur cloak still had the antler or horns intact , would that not resemble the dancing sorcerer of the Trois Freres cave and other upper Paleolithic and bronze age figures of alpine and central western Europe, which were supposedly shamans doing hunting magic rites. This would tie them in with Indo-European priesthoods such as Brahmans, Bhlaghmens, Flamines, Druids, volkhvy, Ktistai, hierophants, hotri, adhvaryus, magas (magi) atarvans, goturs, gaotars, gutuaters, gydhrs, etc.

Where the Brahmin student is given his sacred cord and belt, the Druid student was given his sacred torc and belt…both had staves of sacred wood and both had cloaks of the fur of a horned animal of one sort or another. The brahmanaran had a guru tutor him in an ashram whilst the druidic-pupil was tutored by his ollamh in a secluded nemeton school…both were furnished with huts both in India and Europe and both included studying wisdom, myths, poems, verses and stories by rote frontwards and backwards, both were done by mnemonic devices such as singing and reciting and much listening and repeating. Both students had to attend to sacred fires and keep them burning…and both greeted the sun every morning and early evening.

That's probably much of the similarities and close they were to some original Indo-European method of learning and worshipping.

Anyway, I want to get this off quickly and I'll make time to get the rest of my letter and more to come soon…

—Thomas M. Cross

Postmarked 17 March 1986

A Druid Missal-Any
Beltane 1986
Volume 10 Number 3

Beltane Essay: Fire Making

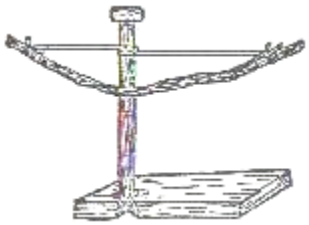
By Emmon Bodfish

eltaine, May Day, festival of bonfires, greeting to Belenos, the returning Sun. It is the beginning of summer, Season of Life. In old "Celtdom" cattle were moved to the highland pastures; modern Third Order R.D.N.A. Druids exchange their white ceremonial ribbons for red ones.

In ancient Britain, Ireland and Gaul, according to the witness of the Classical writers and to numerous folk traditions, all fires were extinguished on Beltaine Eve, and a "new, clean fire" kindled by the Druids, "through means of friction, from logs of Oak." In Gàidhlig this process is called "tog an teine," lifting fire out of the wood.

Making fire by friction is a ceremonial skill that one or a few members of each Grove might want to try.

The bow and drill method is the easiest.



Make a fire-board of Oak, well seasoned, very dry. With a knife or a pointed stone, make a shallow hole, a cup, near the edge of the board. Whittle a "V" notch in from the edge of the board, with the "V's" point at the cup. Don't cut through into the cup/hole. Making the notch, which is undercut, wider on the bottom side of the board, helps. Place your tinder in the notch. (More about tinder later.) With the board on a firm, dry surface, hold it steady by kneeling on it, or holding it down with your foot as you drill. Put the drilling stick in the cup and hold down on it with the "fire hold" block. Then with the bow, spin it as fast as you can. Persistence and consistent speed pay. Use a "fire-stick," i.e. a drill, of at least 3/8 inch diameter. Thinner sticks dissipate heat and cool off too quickly. And, as our Humboldt County "Third" says, it also helps to have someone else to push down on the top of the "fire-hold." "As we work a bow back and forth like that, our arms automatically tend to rise." If no one else is around, hold down on it with your chin. (Paleolithic fire-holds are the joy of Old World archeologists.)

The fire-stick can also be turned by hand. I have not done this and I don't know anyone who has been able to get this way to work. It may have to be a group endeavor, with a number of people spelling each other in relay. But, so I'm told; "Use a longer drill than you would with the bowed method and roll it between your palms. When your hands reach the bottom, quickly let go and return them to the top of the stick and keep it spinning." With either of these methods, it is easier and surer if you have a group of people. With the right choreography, this could be worked into the Beltaine Ceremonies as an effective part of co-operative ritual.

After a while, you will see smoke waver up from the cup-hole then hot black powder will well up and out into the notch; keep turning, faster. Press down harder. Press the tinder into the notch and against the red hot glowing firestick. If you turn the drill fast enough, sparks may jump out and catch the tinder. When you see a red, glowing area in the cup or on the notch, gently remove the fire-stick, and breath on the glow till it becomes a bright gleam. Then pick up the fireboard and tinder together and press the tinder around the incandescence. Carefully breath it into life. This part takes practice and finesse, minute attention, and great awareness of the right moment. In other words it is a meditation. Mastery over fire, like playing the violin, is not learned easily. In many pre-agricultural societies it is considered one of the marks of the Shaman or Adept.

For tinder, I use the feather "wolf-lichen," Letharia vulpine, that grows on Orinda coyote bushes, with lots of fine, dry splinters of resinous pine or juniper, and thinly shredded paper at the center of the bundle. Bradford, in his survival books, recommends lint, from your pocket, and very dry pine needles or shredded bark. ("finely shredded pieces of the "Wall Street Journal" soaked in lighter fluid is great."—Good-Gulf the Wizard) When the tinder begins to flame, gently set it to the kindling under your previous readied altar fire. Continue breathing on it auspiciously, coaxing it into a blaze. From this "new clean fire" re-kindle all your fires. By now you know why pre-industrial people kept fire burning, and never let it go completely out.

An Aside

"Match" is from "maìde" meaning "little stick" in Gàidhlig. The match was invented by a Scotsman. Be grateful.

The Heathen on the Heath:
Growth and Life

Beltaine, Belanos, love's return. The sacred shampoo commercial, Lord and Lady finally looking up, enraptured, to meet each other's eyes and fling themselves, slow-motion, into each other's arms. Fulfillment blossoms forth in a smugly profligate burst of life, without regards for our priorities; weeds, rabbits, gophers, and bugs share the celebration with humanity's pampered pets. Who invited the piratical jays, the defiantly rapacious boar? Never mind, you guys; I think She did. Anyway, they're not leaving, and where's the beer?

Beltaine, bright blossoms, how does your garden grow? With glistening backs and gaily discarded shirts, and a thousand things I don't remember planting, and none of it all in a row. My own strawberries could take lessons from the wild ones that have crept in through the fence, and the big, bold blooms of the flower garden struggle in vain to keep up with their more fragile sisters of meadow and creekbed. And our own turn to wildness as well, howling dog and disappearing tomcat in their turn, playing hard at the only game in town. The ducks are a scandal to the jaybirds, and the jaybirds are a scandal to everybody, but scandalous thoughts come easily to mind at this time of year.

I have seen snow on this day—doubtless some manic prank for my especial benefit—but if I want to can tomatoes this year, I will Have Faith and set the starts out, now. Pleasure coaxes us to faith, to belief in the unknowable future;

why else would I trust my corn to a wind called the Freight Train, because it comes every day at four o'clock? Of course, I stake everything, giving the neighbors something to laugh at when the entire assemblage arrives in their yard, green plastic ties gaily fluttering in the residual breeze. Still there are some covenants ineradicable and unbroken, and this day will see the Earth Mother's signature to Her indelible word: the sleek twin banner of the new-sprung squash plant, and the opulent green of the potato leaf. How richly She engraves the simple promise: you shall not starve.

The breeze is perfumed with paradox; roses and garlic, those old lovers of garden-book fame, confuse the nose together. The compost heats up evocatively, and the barnyard is definitely a barnyard, unless the wind is blowing through the lilac bush.

This, they tell us, is the Season of Life, as opposed to the Season of Sleep. This is because this is the Season of Damned Little Sleep, as the screech-owl's mad laughter proclaims its own inexplicable business to the world at large, and deer bound crashingly by the window, no fear of anything but boredom.

Life.

Life! LIFE! Wake up, oh Party Poopers, and celebrate Life! And restless at our Lady's command, we do. For is it not Her pleasure-principle that draws us to her purpose, starting with air but inevitably going on to the harder stuff, while She, our Connection, smiles and gently suggests? We lust and are fruitful, hunger and work, desire and create. And gently, irresistibly, she draws us on.

Beltaine. Blessed be, my people. Look about us, and see the endless, pointless, perfect purpose of our existence.

Poetry from *A Celtic Miscellany*

12. May-Time

May-time, fair season, perfect is thy aspect then; blackbirds sing a full song, if there be a scanty beam of day.

The hardy, bushy cuckoo calls, welcome noble summer! It calms the bitterness of bad weather, the branching wood is a prickly hedge.

Summer brings low the little stream, the swift herd makes for the water, the long hair of the heather spreads out, the weak white cotton-grass flourishes.

...The smooth sea flows, season when the ocean falls asleep; flowers cover the world.

Bees, whose strength is small, carry with their feet a load reaped from the flowers; the mountain allures the cattle, the ant makes a rich meal.

The harp of the wood plays melody, its music brings perfect peace; colour has settled on every hill, haze on the lake of full water.

The corncrake clacks, a strenuous bard; the high pure waterfall sings a greeting to the warm pool; rustling of rushes has come.

Light swallows dart on high, brisk music encircles the hill, tender rich fruits bud...

...The hardy cuckoo sings, the speckled fish leaps, mighty is the swift warrior.

The vigour of men flourishes, the glory of great hills is unspoiled; every wood is fair from crest to ground, fair each great goodly field.

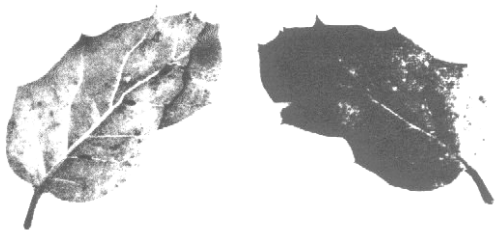
Delightful is the season's splendour, winter's rough wind has gone; bright is every fertile wood, a joyful peace is summer.

A flock of birds settles...; the green field re-echoes, where there is a brisk bright stream.

A mad ardour upon you to race horses, where the serried host is ranged around; very splendid is the bounty of the cattle-pond, the iris is gold because of it.

A timid persistent frail creature sings at the top of his voice, the lark chants a clear tale—excellent May-time of calm aspect!

Irish; author unknown; ninth-tenth century



23.Suibhne the Wild Man in the Forest

Little antlered one, little belling one, melodious little bleater, sweet I think the lowing you make in the glen.

Home sickness for my little dwelling has come upon my mind, the calves in the plain, the deer on the moor.

Oak, bushy, leafy, you are high above trees; hazel, little branchy one, wisdom of hazel nuts.

Alder, you are not spiteful, lovely is your colour, you are not prickly where you are in the gap.

Blackthorn, little thorny one, black little sloe bush; water-cress, little green-topped one, on the brink of the blackbird's well.

Saxifrage of the pathway, you are the sweetest of herbs; cress, very green one; plant where the strawberry grows.

Apple-tree, little apple-tree, violently everyone shakes you; rowan, little berried one, lovely is your bloom.

Bramble, little humped vine, you do not grant fair terms; you do not cease tearing me till you are sated with blood.

Yew, little yew, you are conspicuous in graveyards; ivy, little ivy, you are familiar in the dark wood.

Holly, little protector, door against the wind; ash-tree, baneful, weapon in the hand of the warrior.

Birch, smooth, blessed, proud, melodious, lovely is each entangled branch at the top of your crest.

Aspen, as it trembles from time to time I hear its leaves rustle and think it is the foray…

It is on my lonely journey I were to search the mountains of the dark earth, I would rather have the room for a single hut in great
Glenn mBolcáin.

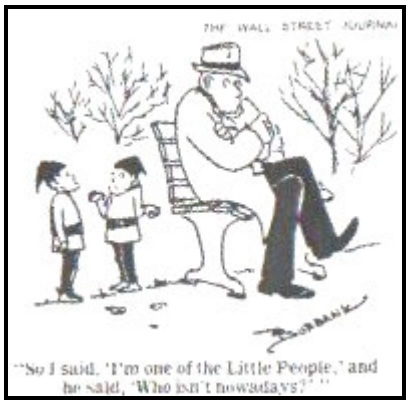
Good is its clear blue water, good its clean stern wind, good its cress-green watercress, better its deep brooklime.

Good its pure ivy, good its bright merry willow, good its yewy yew, better its melodious birch…

Irish; author unknown; 12th Century.

Advertisement

What! Irish lessons in Berkeley? Yes, after the departure of Jim Duran from the area, Irish language lessons and Folklore workshops seemed extinct. But now they are available again, in Berkeley and San Francisco, from Eddie Stack, a native Irish speaker. He can be reached at (415) 521-3636. He will be leaving for Ireland in June, so please contact him as soon as possible.



So I said, 'I'm one of the Little People,' and he said, 'Who isn't nowadays?'

Calendar

Astronomical Beltaine will occur when the Sun is at 15 degrees Taurus, on May 5, 1986 at 11:25 A.M. P.S.T. or, alternatively, when the Sun is midway Between Equinox and Solstice, at a declination of 16 degrees 18 minutes North, at 8:34 A.M. on May 5th this year. We will celebrate it on Sunday, May 4th at the Orinda Grove Site, around sundown. Be there close to 6:00 P.M. Bring a 15'-20' ribbon, color of your choice.

Postmarked 25 April 1986

A Druid Missal-Any
Summer Solstice 1986
Volume 10 Number 4

Summer Solstice Essay:
Firbolgs and Tuatha De Danann

By Raphael McKeen and Stacey Weinberger

Midsummer, Summer Solstice, the Longest Day of the Year, is one of four Minor High Days of the Celtic Calendar. It is a feast celebrating the glory and the peak of the Sun God Belenos' (meaning "the shining one") power. On this day the altar fire should be especially large and a sacrifice of green branches and mistletoe be made. It was upon Midsummer Day that the people of the Goddess Danu, the Tuatha de Danann, took pre-Celtic Ireland from its earlier inhabitants, the Fir Bolgs.

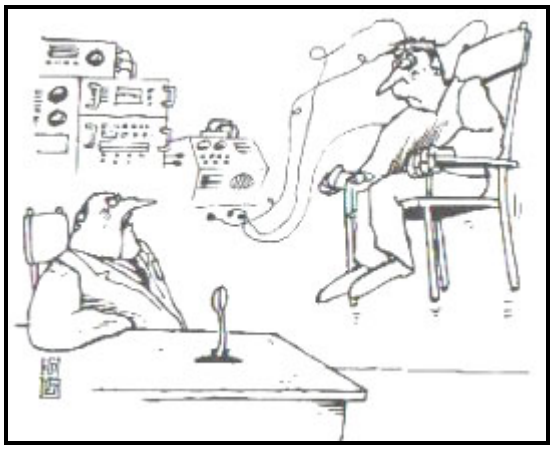
It was upon the mystic first day of May that the Tuatha de Danann landed on the coast of Ireland in a dense fog without being opposed by the Fir Bolgs. The Tuatha de Danann then proceeded to "druidically" form showers and fog-sustaining showers over the country and caused the air to pour down fire and blood upon the Fir Bolgs. The Fir Bolgs had to shelter themselves for three days and three nights, after which time their own Druids put a stop to these enchantments by counter spells.

After a parley at the Plain of the Sea, the Fir Bolgs and the Tuatha de Danann agreed to exchange weapons, so that each side might be able to come to some opinion as to the opponent's strength. The people of the Goddess Danu offered the Fir Bolgs peace, with a division of the country into two equal halves. The Fir Bolg King Eochaid would not have this. The Tuatha de Danann however, impressed by the Fir Bolgs' weapons, decided to retreat farther west into Connaught to a plain then called Nia (now called Moytura), where they drew up their boundary line at the extreme end. This was in front of the Pass of Balgaton, which offered a retreat in case of defeat. Nuada, King of the Tuatha de Danann, sent an ambassador offering the same terms as before. Again the Fir Bolgs declined, but agreed to a truce of one hundred and five days in order to become battle-ready.

It was on Midsummer day that the opposing armies at last met. The people of the Goddess Danu appeared "in a flaming line," wielding their "red-bordered, speckled, and firm shields." Opposite to them were aligned the Fir Bolgs, "sparkling, brilliant, and flaming, with their swords, spears, blades, and trowel-spears." A deadly hurley-match was begun in which thrice nine of the Tuatha de Danann met the same number of Fir Bolgs. The Fir Bolgs emerged the victors. This was followed with more parleys and battles, fought with equal numbers on each side. After four days and a terrible slaughter upon each side, the Fir Bolgs were reduced to three hundred men. Those remaining were offered a fifth part of Ireland—whichever province they might choose. They agreed to this and chose Connaught, ever afterwards their special home, and where, until the middle of the seventeenth century, men were still found tracing their descent from Sreng, a warrior of the Fir Bolgs.

So when you gaze into the Midsummer fire, think of the power and beauty of the Light and before the Sun begins to wane for another half year, remember the Fir Bolgs with their flaming swords standing up to defeat by the Tuatha de Danann.

(Primary Source: Charles Squire, *Celtic Myth and Legend*. Newcastle Publishing Co., 1975.)



Never mind that. Can you bend the spoon?

The Celtic Calendar

Copyright Thomas M. Cross
for the Bard; The Druid Missal-Any

In the 19th century, a few fragmentary Gallic calendars were found in France. Only one of them collected was found in a near complete form in bronze plaques or tablets. This huge Calendar has been named the Coligny calendar by its discoverers. It was engraved with Latin letters of the style of the late republic or early empire in the Gaulish language. The calendar contains 62 consecutive months, the names of these months, numerals marking each night (or 24 hour period), and notes concerning the division of these months into halves and marking the mat "good" from the anmat (abbreviated as ANM) "not-good" days and months. The calendar was lunar and not solar and therefore it follows closely the same type of calendar used in ancient Athens and the Sanskrit Hindu calendar all three of which are like the Jewish calendar. These lunar calendars have in common the intercalary month (an extra month) added twice in a five year period which keeps its months in the same season each year. The modern Western calendar which we use today is a Roman calendar unlike the lunar and so instead of adding a 13th month every so often, we have our year divided into months which add up to 365 days and add an extra day every four years. The lunar calendars have 12 months—half of them 29 days the other of 30 day lengths which only adds up to 354 days and every two or three years an extra 30 day month is added making 384 days in those years. Since the earth takes 365 days and six hours to complete a revolution around the sun, a lunar calendar is 11-1/4 days too short and a solar calendar of 365 days is one quarter of a day too short. The Coligny calendar adding an intercalary month of 30 days ever 2 ½ years thus balances itself out thus:

Lunar Five Year Period: 1,830 days

Roman-Julian-Gregorian Five Years: 1,827 days

Number of Days in 5 solar revolutions: 1826.25 days

As one can see the Roman calendar is nineteen hours or three-quarters of a day too long in a five year period. The Julian year (named after Julius Caesar who hired a Greek astronomer living in Alexandria, Egypt named Sosigenes to design a calendar like the Egyptian solar calendar but more accurate) had an extra day added every fourth year to the last month of the Roman Year, Februarius. From the time of Caesar the Roman empire always used this calendar and after the conversion of most of Europe to Christianity this calendar remained in use. In the 16th century, Pope Gregory decided it would be necessary to make a further adjustment of the Roman calendar so that the extra hours that accumulate after a long period should be dropped so that the time reckoning would be more accurate. It took a while before the English adopted it, but they finally did so in 1752 and thus it also came into use in the English colonies in America. When the change was made they called it New Style, this angered many people who felt that they had lost days from their lives when the 11 days were dropped so that April 1st became April 12th. Those who still stuck with the Old Style (Julian) calendar were called April Fools and that's how April Fools' Day got its start. How did this effect the Celtic feasts? Well, with Old Style All Soul's Eve (Samhain) would have been on November 1st, 1752 which in New Style fell on November 12th, thus Old Style Oct. 31 was now Nov. 11 at sundown.

Many would say at first, that the Old Style Samhain is more correct with the old way, but is it? Not really. You see, the solar year remains 365.25 days and the Old Style (Julian year) got slowly – though very very slowly ahead of itself over the centuries. Lunar calendars (like that of Coligny) creep ahead of the solar year also and a little quicker—so with both of these calendars they had to periodically correct the time reckoning. The Gregorian reform has balanced out the jumping ahead; the calendar is more accurate. Some calendars have no regard for accuracy between keeping the solar and lunar years in harmony. The Moslem calendar for example is a very primitive lunar calendar—lacking intercalary months but merely going by the phases of the moon with 29 day months only. Thus the Moslem calendar lacks the extra intercalary month and the alternating 30 day months like that used in the Athenian, Hindu, Jewish and Gallic-Coligny calendars. Thus a particular month of their calendar may shift from spring to winter, to autumn to summer until they lose years over centuries; the Moslem era therefore has less years than the Julian-Gregorian in the same period of centuries (going by Julian-Gregorian centuries). The Moslems are losing time in their era by their method of time-reckoning. Since the Gregorian calendar is more accurate in terms of time reckoning, it would be silly for neo-pagan Celtophiles to shift Samhain from November 1st to November 12th. Only a few centuries of the Julian era (beginning 46 B.C.) had passed when the Christians came to Ireland and thus Samhain (Gaulish *trinouxtion Samonios*) "three nights of 'Summery'") was marked into the Roman-Christian calendar or Julian Calendar. Thus the Celtic Fire Festivals (Samhain, Oimelc, Bealtaine, Lughnasadh) were preserved by their adoption into the Julian calendar as Christian feasts (All Souls and All Saints, Festival of Lights or Candlemas or St. Bridget's Day, May-Day and Lammas). Other pagan festivals of other peoples were adopted into the Roman-Julian calendar as Christian feasts. As anyone can see, the Celtic calendar's four great feasts are safely worked properly into the Gregorian calendar.

Coligny Months	Duration	Northern*	Translations
Samonios	mat 30 days	Oct-Nov	Hefydd, Samhain samon=summer
Dumannios	anm 29	Nov-Dec	? "dark moon" Du+mann
Riuros	mat 30	Dec-Jan	rhewi "frost" Welsh
Anagantios	anm 29	Jan-Feb	?
Ogronios	mat 30	Feb-Mar	oer "cold" Welsh
Qutios	mat 30	Mar-Apr	?
Giamonios	anm 29	Apr-May	Gaeaf, Geimhreadh Giamon=winter
Simiusonnnos	mat 30	May-Jun	?
Equos	anm 29	Jun-Jul	Archaic for Epos "horse"
Elembiuios	anm 29	Jul-Aug	?
Edrinios	mat 30	Aug-Sept	Welsh *edrin* "noise"
Cantlos	Anm 29	Sept-Oct	Welsh *cantell* "circle"

*If Alwyn and Brinley Rees in their *Celtic Heritage* are correct, then it could be that Giamon is the first month in the southern half as comparison with the Hindu calendar tradition shows; both being from a common Indo-European tradition. Thus the Coligny calendar is the Northern Gallic calendar, the southern Gallic calendar would begin with Giamon as the first month of the year.

—Thomas Cross for *The Druid Missal-Any*

Post Oak Proto-Grove

The Gaulish Language

By Thomas M. Cross

The first Celtic language to pass beyond this world was probably Gaulish—once spoken in regions we would now call France, Belgium, Switzerland, Austria, Bohemia, southern Germany and in Galatia of Turkey and perhaps Portugal and Galicia. This language was in most respects identical to the P-Celtic Old Brythonic ancestor of Welsh, Cornish and Breton. The main differences between the dialects of Gallo-Brittonic (Gaulish and Brythonic) were lexical, but like Goidelic (archaic and primitive Irish) the language had declensional endings similar to that found in Latin, Greek, Sanskrit, Icelandic, Old English and Lithuanian. In other words, Gaulish shared the same characteristics of most all Indo-European languages in that it was highly inflected. Certainly this was the very tongue spoken by Diviacus known by Caesar and Cicero and the Druids described by Strabo, Diodorus Siculus, Pomponius Mela and probably known to Poseidonios. James Travis theorized that the Druids probably had known a counterpart to the Rig Veda which he calls a "Druid-veda" in his book *Early Celtic Versecraft*. His investigation of the earliest verse forms in Celtic languages show that linguistic conditions which proceeded these first written verses must have shared the same Indo-European inflectional characteristics we find in such languages as the Vedas and other I-E verse forms. The accent was on the initial syllable

and syntax was free or less fixed. Rhyming was probably unknown as we know it today, but the main device used was alliteration similar to that we find in the early verse of Germanic languages.

Gaulish is only know to us from inscriptions (which employed either Greek or Roman letters), from glosses made by Romans or Greeks and from reconstructions based on phonetics and historical linguistics. How Gaulish was pronounced can only then be conjectured from phonetic rules and by the spelling used in the inscriptions. One of the problems is in the use of the Roman and Greek alphabets. Evidently those who could write Gaulish had to represent the pronunciation as best he could from the letters that we learned from Latin and Greek spelling, thus the sounds shared by both Gaulish and the other languages would used the corresponding letter. In ancient times, spelling was based more on pronunciation than it is today—as for example modern English or modern Irish in which the spelling represent older and obsolete pronunciations. Thus when we read Gaulish inscriptions using Roman letters, we must give the letters their Roman or Latin value as they were pronounced at the time the inscription was produced. To double check we may consult the phonetic rules of Celtic etymology. But some learned Gauls invented some letters such as the barred D "D" [There is a bar drawn through the D in the quotations] and barred S "S" [there is a bar drawn through the S in the quotations]which probably represent the soft or voiced th and "sh" sounds respectively. Also the Gauls may have used the Greek chi x to represent the ch sound represented in *loch*. The vowels must have had the "continental" values with the exception that in most unstressed positions they became schwa like the u in hut or the o in other. The Gauls would often spell the same word using e and i as alternatives and therefore we can see that a sound somewhere in between was used perhaps nasalised or similar to the i of English hit when spoken with a twang. Others say that Gaulish had the sound of the French u or German ü (like saying English "ee" of need with lips pouted in position of saying the oo of food).

Gaulish, unlike modern Celtic languages, did not have mutations or aspiration, the initial consonants did not change according to any grammatical rules. This phenomena was in its infancy developing later in the stage of lenition (consonants changing because of the final sound of a preceding word or because it is flanked by vowels) and eventually become systematic as the languages rapidly developed before literacy was widespread. At the same time that Celtic languages began developing mutations already the declensional endings began disappearing. It is very probable that the loss of the declensional endings were mostly responsible for the development of mutations as well as the fossiling of the syntax.

Some Basic Gaulish

Verb "to Be":

esmi	I am
esi	thou art (you are)
esti	he is
esmos	we are
sueste	you (plural) are
sent	they are

Pronouns:

Singulars:	**I**	**Thou**	**He**	**She**	**It**
Nominative	eg	tu	is/es	si	id
Accusative	me	te	im/em	siam	id
Dative	moi	toi	io	iai	io
Genitive	moue	toue	eso	esa	eson
Plurals:	**We**	**You**	**They (masc.)**	**They (fem.)**	**They (neut.)**
Nominative	snes	sues	ioi	ias	ioi
Accusative	snes	sues	sons	sans	sons
Dative	nebis	suebis	iobis	iobis	iobis
Genitive	neseron	seusero n	eson	esan	esan

Gaulish had basically four cases nominative (subject), accusative (object), dative (prepositional),and genitive (possessive – denoting ownership or origination) and sometimes a vocative case (used when directly addressing someone). There was also Plural and Dual numbers. An example can be made in the masculine proper name Segomaros:

	Singular	**Plural**	**Dual**
Nominative	Segomaros	Seogomaroi	Segomarou
Accusative	Segomaron	Sgomarons	Segomarou
Dative	Segomaru	Segomarobis	Segomarobem
Genitive	Segomari	Segomaris	Segomarou
Vocative	Segomare	Segomaros	Segomarou

The feminine noun *benna* "woman" (from Indo-Eur. *gwen)

	Singular	**Plural**	**Dual**
Nominative	benna	bennas	bennai
Accusative	bennan	bennans	bennai
Dative	bennai	bennabo	bennabem
Genitive	bennas	bennon	bennai

magos "plain" Irish *magh,* Welsh *ma* Masculine noun

	Singular	**Plural**	**Dual**
Nominative	magos	magesa	
Accusative	magon	magesa	
Dative	mages	magebos	magebem
Genitive	magesos	mageson	

rix "king" Irish *righ* or *ri,* Welsh *rhi* Masculine noun

CASE	SINGULAR	PLURAL	DUAL
Nom.	Rix	Riges	Rige
Acc.	Rigim	Rigons	Rige
Dat.	Rigi	Rigobis	Rigebem
Gen.	Rigos	Rigon	Rigou

mens "month" Irish *mi,* Welsh *mis*

	Singular	**Plural**	**Dual**
Nominative	mens	menses	mensou
Accusative	mensim	mensins	mensou
Dative	mensai	mens	mesobem
Genitive	mensos	menson	mensou

mater "mother" Ir. *mathair,* Welsh *mam* Feminine noun

	Singular	Plural	Dual
Nominative	mater	matres	matres
Accusative	matren	matrens	matrens
Dative	matrei	matrebo	matrebem
Genitive	matres	matron	matriou

Lugus (proper name) Irish Lugh, Welsh Lleu Masculine –u Stem

	Singular	Plural	Dual
Nominative	Lugus	Lugoues	Lugu
Accusative	Lugum	Luguns	Lugu
Dative	Lugou	Lugubis	Lugubem
Genitive	Lugous	Lugion	Lugouo

Medu "mead" Gaulish neuter u-stem, Irish *medhbh,* Welsh *medd*

	Singular	Plural	Dual
Nominative	medu	medoues	medu
Accusative	medu	meduns	medu
Dative	medu	medubis	medubem
Genitive	medous	medion	medouo

The I-stem Masculine endings

	Singular	Plural	Dual
Nominative	-is	-eies	-eie
Accusative	-in	-ins	-eie
Dative	-I	-ibis	-ibem
Genitive	-os	-ion	-iou

Feminine I-stem endings

	Singular	Plural	Dual
Nominative	-i	-ias	-ia
Accusative	-ien	-iens	-ia
Dative	-i	-ibo	-ibem
Genitive	-as	-i	-iau

Neuter I-stem endings

	Singular	Plural	Dual
Nominative	-i	-ia	-ia
Accusative	-i	-ins	-ia
Dative	-i	-ibis	-ibem
Genitive	-os	-ion	-iou

Masculine N-stem endings

	Singular	Plural	Dual
Nominative	-o	-enes	-ene
Accusative	-in	-ons	-ene
Dative	-I	-enobis	-obem
Genitive	-os	-on	-ou

This is just a few of the Gaulish declensional endings that have been reconstructed by Celtic philologists working with the inscriptions found in excavations and working with the etymology of Old Irish and early Welsh. Note that the Gaulish ending –os masculine of Segomaros corresponds with the Latin –us ending, Greek –as or –os and proto-Germanic –az (in Gothic –as) endings.

Many Gaulish words were Latinised and assimilated to Latin some of which survived into modern French, e.g. courma or (to) cereuis to cerevisia to cervoise "beer" or ale". Casanos (an epithet of the oak tree "holy one" to Latin *cassanus* to French *chene*. Gaulish *gleno* "to clean" Latin *glenare* to French *glaner*.

Gaulish	English	Irish cognate	Welsh cognate
abona	river	abhain	afon
are	near		ar
beccan	small	beag	bach
briga	hill		bryn
cambo	crooked		
ceto	wood		coed
cumbo	valley		cwm
dunon	fortress	dun	din
dubo	black	dubh	du
dubro	water		dwr
lindon	lake	lind	llyn
lis	hall		llys
maros	great	mór	mawr
monedos	mountain		mynedd
nantos	brook		nant
penno	head	ceann	pen
poullon	pool, harbour		pwll
tir	land	tir	tir
tracto	sand		draeth
innis	island	innis	ynys
nemeton	shrine, consecrated place		
more	sea	muir	mor

Gaulish Religious Terms

	Cognates	Meaning
Druidiactos	O. Ir. druidecht, Mod. Ir. draiocht	Druidism
Vindomagos (ouindomagos)	Welsh *gwynfa*	"paradise "white plain"
Bacuceos (bahkook-os)		possessed by evil spirits
talamu	Ir. talamh	"earth"
dusios		an incubus (according to Latin gloss)
talamasca		female evil spirit "earth hag"
cassos or caddos		holy (as in Cassibellaunos and Cassanos)
caragos		a fortune telling
morimarusa		"sea of the dead"
iipomiiduos (epomeduos)		horse sacrifice (cf. asvamedha of Vedic)
biliomagos		"plain of the sacred tree"
nemeton (nimidas)		"shrine" nemet="sacred" (-as ending spelling variant)
uernemetis		"over shrine" (-is ending is genitive plural)
crotta	O.Ir. *crot*, Welsh *crwth*	"lyre" or type of string instrument
cauaros (kaouaros)	Welsh *cawr*	"giant"

daculon		“sickle”
gutuatros		“invoker” (Latinised as gutater) attached to certain deities such as Moltinos, the gutuater Martis

Calendar

Summer Solstice in 1986 will occur at 10:04 P.M. Greenwich Time, which translates to 3:04 P.M. Pacific Daylight Time on June 21st. The Moon is full on the 22nd. It is not often that a full Moon falls on the longest day of the year. It must mean something. Time and arrangements for Celebration at the Orinda Grove will be announced.

No postmark

A Druid Missal-Any Lughnasadh 1986 Volume 10 Number 5

Lughnasadh Essay: Tales of Lugh

By Emmon Bodfish

ughnasadh, festival of the funeral games of Lugh the Sun God, or, given by Lugh in honor of his father the Sun, depending on your tradition. It is the beginning of the Celtic harvest season, and is often called Festival of the First Fruits. Lugh, from the same root word as light and luminous, is one of the younger generations of gods in the Celtic pantheon. Like other Indo-European solar deities, his growth was rapid,, being the size of a 10 year old when he was 5, and gaining full manly size and skill by age 10 or 12. He is the multi-competent god, not specializing in one function, but capable in all. Even as a child he was expert at any craft or skill from his first attempt at it. As a boy of 8, according to Welsh legend, while his goddess-mother was measuring his foot for a shoe, he picked up a bow and arrow and shot a wren in the leg. This, the story goes on to explain, was the favorite demonstration shot of Celtdom's best crack archers. His mother was delighted, and Lugh went on to become a parent's dream come true. He was good at everything, polite, chivalrous, and an example of filial devotion.

Later as a young man, when he applied for admittance to the company of the elder gods, he is quizzed by the gatekeeper as to what he can offer. "I am an excellent smith," he says. "We have Goibhne the smith," said the gatekeeper. "We have no need of that." And this continues to be the reply as he lists each one of his skills. The gods already have one of their number who is an expert in that domain. Finally, frustrated, the boy shouts, "But do you have anyone who can do them all?" The gatekeeper reflects that, no, they do not. And so Lugh is admitted.

Lugh is the patron of craftsmen, apprentices, and artists. In another tradition, he is also associated with money and the accumulation of wealth. This is his only functionalistic connection with a harvest festival. The Funeral Games of Lugh, whose title for this high day may also refer to the fact that by now the Sun is past his Zenith, and is declining again toward the South.

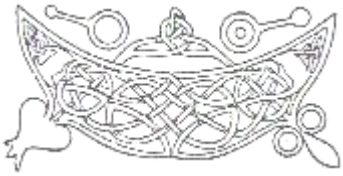
In the R.D.N.A. traditions, anyone who has a garden, grows anything, etc., should save their first picked produce of the summer season, and bring it or a portion of it to the Service, to be offered up in the altar fire, with hopes of prosperity in the years to come.

News of the Groves

At the Orinda Grove Site, edible puffballs have sprouted next to the altar, (left side, of course.) Of all the ground covers we planted, the Dichrondra did the best. The Gopher Bane plants that we so carefully tended up from mail-order seedlings turned out to be annuals. They set seed and died. The nursery didn't tell us this. Were we bilked? It's true they were one-shot, but there are no gopher tunnels around there this year, either. Perhaps for Lughnasadh we should gather in the seeds and thresh them and replant more Gopher Bain next year.

As the Lughnasadh sacrifice in the R.D.N.A. tradition offers up the first fruits of the harvest, anyone who has a garden, a farm or a flowerbox, might pick and bring an offering.

Some animal got hold of the sack of sacrificial meal and dragged it off and consumed it. I found the tattered and toothmarked bag. She/he will have to pay this back when she/he gets to the Other world.



Haying at Orinda Grove Site

New Publications

"Mermade" magickal arts catalogue and pamphlet was recently sent to us here at the "Missal-Any." While not exclusively Celtic, it has some interesting art work and products not carried elsewhere. As often before, every time you think you've seen it all in the Pagan community, something new comes along. Now, Pagan Paper Dolls.

"Well," as Eileen says, "why not?"

This may not be new to some of you, I don't know, since I have been out of the paper doll using circles for a long time, i.e. ever since I gave up teasing my younger sister and her friends, when some of them grew larger and huskier than I, and this pastime became too dangerous.

You can get a copy by writing to: P.O. Box 106, Long Beach, CA 90803

The Heathen on the Heath:

Garden Wars

Okay, enough already! This is war. Sweat runs down too fast to blink away from my eyeballs, and my hands are too filthy to mop it away. How can so many slugs exist in the *world*, let alone in my garden? And where did that eighth duck go, and just what is it that got past my eight-foot fence, stacked tires and assorted whirligigs and wind chimes to eradicate half my potato plants? Hey, gang, there's a limit! Isn't there? At Beltaine you came to party. Now the sun is past the zenith, and you're still raiding the pantry. I've tried asking you to go home. No dice. And the dog has some inexplicable wound on his paw—boars? Bobcats?

This is war. Somehow mine ancient enemy, the wild gooseberry, has started some fifth-column activity amid the tomatoes, and sent spies among my mealybug-ridden brassicae. No use griping to Mother: She and her Consort are making hay while the sun shines, and hardly interested in the squabbles of the children.

Whoever first characterized life in Nature as peaceful had a somewhat warped sense of humor.

The very plants do battle; this winter my pruning-saw must break up a slow-motion barroom brawl between an oak, a madrone, and a whitethorn, all of whom can survive quite nicely if they will simply settle for their own spaces and leave each other alone. Fat chance! All living things demand to not only live, but win, preferably at the expense of any and all possible competitors. That herd of wild pigs must not only have the next ridge, but also *my* ridge, to find true happiness.

And what members of any one species think of each other cannot be printed and sent through the U.S. mail.

Where does that leave your everlovin' Heathen? Confused, mostly. While I have no compunctions about claiming the fruits of my own labor, and whatever else I can pry loose (I'm not even a vegetarian) there are certain human-engendered refinements on the art of war that I will not use. Mom may not care whether my tomatoes or her gooseberries grow in the garden, but that's not sufficient reason to dump assorted petrochemicals in Her water-table--or feed to my down hill neighbors, if it comes to that. I'll go after rodents with cats, traps, and a .22, but I have no desire to bring down my allies the redtails with the "friendly fire" of B-gon or DeCon. Can this be said to make a difference, in view of how the rest of my species chooses to nuke their nuisances? And ought I to be messing around in here at all? This garden is an invasion in itself, exotic and pampered organisms installed in the devastation of turf that I chose to call French Intensive Double-Digging. That's not what was here to begin with.

Thing is, an attitude of nobles oblige requires a certain amount of backup. Kindness is for what we control, and as I gaze in utter dismay on the ruin of my efforts, and the impossibility of reverting to humanity's original mode of participation (hunting and gathering) without overstressing an already depleted wild economy, I realize that my control over this environment is minimal. And wasn't that what I wanted?

Admittedly the fight is rigged. Pit me, with a rifle, against a boar with tusks and I'll bet on me every time. I ought to know; I rigged it myself…I, and forebears who shared my motives, long ago. Like the boar, we also want it all. Unlike the boar, we may someday be unfortunate enough to get it all, thereby destroying it. Will we someday live on chemicals, or mutated yeast, because we have won all our wars and there are no other surviving species?

The squirming, biting, struggling child takes endless comfort in the unarguable restraint of Mother's arms. But as the child ceases to be a baby, a little caution creeps into its protest, unaware at first: we don't want to *hurt* Mommy, after all. And hopefully, by the time we are big and strong enough to do Her real damage, we will have thoroughly absorbed the lesson that She has feelings, too.

Except that people-en-masse are always a little dumber than people one at a time.

Where are you in the world? Where are your battles, what have you won…and at what cost? Come, swap war-stories with me, for even if you are busily making chemicals out of other chemicals, or laying concrete over ground, we are all the same in this. Nobody gave us the right to be who we are; we have made ourselves. Nobody owed us a place in the world; we have taken it. This is *our* nature, as surely a part of us as greenness is of grass, to be channeled but never truly changed.

Just remember that perhaps it is not worth postponing, indefinitely at finite cost to the rest of the world, one's own last battle. For *sus scrofa*, *homo sapiens*, or any living creature, anywhere, there is but one ending. Let the sun blaze on into the night, drink deep, and gird yourself with honor. It is a good day, at least, not to know what's going to happen. And no matter how many sandbags we make of our environment, to pile around our laughable foxholes in the scheme of things, it's out there, waiting for us, somewhere: the fight we can't win.

Nobody's getting out of here alive.

Calendar

Lughnasadh Celebration will be held on August 6th, at sundown, at the Orinda Grove Site. Astronomical Lughnasadha being on August 7, 1986, we will follow the Ancient Druid tradition of the night preceding the day.

The Decline of Druidism: A Time-Line

Post Oak Proto-Grove

Gaul

43 B.C. to A.D. 14	Augustus forbids Roman citizens to participate in Druidic rites.
A.D. 14 to 37	Tiberius persecutes the Druids of Gaul
A.D. 41 to 54	Claudius has the Druids "very thoroughly suppressed"

Britain

A.D.61	Suetonius Paulinus massacres Druids on the Isle of Anglesey (Mon) off the coast of Wales.

Ireland

A.D. 590	Synod of Drumceat restricts activities of the Druids in Ireland.
A.D. 637	Druids abolished following the battle of Moyrath

Medieval Period

The class of the *filidh* take over many of the traditions of the Druids along with the Brehons, storytellers and *ollamhs* in Ireland and Gaelic Scotland.

Elizabethan to Cromwell Periods

Bardic schools are broken up by the English in Ireland and eventually in Scotland with the destruction of Irish aristocratic society.

Following the Cromwellian and Glorious Revolutionary Periods

Celts and Druids are re-discovered in England and Wales during the beginning of the enlightenment period and into the "Age of Reason" through the reading of classical literature. In the 18th century, some neo-Druidic (mesopagan) groups appear.

Romantic Period

Edward Williams "Iolo Morganwg" founds a neo-Druidic dogma from the study of Bardic relics from which he forges a Bardic philosophy under the influence of the Enlightenment, Romantic movements and "natural religion."

There soon follows a revival of interest in Welsh antiquities which has a beneficial influence on Celtic scholarship and Celtic nationalism.

Twentieth Century

Rise of more Druidic orders based on Morganwg and 18th century "Druidic" lodges. Anthropology in its infancy is still under the influence of amateur archaeologists and amateur romantic social scientists which gives rise to unscrupulous scholarship such as Gerald Gardner's Witchcraft theories, Margaret Murray's theories and finally to Robert Graves' *The White Goddess*. Following the works of Murray, Gardner, Graves etc. there appears many "wicca" groups and covens which claim to be practicing the "old religion" of ancient Europe.

Serious scholarship begins to investigate the ancient religions of Europe and the importance of the Indo-European culture and ideology is discovered by Georges Dumezil and many linguists, anthropologists, and religious historians.

Latter Half of the Twentieth Century

Following the publication of works by the serious scholars in Indo-European philology, history and archaeology, much of the lost knowledge of the Druids and Celtic peoples is restored and neo-pagan groups begin to incorporate the data. Many other neo-pagans are distraught by the truth of the old religion and decide that their traditions based on the erroneous works of Gardner, Graves, Murray is preferential in their own modern tastes. Neo-Druids based on the Morganwgic material is clung to since it appeals to their own tastes.

Therefore what has come from the Druids and survived into the myths, legends and sagas of the Irish, evidence from archaeology of Gaul, the iconography, bas-reliefs, classical testimony, Celtic philology, Welsh and Scottish tales, the folklore, the epic-type literature and with Indo-European comparative studies, much of what the Druids *probably* taught has been restored or reconstructed.

The question remains then, does anyone who wants to learn what the Druids

probably taught wish to use that information for a basis of their religion or religious thought? If not, then I would ask such a person why would they want to identify with the Druids or why should they call themselves "Druids" or neo-Druids or any sort? What is it to be a neo-Druid? Would it not be self-contradictory to call oneself a Druid or neo-Druid and not be interested or make any use of the scholarship or information concerning what the ancient Druids taught? How can anyone be called a Hindu who never read any Vedic literature or disagreed with revealed knowledge of the Hindus? How can anyone be called Jewish who did not profess the religion contained in the Torah or any Jewish scriptures? How can anyone be called or call himself a Tao-ist yet reject the Tao Te Ching taught by Lao-Tzu? The neo-Druid who is not interested in Celtic mythology or historical Celtic religion as probably taught by the ancient Druids has little right to be called by such an epithet as Druid or neo-Druid? If one is more in agreement with Wicca or Christianity or is more interested in Shamanism than with Celtic religion, one is not a Druid, but rather a "Wiccan" or Christian, or disciple of Shamanism.

At least the followers of Iolo Morganwg are within a Celtic tradition, albeit not an ancient one.

—Thomas M. Cross

2003 Editor's Note: The final part of this letter began the Cross Affair debate, shown in the Apocrypha that would last almost a year.

Postmarked Jul 28, 1986

A Druid Missal-Any
Fall Equinox 1986
Volume 10 Number 6

Fall Equinox Essay:

More on St. Michael and His Pagan Associations

By Emmon Bodfish

all Equinox is associated with the gathering of root crops in Scotland and England, and perhaps, before the potato, in Ireland as well. Many of the old customs are preserved in the Highlands, enacted now in the name of "Michaelmas" festivals. Michael was the Christian personality most often substituted for Lugh, or, in other contexts, for Llyr, by the Old Celtic Church. The flaming sword and warrior aspect of the Archangel may have suggested a similarity to Lugh-of-the-Long-Arm with his magical spear. It also carries on the Celtic God's protective image and his function as defender of the people, but most particularly it is the quality of "shining-ness" that links the two.

Alexander Carmichael, collecting oral folklore in the 1800s, notes that in the Highlands, St. Michael is spoken of as "an brian Michael." That is "The Demi-god Michael." Christian saints, such as Columba or Andrew, are called Santo, Saint, from the Latin. Archangel Gabriel is "aingeal" a Gàidhlig word deriving from the Latin, or "Naomh," Gàidhlig for holy, sacred. No one else is "brian," demi-god. The Highlanders' Michael is pictured riding a winged horse, and is the patron of sailors and ships. There is not basis in the Biblical angel's character for this; it is probably a co-option from Llyr, God of the Western Ocean and Master of Horses. The same characteristics, and the combination of associations with ships and with a fiery steed, are attributed to Manannan McLlyr, in Cornwall and Brittany.

The ceremony of the carrots, described by Carmichael, in connection with Fall Equinox and Llyr/Lugh's Time, is something that could be adapted to the present R.D.N.A. celebration. It follows.

From the Carmina Gadelica

On the 29th of September, a festival in honour of St. Michael is held throughout the Western Coasts and Isles. This is much the most imposing pageant and much the most popular of the Celtic year. Many causes conduce to this—causes which move the minds and the hearts of the people to their utmost tension. To the young the Day is a day of promise, to the old a day of fulfillment, to the aged a day of retrospect. It is a day when pagan cult and Christian doctrine meet and mingle like the lights and shadows on their own Highland hills.

The Eve of St. Michael is the eve of bringing in the carrots, of baking the 'struan,' of killing the lamb, of stealing the horses. The Day of St. Michael is the Day of the early mass, the day of the sacrificial lamb, the day of the oblation 'struan,' the day of the distribution of the lamb, the day of the distribution of the 'struan,' the day of the pilgrimage to the burial-ground of their fathers, the day of the burial-ground service, the day of the burial-ground circuiting, the day of giving and receiving the carrots with their wishes and acknowledgements, and the day of the 'oda'—the athletics of men and the racing of horses. And the Night of Michael is the night of the dance and the song, of the merry-making of the love-making, and of the love-gifts.

Some days before the festival of St. Michael the women and girls go to the fields and plains of the townland to procure carrots. The afternoon of the Sunday immediately proceeding St. Michael's Day is especially devoted to this purpose, and on this account is known as 'Domhnach Curran'—Carrot Sunday. When the soil is soft and friable, the carrots can be pulled out of the ground without digging. When, however, the soil is hard, a space is dug to give the hand access to the root. This space is made in the form of an equal-sided triangle, technically called 'torcan,' diminutive of "torc," a cleft. The instrument used is a small mattock of three prongs, called 'tri-meurach,' three-fingered, 'sliopag,' 'sliobhag.' The three sided 'torcan' is meant to typify the three sided shield, and the three-fingered 'sliopag,' the trident of St. Michael, and possibly each to symbolize the Trinity. The many brightly-clad figures swing to and for, in and out, like the figures in a kaleidoscope, are singularly pretty and picturesque. Each woman intones a rune to her own tune and time irrespective of those around her. The following fragment was intoned to me in a soft, subdued voice by a woman who had gathered carrots eighty years previously:—

'Torcan, torrach, torrach, torrach,
Sonas curran corr orm,
Michael mil a bhi dha m'chonuil,
Bride gheal dha m'chonradh

Piseach linn gach piseach,
Piseach dha mo bhroinn,
Piseach linn gach piseach,
Piseach dha mo chloinn.'

Cleft fruitful, fruitful, fruitful,
Joy of carrots surpassing upon me,
Michael the brave endowing me,
Bride the fair be aiding me.

Progeny pre-eminent over every progeny,
Progeny on my womb,
Progeny pre-eminent over every progeny,
Progeny on my progeny.

Should a woman find a forked carrot, she breaks out into a more exultant strain that brings her neighbours round to see and to admire her luck.

'Fhorca shona, shona, shona,
Fhorca churran mor orm,
Conuil curran corr orm
Sonas curran mor dhomh.'

Fork joyful, joyful, joyful,
Fork of great carrot to me,
Endowment of carrot surpassing upon me,
Joy of great carrot to me.

There is much rivalry among the women who shall have most and best carrots. They carry the carrots in a bag slung from the waist, called 'crisolachan,' little girdle, from 'crios,' a girdle. When the 'earrasaid' was worn, the carrots were carried in its ample folds. The women wash the carrots and tie them up in small bunches, each of which contains a 'glac,' handful. The bunches are tied with three-ply thread, generally scarlet, and put in pits near the house and covered with sand till required.

A Letter to the Editor:

I beg to remind Thomas Cross (Post Oak Proto-Grove, Lughnasadh edition) that scholarship is but one path to the Goddess. Perhaps our true roots' obscurity is an advantage, allowing us to do more seat-of-the-pants flying than is permitted by a religion of more cohesive background and authority. The occasional romantic sloppiness of Gardner, Graves, et al, does not negate their premise (that the Old Religion honored Nature in both male and female principles). Nor should it denigrate the poesy of their praise. In their day, both were revolutionary.

It may be that the ancients—of Northern Europe and of other places—knew a good many things that we do not. Trying to discover these truths seems a noble enterprise, but I am not about to limit myself to one cultural group, when that culture is no longer there to be immersed in. You and I may be different *types* of Neopagan Druid, but since Cathbad isn't around to object, "Druid" seems as good a name as any, for either of us.

Les Craig-Harger
Myers Flat, CA.

Pictish

Post Oak Proto-Grove

The Picts seem to have spoken a pre-Indo-European language at one time, before the P-Celtic speakers conquered most of them in southern Scotland, and pushed the rest into its north-eastern extremity. Eventually the Picts were "Godhelicized" by Irish invaders who later colonized Scotland, and the Pictish dialects died out entirely. Our only evidence for this pre-Indo-European Pictish comes from a few inscriptions, carved in Irish ogam characters, after the Irish had settled in Scotland. Such evidence is so scanty that little can be made of this inscriptional evidence. Some contend that Pictish, (the non-Indo-European dialect,) is not related to any other language; others have tired to compare it with some other languages, without success. Some have compared it to Basque, (a pre-Indo-European or non-Indo-European Iberian language) as Sir John Rhys did, but this was unsuccessful. While many proper names of Pictish kings turn out to be Celtic, either P-Celtic or Q-Celtic, some of these names cannot be determined to be either, and seem to be non-Celtic, and even non-Indo-European.

From the Lunnasting inscription:

Ettocuhetts ahehhttannn hccuueuu nehhtons

From the Brandsbutt stone:

irataddoarens

St. Ninians:

besmeqqnanannovvez

Keiss bay:

netetri

Pictish Names which seem Non-Celtic and Non-Indo-Eur.:

Bliesblituth
Canatulachama
Usconbuts

Notice the extreme repetition of consonant clusters in the Lunnasting, Brandsbutt, and St. Ninian inscription which suggest a language which is phonemically very consonantal like that of the Causcassic languages, however the consonant groups are repetitions of the same letters or phonemes such as *tt*, *hh*, *cc*, *vv*, or *uu*, and *nnn*. Notice also that there are all single vowels of the Roman alphabet represented a, e, i, o, u, but not many dipthongs *euu* and *oa* and possibly *ie* in Bliesblituth—these diphthongs may form separate syllables and therefore might not be diphthongs. Notice the prominent s next to other consonants *–ts*, *–ns* in the endings of words such as *Ettocuhetts*, *irataddoarens*, *nehhtons* and *Usconbuts* and appears in the middle of Bliesblituth. This reminds me of the –s ending formed in Etruscan genitives of certain words such as *clan* "son" *clans* "of the son" and may also remind me of English and Anglo-Saxon genitives formed by adding –s or –es. This makes one wonder as to whether Pictish has affinities with a non-Indo-European language like Etruscan or with Germanic languages. If *nehhtons* is interpreted as a form of the Celtic Nechtain then we may have a genitive case of Nechtan in *Nehhtons*.

It may also be a resemblance to Basque in that many Basque words end with –tz (cf. Pictish –ts) such as *bortz* "five," however Basque words tend to have a vowel following –tz e.g. –tza, –tze or –tzi; Basque has more open vowels and ultimate vowels, i.e. not flanked by consonants as much as Pictish. Finno-Ugric languages like Finnish and Lappish have many doubled consonants and consonant clusters like Pictish, but then, these languages are rich in vowel endings on words like Basque. Many Hs appear in Pictish inscriptions which suggests that it did not lack the aspirate H sound and would compare itself again to Germanic languages which in Grimm's law originated with Proto-I.E. initial K-sound. In Welsh, the H sound occurs initially on words from a rather late development from an initial S-sound (e.g. Samon = Haf, Sabrina = Hafren, etc.) The H sound occurs in Irish as a prefixed sound to separate words with an initial vowel and as a late development from mutated forms of consonants at the initial position of words. The internal or medial H found in Pictish seems to be anomalous to Celtic, Germanic or Indo-European phonemics as in *ahehhtann* and *ettocuhetts*.

Lastly, we must conclude that Pictish will continue to elude us for a while until further archaeology can turn up more inscriptions and more helpful inscriptions. We would need to find some written documents in Pictish with some glosses in some known language such as Old Irish or Latin and we would finally be able to finally decipher Pictish and find out definitely its affinities or lack of affinity with other languages. Pictish is more mysterious than Etruscan in that we have found many Etruscan inscriptions in comparison.

—Thomas M. Cross

The Heathen on the Heath:

First Fruits and Hunting

First fruits, late as usual—arguments with the neighbors—yellow grass, grey dust, and scorching heat. Balanced now are we? In the hardware store where I earn some of my living, a motley assortment of law-abiding types are buying their hunting licenses, with tags permitting them to ritually assassinate one or two adult male deer this season. Certain local subsistence hunters regard both the season and its regulations as ridiculous. But I count the hopeful license buyers during one workday, and then count the deer on my way home. The number of deer becomes less impressive, beside the number of hunters.

And the subsistence hunters—does concern for the continued stability of the deer population arise automatically from need? I doubt it. And the numbers of the needy are also increasing…

But the hunt goes on. From my own experience, in pursuit of one wild pig (which died to provide food for two families with hungry children, one of them mine) it seems strange to call it a sport. The hunt is a relationship, ending with the death of the other party. The pig wanted to live, and my cohort and I wanted to eat it. These goals were mutually exclusive; no amount of mystical hocus-pocus could ever convince me that the pig was a willing participant.

There was one moment, crouched on the hillside, with the immensely vital, prehistoric-looking beast looking directly at me, when I felt that the hunt was at an end; I had met the wild. My challenge had been offered and met. The pig was ready to attack or flee, but did neither. Here was life; its ending was anti-climactic.

But sorrow was also the feeling of a split second. Our children were fed. And something within me was changed.

The Hunter roams the greenwood, dealing death at will. Yet He guards His beasts, wears their semblance, instills in them His lust and power. And the Maiden-as-Huntress, in any pantheon, is the friend of Her creatures, mourning their destruction at the hands of conquering humanity.

So it is with nature. Animals do not hate their prey. Cats pounce with glee, eyes wide and ears forward. The dog pursues the rabbit with his tail high; he is playing. They are part of the world, and filled with the sense of being alive.

Is this the longing in the eyes of those who approach my counter, saying "Liscence and two tags, please," and paying the $41 that the government demands for their participation in the rite? The people whose actual means of making a living is many times removed from Earth's vitality will finally face the wild and have something personal to say to it. Balanced now are we?

With that same longing, I came to the Druids, and with that same longing, I came eventually to my untamed hill, to be one grubby, sweaty part of a world with more than people in it. Cars race over a concrete bridge; uncaring, the river flows beneath. Balanced now are we?

As day conquered night, and light conquers day, and our guaranteed annual year continues on its appointed course, I tell you; there is no need for faith.

Balanced now are we?

We may not be able to feel it, but it's there.

News of the Groves

Orinda Grove Site

Lughnasadha, as a festival of the first fruits, went off well. I was surprised at the number of feral plants that have "appeared" for members and born us fruit. One brought as offering the first tomato from a vine that "appeared on its own" in a pot of marigolds. I brought the first apple from the appletree that has been growing outside of my kitchen window for fifteen years, sprung from a Macintosh apple core. Small carrots still occasionally come up in the Grove Site, by the Monterey Pine, on the site of Joan's (First Arch Druid of Live Oak) compost pile. And our apple sapling beside the Lughnasadha caber, sprouted from a spit seed from the '83 feast, is growing rapidly.

The moral is clear:
Fling your garbage
Out the window.
(Sung to Irish Jig Tune)

Live in the middle
Of a kitchen midden.

It's an old Celtic
Tradition.

Skara brae…
Take me home..
Skara brae…

If you can't stand this nonsense, send in your own article and crowd it out.

Calendar

Fall Equinox will occur at 11:53 P.M. Pacific Daylight Time, or 07 hours 53 minutes Greenwich on September 23, 1986. Services at the Orinda Grove Site to be arranged: (415) 254-1387.

A Druid Missal-Any
Samhain 1986
Volume 10 Number 7

Samhain Essay: The Other World

By Emmon Bodfish

Samhain, Celtic New Years, the Day-between the Worlds…The Druidic year stars on Samhain, in the fall of the year, just as the Druidic day begins with the going down of the Sun. Samhain marks the end of the harvest which began at Lughnasadh. All fruit not gathered in by Samhain Eve must be left in the fields to feed the birds, the wild animals, and the Sidhi. The Pukas, mischievous spirits, will come for it, to steal its nourishing essence and leave the husk, or to despoil it, if it is not to their liking. Their mythic descendents swarm out in the form of myriad "Trick-or-Treaters."

Like New Years' celebration all over the world, Samhain festivities fall into two sequential phases: one that signifies the return to Chaos, and involves the disposal of old goods, potlatches, parties, suspension of taboos, return of the dead, and the mixing of the two Worlds, in Past and Future; and a second whose theme is the rebirth of Order and Cosmos, of creating anew, of preparations, and of the rites of Samhain Morning. (As we are not an official, organized Grove, here in Orinda, but a gathering of Solitary Third Order Druids, First Orders, and friends, the election that would ordinarily be held for officers in an R.D.N.A. Grove will not need to be held. Isn't it a relief!?)

The beliefs involving the return of the dead on Samhain Night are based on the Pan-European traditions of Samhain as the time when the Other World is closest to this one, and when, therefore, doors, passages, may open between the two. In Celtic myths these gateways were usually located at the Sidhi Mounds, the megalithic tombs of the Celts' Pre-Indo-European predecessors. But ways were also said to exist through sacred lakes and springs, and through caves in the craigs. These doorways admitted passage in both directions. On special days, mortal heroes or heroines crossed to the Other World on quests, adventures or to obtain prophetic knowledge. Throughout Eur-Asia, the dead, who exist beyond time, are believed to know the future as well as everything that has happened in the past. Dead ancestors could help a favored descendent with this knowledge, or send health and prosperity, but first the petitioner must be in perfect estate, having broken no Geas, nor taboo, nor have incurred the censor of any Deity or Sidhi. In addition, the seeker must be in the good graces of the ancestor whose help is needed. Health or disease were from the ancestors in the Celtic Cosmos; to live well one had to be on good terms with the dead and with one's past. The past becomes present again on Samhain, between the years. All oblations and funeral rites due the ancestors must have been offered, and all debts of this World paid, if the traveler is to step lightly between the Worlds. If all was not in perfect order, the quester might become trapped or the ancestors could send disease and misfortune when the passage opened. Or the wronged dead could pass into this World, and walk in the time between the years, seeking revenge.

The concept of going to the Other World for help from disease or to secure prophetic knowledge is found in several different European Samhain traditions, as well as among the Celts, is probably cognate with, descended from the Other World journeys of the Paleolithic Eurasian shamans. Similar, but more complex and complete traditions and epics have been preserved among the Siberian shamanic religions. There, going to the Other World(s) and returning to one's mortal body are usually the privilege of the clergy, i.e. initiate shamans. But in Europe, on Samhain, the Other World is very close, in Celtic verse, just a mist apart. On this night, there is no treacherous journey through intermediate kingdoms or being-states. Tonight a mortal, albeit a hero or a heroine, could make the leap.

R.D.N.A members hold all night vigils, beginning with a bonfire at dusk when the first of the two Samhain services is held. All opened bottles of spirits must be finished by dawn, and there will be, then, no more fermented spirits in the Grove chalice until Beltaine. Plates of food and offerings should be set out, just beyond the firelight, for the souls of friends who have died in the past year. They may be invited to join the festivities.

At dawn the second Samhain service is held. All remaining liquor is sacrificed in the fire, and the Third Order Druids exchange their red ribbons and ornaments for the white of the Season of Sleep. There is pure water in the Chalice. The new year has begun.

In preparation, all debts should be paid, or arrangements for them brought into harmony. All rites due to the dead, and the past, should have been performed, and all obligations to the living brought current. Then enter the Time-Between-the-Worlds "without burden, without geas, without malice." Pleasant journeys!

The Song of the Druid

Post Oak Proto-Grove

A poem by Thomas M. Cross based on the "Hymn of Amhairghin" translated into the Gallo-Brittonic language commonly called Gaulish or Brythonic. Copyright 1986 Thomas M. Cross

Cantos Druidos

Esmi uentos uerna more
Esmi dubroi en more
Esmi taruos cation sectam
Esmi brennos uxellos-do monedos
Esmi gurensos sauli
Esmi tecisamos blotion
Esmi nertos aggos segos torci
Esmi esox en poullon
Esmi lindon en magos
Esmi cladibi catous
Esmi druids, io uragati tane en pennos.
Poi uedati menses lugati?
Poi lugiati oinocos uerna monedon?

Poi canati magesos sauli, a ne me?

Translation:

I am the wind on the sea
I am the waters in the sea
I am the bull of seven battles
I am the crow above the mountain
I am the warmth of the sun
I am the fairest of flowers
I am the power and courage of the boar
I am the salmon in the pool
I am the lake in the plain
I am the sword of battle
I am the druid, who works fire in the head
Who speaks of the months of the moon?
Who lights the union on the mountain?
Who sings of the plain of the sun, if not I?

Notes:

Gaulish was a declensional language like Greek and Latin and contained nominative, accusative, genitive, dative and sometimes a vocative form differing from the nominative for its nouns. It also contained masculine, feminine and neuter genders; plural and dual forms. The verbs of Gaulish are conjugated similarly to Greek and Latin. It was a P-Celtic language spoken in ancient Britain (known as Brythonic) and in most of France, Belgium, parts of Iberia, Austria, Switzerland and part of southern Germany and was carried to Galatia and Bohemia by colonies of Gauls before the Christian era. The main dialects of Gaul were Belgic, Lugdunensian, and Narbonensian. Belgic dialects became Brythonic* which in time evolved into Welsh, Cornish and Breton –the three surviving P-Celtic languages. Cornish died out in the late 1700s, but was kept alive academically until its revival in this century. In ancient times the Celtic languages did not mutate the initial consonant as they do today, but during the period they began to drop many declensional endings, the process of lenition and other phonetic eccentricities caused mutation.

*in Britain

Re: A Druid Missal-Any
(Emmon Bodfish)
NO. 86-3869

Proof of Publication

Fictious Business Name Statement

State of California
County of Contra Costa, ss

Shirley A. Coats of said County, does herby certify:

That she is and was during all the time herein mentioned, a citizen of the United States, over the age of 21 years and neither a part to nor in any way interested int he matter or action herin set forth, and is and was competent to be a witness in said matter or action:

That she is now and at all times herein mentioned was the principal clerk of THE CONTRA COSTA NEWS REGISTER, publishers of THE CONTA COSTA NEWS REGISTER, which is and was at all times herein mentioned a newspaper of general circulation printed and published semi-weekly in the City of Walnut Creek, County of Contra Costa, State of California, and as such principal clerk ahs now and at all of said times had charge of all legal notices and advertisements in said newspaper; that said CONTRA COSTA NEWS REGISTER is now and was at all times herein mentioned newspaper of general circulation as that term is defined by Section 6000 of the Government Code, and as provided by said Section, is and at all of said time was published for the dissemination of local and telegraphic news and intelligence of a general character, having a bona fide subscription list of paying subscribers, and is not and at none of said times was devoted to the interests or published for the entertainment or instruction of a particular class, profession, trade, calling, race or denomination, or for any number of such classes, professions, trades, callings, races or denominations; that at all times said newspaper has been established, printed and published at regular intervals in said County and State, for more than one year preceding the date of the first publication of the notice herein mentioned; that said notice was set in type not smaller than nonpareil, and was preceded with words printed in black face type not smaller than nonpareil, describing and expressing in general terms the purport and character of the notice intended to be given.

THAT THE

Fictitious Business Name Statement

of which the annexed is a printed copy, was published in said newspaper and not in any supplement thereof on the following dates, to-wit:

August 14, 22, 29; September 5, 1986

I certify (or declare) under penalty of perjury that the foregoing is true and correct.

Dated at Walnut Creek, California

this 5th day of September 1986

Shirley A. Coats
Signature.

Filed Sep 5 1986
J.R. Olsson, County Clerk
CONTRA COSTA COUNTRY
by C. Bonavera deputy
FICTITIOUS BUSINESS NAME STATEMENT
Contra Costa County No. 86-3869

The following person is doing business as: A Druid Missal-Any at 616 Miner Rd., Orinda, CA 94563.
EMMON BODFISH, 616 Miner Rd., Orinda, CA 94563.

This business commenced on November 10, 1985.
This business is conducted by an Individual.
/S/ EMMON BODFISH
Statement filed with the County Clerk of Contra Costa County on Aug. 2, 1986.
Pub: Aug. 15, 22, 29; Sept. 5, 1986.

The Heathen on the Heath: Dying

It is the dawning of our year, and the time to mourn our dead.

I mourn two men of gentle courage, Earl McKeever and George Russ. I cannot keen, or recite their deeds in epic verse; I was not so trained, and neither am I that big a liar. I wept when weeping was fresh and unavoidable. Now is the time of remembrance, and I remember each of them.

Both lived with disability; both died at the hands of murderers. What this means to the year that has ended, or the year that is beginning, or any years before or after, is beyond me—for which I am glad.

As always, I turn to the garden, to the land.

Plants are dying now, sinking to the ground, beginning to decay before the green of life has entirely left them. New growth fastens on the decay and is made strong thereby. This is the way of compost, and of those of us who bear the stigma: Survivor. Ruthlessly the living soul battens on memory. The mourner weeps proudly, wearing the names of the dead as decorations of battle.

And the earth does not judge us, nor does she care. Salmon run, and spawn, and die, and all their history is carried out to sea, along with the hope of their race. Leaves fall, and become rich loam. Myth degenerates into bedtime stories—

—and children dream.

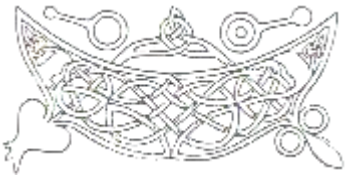
And what shall we do, when sweet-scented loves and bright, clean angers of youth begin to disintegrate into the nameless depths of a mind no longer young?

Some of us become cynical, embracing disproof when proof proves impossible. Some of us set places for the dead at our tables, and turn down their beds, and berate the living world for slighting them; too, we cling to dead dreams as if loud repetition of their content would bring back our innocence, and vindicate its misconceptions as higher truth. To some of us, the passage of time is a pattern, immune to any attempt of ours to contribute. To others, time has not passed at all.

"When I die," one friend told me, "the world ends."

But I choose to inhabit a world that will outlive me, if only for company, and the desire to belong. I may not leave a mark on the face of history; there may be no place for me in any structured scheme of things.

But there's always room on the compost heap.



Chapter of Not Having to Move Furniture in the Other World

Whoso knows this spell will have all his weekends free in Amenta.

May I not be forced to move furniture in the other world. That which is large, awkward, and extremely heavy, with sharp corners –may I not be forced to lift it.

The sofa—"I break your back" is its name; it does not fit through any door. I shall not carry the sofa; I shall not lift one end of the sofa.

The chest of drawers—"I fall on your foot" is its name. I shall not move the chest of drawers; I shall not carry even one drawer.

The pile of book boxes—it towers unto the ceiling; "pyramid of Khufu" is its name. I shall not carry one box; I shall not carry one book.

The waterbed—of myriad pieces is it made; no man knows their number. I shall not carry one piece; I shall not attempt to fit two pieces together.

I shall not move furniture in the other world, and all my weekends will be my own, for millions of years.

—Obscure Chapter of the Egyptian Book of the Dead.

Calendar

Samhain, when the Sun is half-way between Equinox and Solstice, will occur at 09:09 hours Greenwich on November 7th, 1986, or 9 minutes after 2 A.M. Pacific Daylight Time. (For Orinda Grove, add 8 minutes and 16 seconds from Fresno.) By the alternative method of calculation, the Sun will reach 15 degrees Scorpius at 10:06 A.M. P.D.T. on 11/7/86. For update on plans at Orinda Grove, call (415) 254-1387. Sickle and Corn Doll Ceremony follows.

*It has actually been a year, a very happy year, since we ran a-foul of that force that causes more trouble than ever did ghosts or goblins. I am speaking of...politics.

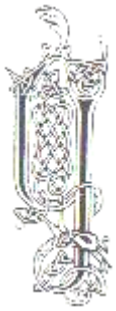
—Mad Sweeney.

Postmarked 31 Oct 1986

A Druid Missal-Any
Yule 1986
Volume 10 Number 8

Yule Essay: Mistletoe

By Emmon Bodfish



ule, Winter Solstice is one of the four minor Druid High Days. It is associated with the Holly and the Mistletoe, prosperity and purification. The hanging of Mistletoe over doorways harks back to its protective function, as the All-Heal. Spirits that bring disease will not pass under it. All Mistletoe use and customs are carry overs from Pagan, most notably Druidic traditions.

Though kissing under the Mistletoe can't be traced back further than the 17th century, it is probably much older. It reflects the herb's Paleo-Druidic attributes of protection, fertility, and prosperity.

Pliny the Elder, in his *Natural History*, gives us the best description of a Paleopagan Druid Ceremony, that of cutting the Mistletoe. According to Stuart Piggot, the ceremonial mistletoe must be cut from an oak tree. The time of the ritual was set by the Moon as in Pliny's description.

> "The time of the rite was the sixth day of the new moon, after preparations had been made for a feast and a sacrifice of two white bulls. A Druid in a white robe climbed the tree and cut with a golden sickle the branch of mistletoe, which was caught as it fell on a white cloak. The bulls were then sacrificed and all present ate of them."

The golden sickle is a puzzle, as pure gold will not hold an edge sharp and tough enough to cut through the woody stem of the mistletoe. Gilded, or simply polished bronze, are more likely materials. Though Pliny was allowed to witness the ritual, he probably could not approach the Druid or examine the sickle.

Nor would he have been able to talk to a Gaulish Druid without an interpreter. Their ceremony was recorded in Roman Gaul. Gold may have been a description of color, or a quoting of hearsay. Elsewhere in his book Pliny writes of the ritual necessity of gathering the mistletoe left handed, after fasting, and of the Celts plucking Selago without using an iron knife, barefoot and with the right hand through the left sleeve of a white tunic, but these were private rites, not public ceremonies. There is no mention in them of the presence of a Druid.

Calendar

Winter Solstice is at 7:56 P.M. Pacific Standard Time on December 21st, that is 03:56 hours Greenwich, 1986. If you are near a clock, and remember, shout "Shaul!"

Post-Oak Proto-Grove

Druidism and Truth

An Editorial by Thomas Cross

The word druid itself is rooted in the same Indo-European source as the English word true and truth: names **dru*—the zero-grade form of **deru* "firm, solid, steadfast" which also gave us such words as tree, endure, durable, the Greek *drus*, Sanskrit *druvam* and so forth.

Since Druid means "he who is truthful" or "the firm, solid and steadfast one" (in Gaulish *druis* "druid" in nominative case, *druidos* in the genitive), it is appropriate that we look always for the truth and always utter the truth. In old Irish sagas, the druid or seer who utters a falsehood is cursed and some disaster befalls him and whenever he takes an oath he promises or swears that if he should utter a falsehood knowingly, he may be swallowed up into the earth or some other calamity take him.

In our modern information age that we are now entering, I urge that us modern day druids do our share of preserving truth and guarding against falsehood and dishonesty. I am of course speaking in terms of advertising, everyday speech, on the job, in school, in business, etc. The truth must be able to stand on its own. Truth is not opinion, truth is fact, truth is not values, but truth, though it be impersonal, often hurts when people cannot face it. I find that my greatest pet peeve is misinformation, misleading speculation, propaganda, deception in reporting and teaching. There is much deliberate writing of misinformation in the writings of the occult world. Often the authors are too lazy or too hasty to do the proper research for supporting their opinions or they deliberately falsify their sources and present pseudo-history as history or vice versa. There are so many popular misconceptions held by so many that the truth will be distorted for a long time in the folklore of the modern occultist and neo-pagan in the years to come—although we have the correct information available in most public libraries alongside the misinformation.

Another source of misinformation being disseminated to the general public (outside of the neo-pagan milieu) is the propaganda of the Christian Fundamentalists and Evangelists or "Fundagelicals", who deliberately report falsehoods about the beliefs of others in order to build "straw-men" of their religious and ideological competitors. Often the Fundagelicals report or present their own idiosyncratic or personal religious views as if they were fact—that is, as if they were the objective truth! The Fundagelicals, one might say, confuse fact with values or opinions –a blatant error in logic!

In the field of Celtic scholarship concerning the ancient or paleo-Druids, there is so much nonsense being passed off as fact that it is a time-consuming and tedious task to begin to research the subject. To the beginner and those who have fallen victim to the nonsense, I recommend that you read many of the books coming out in the field of comparative religion and mythology by Georges Dumezil, Jaan Puhvel, Gerald Larson, Bruce Lincoln (to name a few) and consult the works of Mircea Eliade—one of the great 20th century scholars. For those who are concerned about ecology and conservation, I recommend Lovelock's Gaia. For the general

reader I would recommend *The New Apocrypha*—John Sladek, *Psychology's Occult Doubles*—Leahy and Leahy, *The Psychology of Transcendence*—Andrew Neher, the *Dictionary of Misinformation*—Burnam, *More Misinformation*—Burnam, *There are Alligators in our Sewers*—Dickson.

Also I recommend that all neo-pagans develop a skeptical side to how they view these things, to read between the lines, and question things and be curious. It is o.k. to be curious—in fact, it is healthy to be curious about life. Most everyone reading this newsletter, will probably think to him or herself, "Oh I always think for myself, I question things, I read between the lines" and so forth. I ask that you even question *that* and even question what I have written as you read. I *am* not suggesting that we be distrustful or become reductionists or *overly* critical and skeptical. I am suggesting though, that we become less emotional and more inquisitive about learning…that we don't just accept things because they merely feel good or seem to work. Playing around with metaphysics and making experiments with our consciousness is serious business and one can so easily fool oneself into believing things that are not the case which can have serious repercussions for the future. If anyone has read the book *The Day the Universe Changed* by James Burke or seen the series on PBS, you will understand on the worldly level also.

I recommend that you get a copy of a good simple-to-read book on Logic or Reasoning—especially if you have never studied the subject and read it carefully (I recommend *Introduction to Logic* by Copi). Take a course in logic at a local college or school, it will well be worth it for anyone. A fun pastime would be to identify fallacies while reading or watching TV or listening to the radio—(advertising is rife with fallacies and propaganda techniques). Pretty soon you can tear apart the arguments of books simply on grounds of incorrect reasoning or illogic.

I am sure this article will have offended many right-brain, purely emotional mystics, who believe that truth can only be found through some altered state or dream-world; my rebuttal to them is that they are not speaking of this world that we all must live in together. I am talking about the physical world, the here and now, and the rules for living here depends upon people getting along with each other, keeping the environment clean and inhabitable, avoidance of war, avoidance of crime, learning to live with the weather and climatic conditions and avoiding stress, disease, poisons and dishonesty. We all must face that we have to have the mundane necessities in order to survive and we cannot live by spiritual and visionary or magical experiences alone.

—Tom C.

Nonsense:

Or Popular Fallacies in the Neo-Pagan World:

That worshipping a Male deity is a trait of a male dominated society, or, that worshipping a female deity is the trait of a female dominated society.
That a society that used matrilineal descent was "matriarchal."
That all patriarchal societies treated females as inferiors.
That the mother goddesses of Europeans in pagan times are derived from a pre-Indo-European matriarchal or matrilineal people, and/or that they all represent a universal Mother-Earth.
That all celestial deities are Male deities.
That removing sexism from our language will help us to be less sexist. (the Turks and Persians or Iranians have almost genderless or non-sexist languages—yet their cultures are very sexist).
That religious beliefs can be handed down genetically—that certain races have certain types of souls or spirits.

—TC

Halloween and the Druids

This mis-information for school children was published by ESP Inc. Here's what to do. Write to these people at the Berkeley School District, and make known your objections to this spread of misrepresentations. You might quote some of the sources in the past Missal-Anys, or the Druid Book List (available from us.). Be polite, as they in all probability did not known that they perpetuating untruths.

> Have students learn to spell and define the following terms, which appear in the "Student Instructions."
>
> demon Druid elf grotesque Halloween pagan summer's end witch fairy ghost pitchfork spirit

Student Instructions

> The name "Halloween" means "hallowed (holy) evening." It is celebrated the day before All Saint's Day. In spite of the fact that Halloween takes its name from a Christian festival, it has never taken on a Christian significance. All of the customs associated with Halloween have pagan origins.
>
> The Druids were an order of pagan priests in ancient Britain and Gaul. They believed that ghosts, witches, fairies, and elves came out to hurt people on Halloween. They also believed black cats were sacred and that they had once been human beings but were changed as a punishment for their bad deeds.
>
> The Druids held a celebration on Halloween called Samhain, meaning summer's end, which marked the beginning of winter and was a time for feasting on food grown in the summer months. Our custom of decorating for Halloween with autumn leaves, pumpkins, and cornstalks came from the autumn festival of the Druids. On the night between October and November, the Druids built huge fires on hills as a protection against the evil to come. The believed evil spirits were waiting to rush in when summer was over. Many Druids stood around these fires and told of their meetings with spirits. They waved burning pieces of straw raised on pitchforks, for they believed this would frighten away demons and witches. In case this did not work, they also wore grotesque and

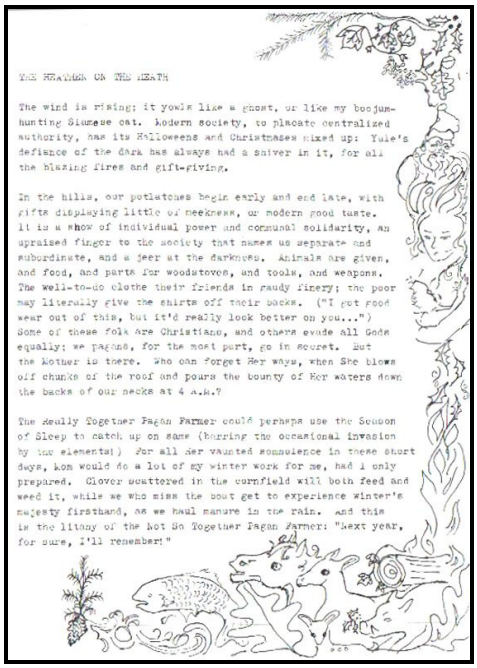
terrifying costumes. They believed if they dressed horribly and walked around all night, the spirits would think they were demons and do them no harm.

We have kept many Druid customs by using pictures and shapes of ghosts and witches in Halloween decorations and by wearing costumes and masks.

The Druids did NOT believe that ghosts, fairy (firr an Si) came out to hurt people on Samhain. And no Druids of ancient times ever made mention of witches, a pejorative term for members of the Old, also Pagan, Religion. There is no evidence connecting Druidism with any beliefs about black cats; a belief that is probably much more ancient and universal. There is also no evidence that the Celtic beliefs about reincarnation included the return of a person as a cat. Celtic myths and poems that deal with the subject show people's souls returning as people. For a brief summary of some of the Druidic beliefs about Samhain, see the Samhain Missal-Any for 1986. The bonfires on hilltops were beacons to herald the returning Sun, not "protection from evil." The straw and pitchfork story, I cannot find anywhere in Celtic myth, folklore, history or religion. There is no evidence that they ever dressed in "costumes." This is a later invention, possibly harking to memories of myths of Puccas, Celtic nature spirits who gleaned the grain left in the fields after Samhain, Samhain being the end of the harvest. As for line 7, column 2, there is no reference indicating that Druids ever dressed in poor taste nor walked insomniacally around all night. Vigils were held on Samhain. There is no evidence that any Druid ever disguised her/himself as a demon.

"Oh, Well," as Larry said, "It could have been worse. At least they didn't mention human sacrifice."

—E.B.


THE HEATHEN ON THE HEATH

The wind is rising; it yowls like a ghost, or like my boojum-hunting Siamese cat. Modern society, to placate centralized authority, has its Halloweens and Christmases mixed up; Yule's defiance of the dark has always had a shiver in it, for all the blazing fires and gift-giving.

In the hills, our potlatches begin early and end late, with gifts displaying little of meekness, or modern good taste. It is a show of individual power and communal solidarity, an upraised finger to the society that names us separate and subordinate, and a jeer at the darkness. Animals are given, and food, and parts for woodstoves, and tools, and weapons. The well-to-do clothe their friends in gaudy finery; the poor may literally give the shirts off their backs. ("I got good wear out of this, but it'd really look better on you...") Some of these folk are Christians, and others evade all Gods equally; we pagans, for the most part, go in secret. But the Mother is there. Who can forget Her ways, when She blows off chunks of the roof and pours the bounty of Her waters down the backs of our necks at 4 A.M.?

The Really Together Pagan Farmer could perhaps use the Season of Sleep to catch up on same (barring the occasional invasion by the elements!) For all her vaunted somnolence in these short days, Mom would do a lot of my winter work for me, had I only prepared. Clover scattered in the cornfield will both feed and weed it, while we who miss the boat get to experience winter's majesty firsthand, as we haul manure in the rain. And this is the litany of the Not So Together Pagan Farmer: "Next year, for sure, I'll remember!"

The Heathen on the Heath:

Seasonal Festivities

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The Really Together Pagan Farmer could perhaps use the Season of Sleep to catch up on same (barring the occasional invasion by the elements!) For all her vaunted somnolence in these short days, Mom would do a lot of my winter work for me, had I only prepared. Clover scattered in the cornfield will both feed and weed it, while we who miss the boat get to experience winter's majesty firsthand, as we haul manure in the rain. And this is the litany of the Not So Together Pagan Farmer: "Next year, for sure, I'll remember!"

People of the towns and valleys charge about at breakneck speed, readying for their own midwinter festival. They beam in childlike glee at festoons of red and gold and green—anybody recognize those colors? Spend money like water, and then go home and feed their shrewd and skeptical children one version or another of the Santa Clause: there is or there ain't. The Heathen's child didn't wait for the huffing and puffing of grownup authority. "Santa's a spirit," he said. The Heathen's child happens to believe in spirits, being something of an imp himself. Will Santa come to him in visions? Guide him through the forest at night? Bestow amulets, misplace household objects, spook the cat? There have been a disproportionate number of small, impressively-antlered deer around here lately; perhaps I should have a talk with that kid.

Do people have a Yule instinct? With crèches and evergreens, candles in varying arrangements, and assorted bells and books, we all seem to gather in the dark, to give the Wheel of the Year a push out of midwinter's mud and snow. And thus we come to love a season of harsh truths. It is now that sickly animals will die, and terminally-ill people as well. It is now that the weather takes its toll, in sniffles and shivers, in stuck, crashed, or broken vehicles. And darkness settles in our thoughts and our hearts, depression and contention and unexplained tears: we *need* our festival now. The flame of Life's energy burns low, and it is our turn to fan the embers that once blazed so heartily, whether or not we noticed or cared.

So join now, my people, remembering who we are. Let not the traditions of others, whether openly sacred or merely The Way Things Are Done These Days, bind us in unawareness. Rather let us face our hardship and heartbreaks, wearying pasts and intimidating futures, and together make loud, rude noises at them. And so we shall be prepared for the Sun's return, and strengthened for the work that is to follow. Don't worry if it isn't easy, or if the holiday's merriment has a catch in it here and there. We have the freedom to debunk the *real* seasonal fraud, and admit: it *isn't* easy, or carefree, or exactly like being a kid again. Then, having admitted it, light the fire, pour the punch, and make the light welcome when it gets here.

It isn't easy. So why should Mom have to do it all alone?

Postmarked Dec. 15, 1986.

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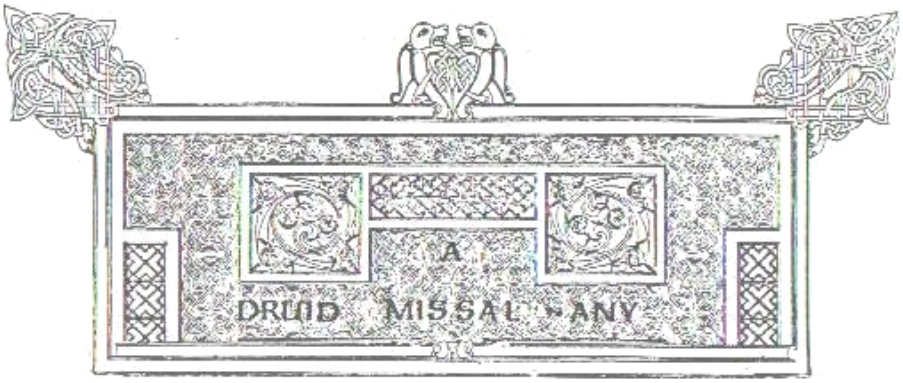
Part 11 of ARDA 2

SECTION TWO



A Druid Missal-Any

Volume Eleven

1987 c.e.

Drynemetum Press

A Druid Missal-Any

Oimelc 1987
Volume 11 Number 1

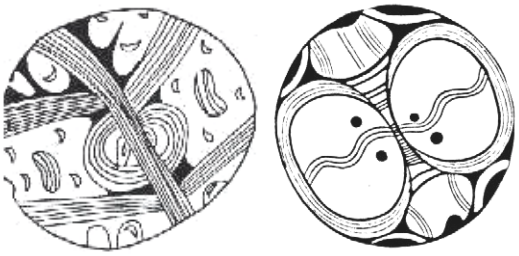
Oimelc Essay: Bride

By Emmon Bodfish

imelc, the festival of Bride, Bridgit, Bredes, the Sun-Maiden, Celtic Goddess of Light, Fire, and the Hearth. She is the patroness of craftsmen, especially those that use fire, smithies and workers in gold. Gold is her color, and she hangs her cloak on the beams of the morning Sun. She is also the patroness of poets, source of Bardic inspiration, which, to the Gaels was a supersensory form of fire descending upon the mind of the poet. The symbol of fire-in-the-water signified her divine inspiration, and her favored poets could see fire burning at the bottom of her sacred wells and springs.

The Festival of Lights, Candlemas, on the Continent, a celebration presided over by "Lucinda," from the Latin "the light bringer," is rooted in old Oimelc festivals. The Light is now returning; the days grow perceptibly longer, thaw begins in the more southerly parts of Europe and in Ireland, and the sheep and kine begin to give birth. In this association, and as Goddess of the Hearth, Bride is also the Goddess of birth. (To co-opt her worship, which they couldn't eradicate, the Christians invented Bridget, who was mid-wife to Mary and Jesus. No such character is mentioned in the Bible.)

In the R.D.N.A. tradition, Oimelc is celebrated when the Sun is mid-way between Solstice and Equinox. There is the milk of a sheep or a goat in the chalice, and thanks are given that the coldest time of the year is past. The Earth Mother begins to stir in Her sleep, and dream of Spring.



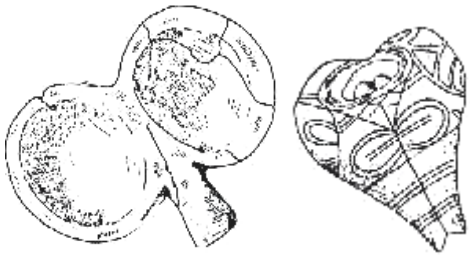
Hatching Blessing

Bu tu fein an deagh nabaidh agus an caraide caomh. Ma 's a h-e agus gun ruig thu null fearann do dhuthchais agus duthaich do bhreith, agus gum feumair thu tilleadh a nall dh'an fhonn-sa rithist, tha mise cur mar bhoid agus mar bhriathar ort, agus mar naoi riaraiche nam bana-sith, thu dhol gu ruig Cladh Mhicheil ann an Ormacleit, an Uibhist, agus thu thoir as a sin thugam-sa deannan beag urach a churar air clar mo chridhe-sa la mo bhais.

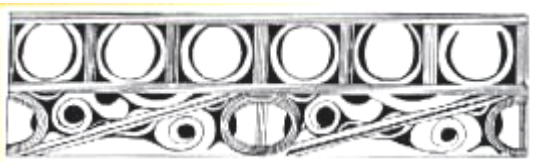
I will rise early on the morning of Monday,
I will sing my rune and rhyme,
I will go sunwise with my cog
To the nest of my hen with sure intent.

I will place my left hand to my breast,
My right hand to my heart,
I will seek the loving wisdom of Him
Abundant in grace, in broods, and in flocks.

I will close my two eyes quickly,
As in blind-man's bluff moving slowly;
I will stretch my left hand over thither
To the nest of my hen on yonder side.



This is a hatching spell peculiar to this egg-time of year, from the Scottish Highlands, circa 1800. In the Gáidhlig introduction by the collector, Alexander Carmichael, there is a quote from the 102 year old lady from whom he collected this and other runes. In it she tells of the customs, purely pagan, of placing a bit of the native soil on the breast of a corpse before burial. This is a custom I have heard from many sources in the Neo-pagan community, and from my Celtic relatives as a child. However, this is the first "academic" reference or precedent I have been able to uncover. It may have been a part of the Ancient Druid funeral rites, or from an even older Pagan stratum. I have heard it called the "releasing soil" now-a-days. It could well be incorporated into N.R.D.N.A. traditions. We would appreciate any feedback anyone out there has on this.



[2005 Editor's note: Emmon had this done at his funeral in 1999.]

Letters to the Editor

I especially have come to enjoy "The Heathen on the Heath" series—it's well written and thoughtful, there is a place for both the scholarly point of view and "the country pagan" point of view. In my opinion, both are important.

I've lived in the country twice in my life, and it's much easier to be a "real" pagan in the country than in the city. In my opinion—the natural cycles of the Earth and the seasons are far easier to follow and to be in tune with in the country—I long for the mountains and woods in my heart—I really don't like living in the city, but for now, that's reality I suppose.

Thom Cross tells me that the Celts really weren't Chthonic oriented—or Mother Earth oriented, but were more sky and astronomically oriented.

Well, the Celts loved Nature from what I read—and I personally believe that some of their Goddesses were very much Earth Mother types (Dana or Danu for one example)—and in a way it doesn't matter what the historic Celts believed in, or how they practiced their faith in the ancient times, but what we believe in and where we are going *now*.

I believe that Mother Earth needs our help, and now perhaps some of the "Balance" lost can be restored—perhaps I'm wrong—but that's one of the major reasons that paganism is

important to me—that I'm of Celtic descent is important too, but it's second to the feelings above.

I believe that modern pagans should become more involved in ecology—cause at least to me that is where the real "power" comes from—from our attunement to Nature, and to the natural cycles of building and decay—life and death.

I'm not trying to negate the role scholarship and study either, for these are very important too—but one can probably learn more about the role of one's life in relation to the whole, and to "the Gods" by a few days in the wilderness, than by weeks spent studying in the library, or in one's study.

I suppose that it comes down to a question of balance in our lives, as well as in nature (which are lives are a part of—no matter if we live in city or country), to balance the studying and scholarship, and the playing and questing in Nature out, one with the other—"the middle path" as the Tibetan Buddhists might say.

—Albion

Pagan Action Alert: November, 1986

Circle Prepares to Go to Court to Fight for Wiccan Rights: We Need Your Help!

Our struggle to obtain a permit to continue operating our Wiccan Church on Circle Sanctuary Land has been going on for more than seven months, and now it is very likely that we will be going to court.

Our right to have our Church's networking offices and other religious activities in our remodeled barn was challenged in April by the county zoning administrator, who threatened to take us to court and fine us for non-compliance to the county zoning code. We then went through a series of intense public zoning meetings in July and August. After running into difficulties in the first two meetings, we got another attorney involved. This second lawyer, who has done work with the ACLU in the past, told us he was interested in serving as lead attorney should we need to go to court. I, along with both of our attorneys, spoke in our Church's behalf at the next meeting in late August. There was much heated debate between us and the government officials about whether or not we were a legitimate Church and whether or not we should get a permit. Finally, we were verbally promised by the local Town Board, the County Zoning Committee, and the County Chairman himself, that we would get a zoning change and permit to continue operating our Church on our Land as we have been doing for the past three years. Based on that promise, we entered into the additional legal steps necessary to obtain that permit, including filing a new application and presenting our request to government officials at more meetings.

However, our new application began running into trouble at the October meeting when the Town Board broke its promise and voted to recommend denying the zoning change to County Board which has the authority to grant the change. Despite this, we persisted in negotiations at a meeting on November 6 and won the Zoning Committee's recommendation for the change by a 3-2 vote. In addition, we even settled on the terms of our zoning permit with both the Town Board and the Zoning Committee. But our zoning change was defeated a week later at the county level by the County Board. Accompanying this letter are recent newspaper articles about that decision.

We now have done everything we can to obtain our permit without a court battle. There is still a chance that the County Board may reverse its decision by voting again, but this has seldom happened in County Board history. I am presently planning strategy with our team of attorneys, which now includes the two who have already been involved in the case, plus another who has had direct experience in dealing with a case of this nature in Wisconsin. While, due to counsel from our attorneys, I can not report exact what legal approaches we will be taking, I can tell you that we are preparing to go to court, even the U.S. Supreme Court if necessary, to fight fro our right to operate our Wiccan Church on this Land.

As far as I know, Circle Sanctuary is the first Wiccan Church in the nation to be faced with such a zoning challenge. Whether we win or lose, what happens to us will affect efforts of other Wiccan Churches to obtain Church zoning in their own local areas as well as Pagan Rights in general. Therefore, it is vitally important for us to win—not only so that we can keep providing our networking services to Pagans throughout the nation and around the world, but even more importantly, so that Pagan religious freedoms are upheld.

WE NEED YOUR HELP!

* Send Money: we desperately need funds to win this battle. Any donation, large or small, is appreciated and is tax deductible. Send to: Circle Sanctuary Defense Fund, Box 219, Mr. Horeb, WI 53572 USA.
* Send Energy: Remember us in your meditations and rituals. Send us healing, strength, protection, prosperity, and success.
* Tell Others: ask other Pagans to send us money and energy, too.

Thanks for all Support you send us!
Blessed Be, Selena Fox, High Priestess, Circle Sanctuary

Calendar

Astronomical Oimelc, when the Sun is half way between Solstice and Equinox, will occur this year at 46 minutes after midnight February 4, 1987, Pacific Standard Time.

A Druid Missal-Any
Spring Equinox 1987
Volume 11 Number 2

Spring Equinox Essay:
Horse Deities

By Emmon Bodfish

pring Equinox, balance, awakening, a time of planting, a time in keeping with the theme of Irish Macha, Patroness of farmers, the Horse–goddess, who could run with the speed of a horse or become one. On the Continent She was called Epona. She was Rhiannon in Wales. She is a shape-shifting Goddess who can appear in human form, or in the form of a mare, or of a woman mounted on horseback. She is responsible not only for the fertility of herds, but of the ground as well. She is described in Celtic myths as the mother of kings or as capable of bestowing sovereignty on the rightful king. She is represented by the white mare whom the Kings of Ireland espouse at their coronations. Prof. J. Duran speculates that Macha and the mare represent the agrarian classes, the "Tuath," the third of the three castes in ancient Celtic society. (The other two were the warriors and the Druids. "Caste" is a poor word since these categories were not rigid, and some movement between them was possible, but it is used in Indo-European studies for lack of a better term.)

Macha may have been the Patroness of the Tuath, as Bride was the Patroness of Bards, and as the Morgani were associated with the warrior caste. Llyr, or Mamnon McLlyr, it is said, also has ancient equine themes running through His worship. There is a theory that He was a Horse-deity back on the steppes of the Indo-European homeland, and that only later, when the Celtic peoples reached the Atlantic coast and the Island, did He become a Sea-god. He is always portrayed in a chariot, or riding in a boat, or in a combination of both, as in His sea-shell boat drawn by porpoises. This considered, He may be more a charioteer or vehicular god than a Horse-deity.* Epona rides astride. Cernnunos, the other shape-shifting, fertility-bestowing deity, never rides. He sits on the ground among the wild beasts, and is spoken of as running with the deer. These latter two figures hark back to the earliest Eur-Asian levels, very likely to the Paleolithic. Similar figures may have been common to the Ice Age peoples of Eastern Europe and West Asia from whom the Proto-Indo-Europeans sprang. In that early time, in the art of the Magdelinian hunters, a similar theme can be seen.

The Paleolithic dancer wearing a horse-head mask is a woman. The men wear disguises of horned animals, bear, or mammoths. The connection between Macha, the female shape-shifter-shaman-magician, and the horse may be very old, paralleling the male enchanter of horned animals, from the time when the Horned Man and the Horse Woman danced in Paleolithic caves.

*Could He be persuaded to protect us nowadays in our cars?

Fig. 24. L. Capitan, etc. Peintures et gravures murales des caverns paleolithiques. Les Combarelles aux Eyzies, 1924."

Calendar

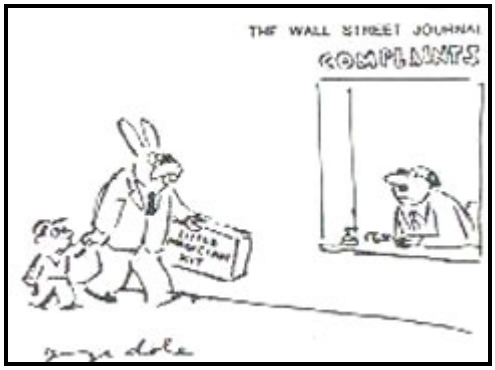
Spring Equinox will occur at 7:53 P.M. on March 20, 1987, Pacific Time. The Sun crosses the Celestial Equator and Spring begins in the vulgar calendar.

Astronomical Beltaine, when the Sun is midway between Equinox and Solstice, will occur at 2:08 P.M. Pacific Standard Time on May 5, 1987.

****

God upstairs,
Downstairs you.
Now just which
Invented who?
Dharma Shave

****



"Little Magician's Kit" on the box.

The Debate Issue

(The Editor fiercely refuses to take sides)

A Rebuttal to Albion and the Irrationalists and the Anti-Intellectual and Anti-Celtic "Druids" (or Those who call themselves "Druids" 'cause they like the name)

I would like to point out that I never told him that the Celts were "astronomically" oriented nor did I tell him that the ancient

Celts had no chthonic beliefs (at all). Mr. Albion has made a "straw man" of me and he uses an *ad hominem* argument by implying that I am anti-ecological or anti-nature because I happen to believe in BOTH the celestial and terrestrial.

Albion is apparently stricken with urban romanticism and somehow believes that knowing "too much" about the ancient Celts will somehow keep you from appreciating nature (which he equates with mother-earth). The Celtic peoples of pagan times were very much concerned with *natural phenomena*. This is clearly not the same thing as MOTHER Nature, whom we have seen on margarine commercials (and elves do not bake cookies in trees either).

The ancient Celts have been romanticized for three centuries or more, and the Druids have been characterized as anything from White-Robed Hermits to Astronomers and medicine men. I believe that we modern Druids are above this kind of la-de-da romanticism that contributes nothing to our intellectual and spiritual growth, but merely serves to obscure the truth behind pseudo-science and whimsical folklore and fairy-tales. If paganism or NEO-paganism has to hide behind pseudo-science and irrational obscurantism, then it is not better off than the rubbish promulgated by mad-men…the delusions, the fads and falsehood that will certainly lead our civilization to ignorance and ruin.

Mr. Albion has attacked the years of research I have put into reconstructing and organizing the vast amount of comparative studies on the Druids and what they might have actually taught. Because Albion has learned much from me* and because he seems to be disappointed in what the paleo-Druids were about, he has decided to attack the messenger for the message. However, he would not have been so quick to attack had he understood the significance of what the paleo-Druid's message had to teach, but unfortunately he finds his *own* reality a safe place than to try to comprehend the world of the ancient Celt. Of course it is not easy to understand the world-view of the ancient pagans—but nothing worth knowing is always going to be EASY.

Furthermore, Albion hasn't his facts straight…Danu (Anglicised as Dana) was not an EARTH MOTHER type so far as scholars can deduce, for the name Danu comes from an Indo-European root meaning "to flow" or "to drip" (see page 175 of Julius Pokorny's Dictionary)…going by the fact that Danu is cognate with the name of the Danube river (*Danu- in Celtic renamed *Danuuius* by the Romans) it seems that *She* is (or was) originally a *River* Goddess. This is not uncommon since rivers all over Britain and Ireland (also Gaul) are named after Celtic goddesses. Danu's role in Celtic myths is very shadowy and ill-definable—all we can surmise is that she is the Mother-of-the-Gods since the name Tuatha De Danann (= tribes-of-Goddess-Danu) and Welsh Mabinogi characters with divine names are frequently "ap Don" (= "son of Don" or "Son of Danu"). Also there are river names all over Britain resembling this Don/Danu: Donwy river, Don river (in Scotland) and the two Dee rivers (the Dee = Celtic *Deua* in Gaulish (or Brythonic) "goddess" the feminine equivalent of *Deuos* "god.") Therefore, we have no real evidence for believing that Danu was an earth goddess.

Out of respect for the intelligence of Missal-Any readers I believe I am obligated to research and substantiate my assertions before I allow my ideas to be published…in Albion's case what he has written speaks for itself…as what many others have written in neo-pagan journals. If you were led to think that Danu was an earth goddess and it was never

*well maybe not!

presented to you any other way, you would not know any better. Unfortunately, Albion didn't know or consider using a better and more plausible example of an earth goddess for the ancient Celts (which I might add is quite obvious if one knows anything about Celtic mythology) that is *Tailltiu* who gave her name to Teltown—the site of an ancient shrine for ancient Irish pagans. The name Tailltiu is etymologically cognate with the Latin *Tellus* and these names go back to an Indo-European root meaning "ground, floor" **Tel-* and this gave the Gauls their word for earth *talamu* (genitive *talamun*) in Irish this word is *talamh*. The ancient Romans had *Terra mater* 'mother earth" or quite literally "mother land." The Greeks had Gaia which James Lovelock used as the title of a well-known book…and well the Celts loved nature so much but…if you're like Albion: just go out to the country and make up you own religion…why give a rat's arse about all that boog larning' anyway!!?!!

—Thomas Cross

The Modern Irrationalist or Fundamentalist Paganism

(A Satire by Thomas Cross)

I'm a kentree pagan ya see s'I doan need no ejjy-kayshunz
I doan give a dayam 'bout whut them ancient Droods tawt
I bleeve to be a true nay-o pagan ya need misty-cull oh-cayshunz
I doan wanna hair no tock 'bout them seltic or kelchick stories
I thank we should jest make it all up from our own thought.

I bleev that iffen ye larn too mech 'bout them myth-all-jeez
Ye aint goan get haaa oan naychur lag hawkin' in the wudds
Them payble who sets cheer in they lah-berries an' steddies
Hey man I doan wanna larn nuthin' I jest wont vibrations.

Whudda hair ya sayin' is thet yew bleev in yer reality
Well Ah got ma own reality ma min' is closed to what them skollies have to say
I thank all ye gotta do is go outside and teeka hawk through the wudds
I shore do miss them mountains I hate the setty laugh
I wants to get backy nachur lag the good ole daze

Although I'm not a blood-selt I fail it een ma hort
I gnaw een ma hort awm a drood dude, man
So doan go conner-dickin' ma re-Al-it-tee
So daon go tailin' me 'bout them oldtimey Droodz
It herts ma broyn to hair that steff 'cuz I
Done made up moan red-LEGION annitz my re-Al-it-tee

I'm kenchee pagan ya see s'I doan bleev in HIS-story
I doan keer whut them SIGH-en-tists bleev or soy
I doan keer fer TAKE-gnaw-lujjy or air EEK-con-gnome-ee
Een ma hort an' spert I gnaw it all jest from what ah fail

Doan gimme them high-falutin' kolleej wurds
All I wont is them vibrations, man
I bleev in getting' back to nature with nuthin' but
a shovel and SIGH-kick energy
I doan need no Sigh-enz to hep out the earth
Jest my reality.

The Irrational Pagan

(A Satire on Those Turned Off by Paleo-Druidism and Other Anti-Intellectuals Also.)

Bein' a pagan's nothin' more than goin' outside
Going out in the country and talkin' 'bout ecology

Yer only a true pagan when you go out in the woods
And getchy self in tune with nature or Mother Earth
We don't need Science and Tech-nology
to make the world a better place for what it's worth.
Though I don't care what they had to say
I call myself a Druid anyway
I also say I'm a Celtic–man
Though I aint interested in their culture.
It don't matter what's in history's plan
I jest know what I fail in ma hort with nature
So don't go telling' me 'bout them ancient folks
You can only learn about them in books.
It hurts my eyes and brain to read 'bout ancient stuff.
So I bleeve what I fail in my hort is enough.
What I hair yo sayin' man is that you bleeve in yer reality
Well I got my own reality and it's a safer place for me
In my own world where I b'long I get high on nature
I pine for the trees and mountains where there's no one
To contradict me or disagree (with humongous college words)
There, I can say whatever I bleeve is pagan and Druidic
I can say that I am a Celt or Tibetan Buddhist and
No one can ask me questions about the Celtic or Buddhist bleefs.
Yep, I'm safe in my own reality there in the country
I am all alone to be a real backwoods mystic
Aint it a shame though that I have to live in the big city
Where there's a bunch o' other people talkin' and learnin'
I feel so damn powerless against them high rise buildings
I can only sound out magical energy to restore nature's balance.
But hail there goes them damn scholars a-studyin' things again
Tellin' me it aint enough to be sendin' out vibrations
They tell me I got to read and learn things, damn that education!

—Thomas M. Cross 1987

A Reply to Thomas Cross' Rebuttal

By Albion

First off, I'd like to say that it saddens me deeply that I have obviously lost a good friend.

Thomas, my letter was *not* an attack upon you personally, though you obviously took it that way. I am truly sorry to have offended a friend over something like having different opinions (and it seems that we are indeed worlds apart in our views).

If I could offer some opinions here, (notice I said "opinions," that's exactly what I mean) I am going to ignore all the pointed jabs that Thom Cross makes at me personally, but I do want to address several of the issues that he raises.

I never meant to imply that Thom was "Anti-ecological" or "anti-nature," I can't see where he finds this from after re-reading the original letter (which by the by, was a personal letter to Emmon and was only published after he asked me if I minded if he did so) of mine.

On the contrary, I knew that Thom loves nature long before I wrote this letter.

Where in my letter in question, do I attack "the years of research" that you have done, there *is* a need for scholarship as I pointed out, but reading and studying will never take one all the way to a spiritual experience, it can help, but something more is needed.

It would be nice to know much more about what the Ancient Celts believed in and did, but even if I did know, it's doubtful that I would live or practice ritual in the same manner as they did. Paganism, like all living religion and true forms of spirituality, is an evolving and changing thing. I find it highly doubtful that we could go back to the world of the Ancient Celts, as time at this level is linear, we can only go forward (or around, as the case may be). The Celts, as all ancient cultures, did some rather ghastly and Barbaric things—that I personally would never want to be part of.

I stand corrected about Danu, however, as the meaning of words changed, Dana, or Danu, came to be connected with the land in general in Ireland, this holds true today, as well in yesteryear.

I think Thomas Cross is missing the point here, where paganism survived (at least in the British Isles) it was not usually the scholarly class who helped it do so, but the simple country people who had passed their beliefs on orally for hundreds of years, these people were not researchers, nor did their knowledge come from books—but it was passed down from generation to generation (by word of mouth).

I don't advocate "making up" one's own religion. I do advocate getting to know your own Higher Self, I do advocate getting out of the cities if it's possible, which in many cases it isn't—in these cases some sort of "quest" into Nature and your own relationship to Nature at all levels is in order, I feel.

I feel that we as a species are at a turning point that could go either way—certainly, being an active ecologist is part of being pagan (at least for me). After living in California for two years, the condition of much of the air and water in the heavier populated places is simply appalling to me. So much for my "urban romanticism".

I am proud to be of Celtic descent, I am interested in my ancestry and always have been.

I am not a "Druid"—since the real Ancient Druids all died off centuries ago (or thousands of years ago). What really qualifies one to be a "Druid?" There are many Druid-revivalist groups both here and in Europe, are any of them "real" Druids?

I have received teachings from an hereditary pagan from England, from two "Wicca" groups of modern origins, and done much research into Native-American Spirituality and Religion, as well as much reading into the Celts and everything Celtic, including their religion. I'm probably also affected by "Quaker" thought (or "The Society of Friends") which was the last branch of Christianity that I was associated with before I adopted paganism.

I am not especially fond of titles, but "pagan" serves quite nicely at this time.

I do not think of myself as a scholar, but as a reasonably simple person who wishes to see Life thrive and our planet survive these turbulent times.

If I have offended the readers of "A Druid Missal-Any", including Thomas Cross, I apologize. But, we are *all* entitled to our own opinions.

P.S. As to the mocking of my Southern accent: as Mark Twain once said, "You got the words, but you ain't got the tune."

The Heathen on the Heath:

The Balanced Epistle

Balance? Not to doubt You, oh my Mother, but I don't see it. As the hill greens around me, and the ducks begin to lay, work looms large; winter's anomie begins to thaw, and my own identity pokes its nose out of hiding—a belated groundhog in search of its shadow. Where is meaning, or mission, or will? There is a place for me in these hills, and right easily could I stagnate in it.

Seasons come to us, reminding us that we are neither omnipotent nor alone. But seasons have as many names as there are folk to speak them. I give rose-cuttings to a Wiccan neighbor

"for Brighid," because if I said Oimelc she'd say "huh?" And local farmers have other names for it: lambing-time, and also a pain in the ass, with bummers to nurse and marauders to repel—coyote, cougar, dog-pack. And then one must ask, are the berry-bushes cut yet? Does the nursery have seed-potatoes? The time to remember the Equinox, and planting, is in February, before it is too late.

Much is said in these pages of tradition, and of scholarship, and of knowledge that must not be lost. Others, I among them, point in turn to the knowledge that sits directly in front of our noses, just waiting to be ignored. Neither the traditional scholar, nor I, can do anything as a purist but yell at the other; in the vibrating tension between us is most of reality.

So let me say now that I do not set out to abandon the mythic awareness of our forefolk, but only to live a life with leaves as well as roots. If we are not merely the inventors of myth, but co-participants with the gods, then we must recognize that myth springs both from humanity and from the soil itself. Gladly will I learn what my people once knew of their homeland. But if you ask *me* (or even if you don't; you can always read something else!) I will tell you what I learn from my own homeland, for that may well be the only thing on Earth that I know and you don't.

Myth likes the grubby liberty of the hills, and hill folk join gladly in the game, taking to themselves small notorieties as straight-men to Nature's comedies, or soldiers in mythic battles. There is a Trickster here, called The Buck You'd Better Not Shoot At: he's robbed a thousand gardens with impunity, and whosoever shoulders a gun against him is injured in the attempt. I've seen him myself; he's magnificent. There are good-lucks and bad-lucks, many of them founded in common sense: don't hunt between the houses could hardly be called baseless superstition, nor could the rough interpretations of Karma or hubris that passes for common knowledge. "Something will hear you!" we warn our braggarts, and they turn pale and shut up. And "God" help the one who drives heedlessly by a neighbor's stalled or swamped vehicle, for the local gods will not.

Where do these youthful, local traditions and the elder traditions of Celtic Druidism meet? I spent as many days as anyone else with neither any recognizable knowledge, nor any use for it; then a neighbor came to me. "You're the Druid around here," he said; "which trees should I be careful not to cut?"

I could have said that Druids don't deal with things like that, except that what little I known of tradition states that our forebears were priests and cognoscenti, *meant* to be consulted by their neighbors. I could have said that Neopagan Druidism was a religion—but since when does that make it irrelevant? So "the Druid around here" spent a long day in a neighbor's woodlot, trying to feel the life-forces of trees, inspecting roots for firmness and tops for fullness, and trying to remember snatches of an ecology course she took in 1970. Seat of the pants flying, indeed—but it might have been less confusing if I'd spent more time studying!

And there, perhaps, we have balance, if not stability. Just so is the spring a time of balance, though when it snows one day and cooks my greenhouse the next, it may be too pretty to appreciate it. The year is not an orderly, well-mannered procession; it goes by fits and starts. And learning, if it is to take us anywhere we haven't been before, must see-saw between study and appreciation, with each testing the other.

And when I am confused, I shall admit confusion—not by intoning that there are Things I Was Not Meant To Know, but by realizing that I can't see (or portray) the whole picture at once. I speak to you only as one person speaking, saying one thing at a time. We are not the people of the One God, the One Truth, or the One Way; we are like the forces of Nature that we worship—a howling confabulation of extremes.

This is our balance (as when we chant to a March windstorm, "Balanced now are we!" and burst into giggles.) Let no voice among us be silenced; this is what we are, and how we grow.

News of the Groves

Odd incident on Oimelc Service held by a solitary Third, alone, for his own and the Goddess' benefit. It had rained. The fire pit of the altar was soaked. The wood burned dully and smoldered, since, despite all precautions, it was probably damp. I wondered if it would ignite the sacrifice. This was the Oimelc offering, a fresh bud sprig of pine, with some blooming Baccharis and green hedge from around the Grove. It sat on the coals and smoked a little. I waited, I kept my patience; I resisted the urge to blow on the fire. "Let happen what's going to happen." After a while, a small, blue flame started from one edge of the offering, died down and then revived, yellow-orange. The sacrifice began to burn from the base and the middle of the sprigs, and upward toward their buds. In its own burning, it rekindled the fire, which then burned easily, all the way down to coals. It is the only instance I have seen of the sacrifice igniting the fire.

From the manner in which the sacrifice burned, the Celts read the augury. This, then, is the divination from the coming season.

Circle Sanctuary

An unsigned letter attacking Circle and networking efforts by other nearby Wiccan groups has been sent out across the country. This letter bears the name Moonrose. Moonrose, a Wiccan center in the Denver area, did not write the letter and the allegations it contains are false. Moonrose and Circle have begun an investigation into who is responsible for this hate letter. If you have received this letter, send postmark date and place information along with any ideas of who originated it to Circle, Box 219, Mt. Horeb, WI 53572 as soon as possible. Thank you.

Please publish in your next issue and following issues through June:

International Pagan Spirit Gathering

June 16-21: 1987

Weeklong camping festival with rituals, workshops, sweatlodge, music, dancing, bonfires, feasting, children's programs, and other activities. Includes all night Midsummer's Eve ceremony and celebration. Sponsored by Circle in secluded natural campground. For more information, write: PSG '87, Circle, Box 219, Mt. Horeb, WI 53572 USA or call: (608) 924-2216.

Postmarked March 18, 1987

A Druid Missal-Any Beltane 1987 Volume 11 Number 3

Beltane Essay: Maypole and Sacrifice

By Emmon Bodfish

eltaine, May Day, was always the most widely and universally celebrated of the Druidic and old Pagan High Days. It was also the least Christianized and distorted, even in the heyday of the church's powers. In Ireland, Wales, and parts of Europe the Maypole was a freshly cut young larch with a crown of green living branches at its top. The use of a tree of the larch family, decorated with streamers suspended down from its top, and other features of the Maypole dance are thought to hark back to the early Proto-indo-European deer and horse sacrifices, and the rituals around the sacrificial stake.

Rituals of this kind were preserved down to the present century in Siberia among the peoples of the northwestern quarter. These tribes once occupied a more southerly location, but have been driven steadily northward since medieval times. In the Neolithic, they are thought to have occupied the forest belt north of the Proto-Indo-European homeland around the Caspian and Aral Seas. Pursuing an essentially Mesolithic life of hunting and pastoralism, most of these forest peoples rejected Christianity and maintained their traditional religions down to modern times, and have, therefore, as Professor James Duran puts it, "been able to give us a window on the past."

They have likewise preserved their traditions in the face of the Russian State, which tolerates them as a folk curiosity. First studied and recorded in this century, they have been a rich source of information about Meso and Neolithic European cultures. The Russian anthropologist Popinov, in his extensive studies of these peoples, gives transcriptions of many of the traditional ceremonies that they have preserved.

In the Siberian pony or reindeer sacrifices, the animal was tied to a freshly cut young larch or birch which had been decorated with ribbons, streamers, and colored threads. In this offering, the Buryat shaman was assisted by the unmarried young people of the tribe, nine youths and nine maidens, who danced around the larch and the slain animal. The shaman, in trance, conducted the animal's soul up the path marked by the streamers to the top of the tree, and then upward to the waiting deity who received the sacrifice. (Ribbons were also used to mark out "soul paths" in healing and initiation rituals.)

In the East Indian Rig Veda, one of the oldest written Indo-European documents, there is a description of the stake to which the horse sacrifice is tethered. The pole is "brightly beribboned" with "colored banners streaming down from it."

The tradition of the Maypole may also draw from a second and even from a third source in the Eastern Mediterranean rites of spring, and in those of the Pre-Indo-European peoples of Europe. In the former, ribbon decorate effigies were carried on tall poles, and each pole-bearer was followed by a line of young girls dancing and singing. These rites were formalized and preserved in the Roman rites of Priapus and in the older, Pre-Indo-European strata behind the festivals of Dionysus in Greece. It seems that similar rituals were enacted in European villages as part or in addition to the dance of the Maypole.

The bare Maypole, in contrast to the May Larch Tree, seems to be a blending of these different lines. From the Mediterranean and the Pre-Indo-European sides it take the bare form and Priapus' crown of flowers, and, in some areas, preserved his phallic effigy. From the ancient Indo-European line come the pole's central position within the circle of dancers, the long streamers, and the steps of the dance that weave them around the pole's trunk.

The R.D.N.A. has always held a Maypole dance. It is the Big Party of the year, and was once dubbed by the media "Pagan Christmas." We will be having a Maypole dance and celebration at the Orinda Grovesite, with food to follow. Isaac's group will also be holding a May Celebration on the weekend.

News of the Groves

Equinox at Orinda Grovesite saw the enactment of the traditional R.D.N.A. service for that holiday, followed by a sumptuous organic feast. The long tabled plans for leveling the Maypole Meadow were revived and the first two postholes begun. "What is this Reform Druidic obsession with digging pits in the ground?" at Orinda Site where I served my preceptorship, I learned Celtic history, meditation and posthole digging, or most precisely digging all kinds of holes and filling them back up again. For those of you who missed "the Army experience" you can get it now through the "church". The "daub and wattle" retaining walls which we made for a couple steps, as an experiment in this kind of construction, have held up well through the winter.

Druidaxta

News from Post-Oak Proto-Grove

(Plus the rantings and preachings of T. Cross, including the debate and dialectic between purist Reconstructionist Druidism and Heterodox Eclecticism.)

Onomatophobia, onomaphobia—these are the fear of words and names. To be afraid of labeling oneself and other thing about oneself is to be afraid to categorize things. To be afraid to refer to something in writing and any other communication is certainly a sign of a lack of self-confidence and certainly a lack of knowing whom one's self is. Honesty in the use of words, or phrases, that is, true communication is a very real and vital form of Life. It is, along with actions or deeds, a divine and human phenomenon that is important to the expression of love, of freedom, of joy, of thought and emotion. As the ancient Druids of Gaul were to say, according to Diogenes Laertius, "the gods must be worshipped, and no evil done, and manly behaviour maintained." And from the Colloquy of the Ancients (Acallamh na Senorach) Caelte told Patrick, that "truth in our hearts, strength in our arms, and fulfillment in our tongues" were the virtues of the pagan Irish.

The elder Druids, which we reconstructionists (such as me), accept as our forbearers both *spiritually* as well as in name, were deeply concerned with the speaking of truth—intellectual and spiritual honesty. The misuse of words is illusion—*maya* as the Indian Druids, the Brahmins, would call it. Perhaps, the whole universe, the cosmos, the order, as we have named it and as we have perceived it in our mythologies and metaphysics are all pure *maya*, and in order to transcend it we must get to know the

illusion well enough to become disillusioned and then we can achieve the experience of deeply knowing and transcending the walls of illusion.

One cannot jump immediately from naiveté to transcendence without experiencing profound disillusionment first. But one cannot change the world without changing the self and to change the self is a process of transcendence, a process of disillusionment, of accepting the truth about one's self and the cosmic order. There is an eternal order to the external and internal world that does not evolve in any perceivable and contrived manner, the perceived evolution is within. The unperceived evolution is only identifiable by its results and not the process.

The gods of the ancient Celts are like those of the Vedic Indians, Germanic peoples, etc. because they evolved from their Indo-European forbearers as did the others, but the essential characteristics did not change by direct manipulation of the myth by people on the folk level. The Druids always strove to keep the tradition intact, to keep it pure from foreign influence, to be caretakers of tradition so that it would not be diluted by those who would use it for *maya* (for deception) to contrive to force it to fit some purely modern needs in their time.

The Druids were indeed the cognoscenti of the ancient Celts and not peasants practicing some deviant religion. Even the keepers of the traditions today, the *seanchaithe* of the Gaeltacht, tell the tales as they were told to them, that is they try to keep the tales word for word as they were transmitted, they avoid distorting and perverting the tradition…except, perhaps, a fabulist here and there, who may parody himself. Even those pagan cults which survived Christianity, were usually isolated and kept their traditions pure from some "new fangled" eclectic influence. By the way, any pagan cult of the British isles which professes to be a PAGAN religion or cult, is more than likely not to be any older than this century, but you can see the oldest pagan cults (which have more links with the ancient pagan religion) carrying on through the Catholic Church tradition (e.g. the holy wells, saints cults, relic cults, and other hagiographical sites and traditions). But it must be admitted that these are on a folk-level, not the products of the Celtic society of the time of the Druids. Many scholars have gone out into the field to work with the conservators of ancient tradition. The Irish Folklore Commission has collected hundreds of recordings of Irish seanchathe (shanachies—the traditional story-tellers) and published many transcriptions of the stories.

Similarly, the Parsis of India are continuers of Zoroastrian religion who fled Iran for Gujarat, India. There are still the Irani (Zoroastrians) of Iran, who knows what has happened to them since Fundamentalist Islam has risen there? But the *mobads* (the magi or priests) of the Parsis has *not* succumbed to eclecticism from the coming of western religious tourists who went there to study under them and over them in the twentieth century. Although, some theosophists did succeed in converting some Parsis to Theosophy, they were very few and the mobads or magi did not allow it to pervert their tradition which was handed down to them from the ancient magi (*mobad* is the direct linguistic descendent of *magu-(patis)* that ancient Persian word for a magus , our word is Latinized and Hellenized.)

Modern Parsis, though, do not inherit their religion through their genes; its not a biological concept flowing through blood into the cerebrum. There are many people of Irish descent who could claim legitimate descent from the Druids, filidhe, and bards of Old Erin. If one has the last name of McNeilly, one may be a direct paternal descendent of an *fili* ("poet" "seer") since McNeilly derives from *Mac an Fhileadh* "son of the fili", and other names of Ireland and Scotland's Highlands derive from occupational surnames of the Druids and Bardic class. Some clans and septs were hereditary bards. I, myself, could be descended from ancient Irish satirists since my forefathers were the MacCrossans of Donegal, but my Welsh and Scottish forbearers do not have occupational surnames but other kinds of surnames and they are not paternal or patrilineal. However, these do not mean we are what our names mean any more than people named Smith are really smiths, or people named Baker are really bakers or people named Taylor are really tailors. Religion is not inherited genetically anymore than one's profession and is even less determined by birth than a name.

The Indo-Europeans were a culture which developed from a segmentary lineage (according to the French structural anthropologists) and this culture pattern is found among the Nuer of Africa who developed a very similar religion to that of the ancient Indo-Europeans. Their version of the sky-father (Taranus of the Gauls) is called *Kwoth* and his descendents the gods of heaven are their version of the Irish *Tuatha de Danann*, but they also have equivalents of the *Fomoire* and numerous other similiarities. The genealogy of the gods and goddesses are a segmentary lineage, their culture is pastoral, and there are numerous other similarities. The metaphysics of the Druids of antiquity is more sophisticated than some "savage barbarianism" we get from hard primitivists and we need not romanticize them by elevating them to "Noble Savage" either.

Sure, they have much in common with shamans, but the term shaman has been so abused by popular usage that the term has become almost meaningless. Certainly they were not that much like classic shamans (as defined by Eliade, in his famous book) and only appear so on the most superficial level.

Do we want to popularize our Revivalist Druidism to some low proletariat level? Do we want to succumb to creating some mass-media hype version of Druidism for display of middle-class or proletariat deviance because we may feel alienated? Why not be rational and live according to what is honest and truthful? We do not need self-deception. We do not need to build walls by making our individual opinions become our dogmas. The strength of our commitment to our "revived" and Reformed Druidism is productive efforts to create and not stagnate into some disunified sects professing some fundamentalist, fragmented dogmas and retreating into non-communication, non-participation, into a darkness of "belly-aching", complaining, and alienation. We are not together as independent individuals battling for a monopoly of truth, but we are all part of the sacred cosmos. We cannot defy nature; it is impossible, for we destroy ourselves in the attempt. We must grow and allow evolution to take place by realizing that we are not mere individuals but a part of the whole cosmos and that we are interdependent upon each other and everything of all that is.

Every one of us, are a microcosm of the total order, we possess within ourselves the very physical elements of everything in the cosmos. The cosmos, is interdependent also, it and all depends upon us both as individuals and as a collective unity. The gods are within us. We need not look always for external manifestations of the divine and sacred. Every act and deed we perform either conforms to nature, is creative and productive or destructive and violent, both go together and both are part of the process of evolution. Our act of eating, learning, and working (to create) are sacrifices…they are acts of sacrifice and when things become used, when things are given or spent, they are sacrificed also. The food you eat has been sacrificed to you, and the water you drink has been sacrificed to you as an individual. The love you give to someone else is a sacrifice to that person. And as Queen Medb made clear (she being a euhermerized goddess of Connacht) as her expectation of a husband (a king married to her—the tutelary goddess), "without jealousy, without fear, without stinginess." Thus the embodiment of Royal Celtic and Druidic virtues in this triad includes generosity. The king sacrifices cattle to feed his people and himself and he is a sacrifice himself. He stands as the leader and patriarch married not only to his wife or wives but to his goddess who protects and serves the people (her children). The goddess is the land and

people, the reign and the society and she is a part of the tribes' divine segmentary lineage, which itself is descended from the higher lineage of the *Tuatha De Danann,* the race of the gods of heaven and their lineage from the primordial family that rose from the oceans of chaos, from the fecundated darkness. Thus the appearance of mankind is itself from the same and everyone has a bit of all within.

Therefore, "I am…, I am…" spoke Amhairghin when he stepped out of the boat of the "Milesians" and consecrated the sacred land of Erin by proclaiming himself, by meditating on the sacrifice within. Donn, the Yama of the Irish pagans, is sacrificed and he dwells down into the otherworld where he built a home for mankind and his descendents. He was a sacrificial victim not so much placating the Tuatha De Danann, but as the ancestor (Dis Pater as Caesar would have called him) of mankind who prepared *Teach Duinn* for the others. There are many other themes in the early literature of the Irish and Welsh which correspond with other Indo-European themes right down to the detail: e.g. dogs which guard the entrances to the Otherworld/Underworld…cwn Annwn (Welsh), the c*us Sidhe*, Kerberos (Greek), Garm (old Norse), the Hounds of Yama (Vedic) and so forth.

We do not need to create an ad-hoc Druidism to fit our preconceived notions of religion and something else; we do not need to distort Celtic myths to fit a modern ideology created to fit our prejudices and our own individual experience. To do so, builds walls, breaks down communication, obstructs others' quest for truth, obscures learning and growth.

It is an obscurantist attitude to moan "there are things I am not meant to know" and to take to the fields as a neo-Luddite and curse the repressive socio-economic-political system or the establishment and get back in tune with nature is another thing. Sure and certainly we are not "the people of one god, one Truth, one Way" but we are not "a howling confabulation of extremes" either. And if we are, why should we be? It's something of a cop-out to merely point out that we are diverse in our attitude and opinions and not still grow like the branches on the tree, both in sharing a common knowledge, some common thread, some ground that we may share, that we may grow together? The dialectic of various opinions may grow to a higher level of unity when we are well informed and can speak in similar terms. We need not be some pluralistic society of people with no direction. We can have our philosophical pluralists, dualist, triplist, etc. We can be all of these, and we can transcend mere complaining and semantic arguing, we can transcend the proletarianization of our religious and philosophic ideals. In short, we can deal with things on a much higher level.

Scholarship is important to achieving these means, because it is not mere "book learnin,'" [it] is an attitude which opens doors and enlightens and if one has trouble with reading and comprehending the materials, then one must have patience and courage. We should not feel that we must compete with each other, that is not the purpose of learning. Not to be clever and show-off, but to take away darkness and help other to learn also. For everyone may benefit when one more person takes the time to learn something new. We are all interdependent and so the more one individual knows, the better is the world. When one person refuses to learn, he or she keeps the totality down, or that is, he or she makes it more difficult for others. It slows down progress when many do not make the effort to allow progression. We all can change the things we see around us that we do not like. Take action for positive change and not merely complain about it! Study is more than formulating theories, scholarship is more than mere perusal of old manuscripts, it is testing those theories, it *is* going out and practicing what you preach.

The higher your standards are, the more difficult it can be to practice what you preach. But going out to preach what you practice is another thing, and it is quite easy to do if you make no effort toward growing. Still, you can be an instrument of deception and not practice what you preach because you are not the kind of person you're preaching at. We know exactly about those famous men who don't practice what they preach because they're not the kind of people they're preaching to! I needn't mention them by name because there are many of them in America and they are frequently or constantly in the public eye.

Reconstructionist Druids endeavor to reconstruct what was lost and use that as a foundation on which to build, it is an old time-tested foundation and well-grounded in the past We do not seek to slip into some time-warp to become living anachronisms. There's the S.C.A. for that kind of fun! We, however, take the identity of Druidism seriously enough to make it work, to create something that actually owes something to the elder Druids besides a mere word or name. We are not ashamed to use labels, names or words; we do not suffer from onomatophobia or onomaphobia. We do not commit human sacrifices or go out and play ancient Gaul in the woods. We do enjoy ourselves. Jim C. is a musician in his spare time, Jim W. does Tai Chi, Chas. H. is in Drama and art, we have many friends and acquaintances from all ages and all walks of life. I, Tom Cross, myself happen to be an English teacher, a literary person and so naturally I like writing different things. This piece and other pieces for the Missal-Any is just one facet and subject of which I like to take a little time to write about. There are other bits and pieces I write, some fiction, some poetry, some non-fiction. This is why we differ from say a Wiccan coven or a Hermetic Lodge, or New Age networks for centering or trance channeling. We are not all of one mind, one way, one truth, but we share enough interests to talk, to meditate, and have some enjoyment of life.

I have friends who do not belong to the neo-pagan movement at all, who are Agnostic, Taoist, and Roman Catholic, and we respect each other's religions and some of them know more about the Celts and the Druids than many neo-pagans simply because they have read my stuff (including stuff I've read and written) as well as hearing it form me (when I show them the latest piece of literature I've read or bought). I am the mere spokesman here because I like to write while others do not or prefer to remain anonymous. One Jewish friend of mine likes to debunk falsehood and fallacies and for a while we were making it a game and running gag—it got me into the habit myself and I use it as part of my thinking habits. So while we look to the ancient Druids for inspiration, we are also very tolerant of other's opinions and we have respect for other people's rights. We do not believe ourselves pious ones, as braggarts and dogma-mongers—we are not evangelists or some Gospel of the Druids, but we have an interest in the hermeneutics of Celticism. What is wrong with that? What is wrong with reconstructing Druidism in this regard? If no one is interested in hearing anymore from me or us, let me know immediately and we shall not waste our time anymore.

An La Bhealtainne Maith

—Thomas Cross

Any comments? If you care to write to me personally, write in care of 2009 Sunnybrook Lane, Garland, TX 75041.

On the Spring Equinox Diatribe

Why does Albion think that a religion should evolve and grow away from scholarship and towards some opinions unsupported by facts or contradictory of facts? The fact is that the Celtic myths were composed by a scholarly class, the intelligentsia made up of bards, filidhe and druids, not by mere eclectic pluralism. Why does Albion bring up some boasts about learning from some "hereditary" pagan group or about "Native-American Spirituality" and then "humble" himself with an appeal to plain folks (false modesty) about "I do not think of myself as a

scholar." The last statement is certainly partly true, what he truly is (as far as I am concerned) is a scholar manqué—a half-hearted scholar who hasn't the interest to carefully read and utilize the materials he has requested.

If he were only using the data for his personal use and distorting it, I would not protest, but since he is putting his misrepresentations before many others—I *must* protest strongly. I am vehemently opposed to deliberate misrepresentation of the tradition for the purpose of changing it to suit an individual's personal biases and prejudices and to deliberately pervert it. As much as he has said, he is not promoting evolution or anyone getting to know his or her higher self—but rather to close people's minds to the possibilities offered by a reasonable and competent study of the ancient tradition. He is promoting darkness, not enlightenment.

While Albion uses the genetic fallacy saying he's a Celt simply because he MAY be descended from Celts, and saying that he has studied them (that's questionable to a degree) he appeals to authority (fallacy) by saying he's privy to some other traditions unrelated. Scholars have better methods than mere fallacious reasoning to find the truth and not just self-congratulatory appeals to folk wisdom and hearsay but rather documentation. Albion speaks for himself only as an individual (this I can say is his only defense), but somehow he expects that everyone should agree with his opinions because he appeals to the crowd by saying "it is highly doubtful we could go back to" wishing to "see Life (sic) thrive and our planet survive." Is he running for some office? Certainly he is right in saying that "being an ecologist is part (my underscore) of being a pagan."

Albion suffers from onomatophobia when he is not fond of titles because he has a problem with words and categories. He doesn't want to label anything cause that means he would have to express himself, that he would have to define things and categorize them; which is something he'd rather not do because that means getting to know something about them. Also I might add, the avoidance of labeling things by many people, is simply to avoid giving them any meaning so that they can mean whatever they want them to at will and whimsy.

We were friends and he originally wrote to me asking for information on the ancient Celts, but unfortunately he's given me more reasons for mistrust because of his insincerity (pretending to understand the data when he didn't even read it) then taking what little he remembered and distorting it before our fellow pagans. Albion had the data that would reconstruct the ancient Druids' wisdom right under his nose, but he ignored it because it required some intellectual thinking and an imagination as well as some difficult studying (philology, a bit of structural anthropology, comparative mythology, etc.) If I had known that this stuff was too difficult for him, I would not have wasted my time trying to provide him with guidelines, but he led me to believe otherwise.

—T.C.

Albion's Response

April 21, 1987

I came to the pagan faith because generally speaking, it is more tolerant than any other form of religion or spirituality I have found.

But gee, Tom Cross may have changed my mind.

"Promoting darkness" ay?

This tidbit comes to you from one who is supposedly "very tolerant of other's opinions," could've fooled me.

I stand by what I wrote last issue.

Paganism, as I see it, is made up of many different strands of thought, and if Tom Cross doesn't like that or can't deal with that – that is his problem, not mine.

It is a fact that the pagan faith survived in the British Isles, it was diluted or changed to a certain extent by folkways or ceremonial magic, or both, but it did survive. There really are hereditary pagans in the British Isles who practice a religion, that has survived for a very, very long time.

But let me ask the readership to judge the psychic quality of Tom Cross' letters in this issue and the last issue of *A Druid Missal-Any*.

Pagans should be beyond this brutal, personalized, back-stabbing that goes beyond defense to simply being hurtful and attacking someone because they are different from you, or hold a different opinion than yours.

The views expressed by Tom Cross in print are tame compared to at least one of the letters I received through the mail.

If this was the work of "born-again" Christians or someone from the Nazi Party or the Ku-Klux Klan, I could perhaps understand—but this is a person who calls himself a "pagan", this implies (in my mind at least), some sort of tolerance for other's views.

Once again, I stand corrected.

I have always like the *Missal-Any* because of its scholarship and approach, this sort of b.s. cheapens and degrades the quality of the *Missal-Any*, in my opinion.

I do care deeply for the Truth (in *all* of its forms), and I will *not* stand for someone saying that I don't. There is not one way to the Gods, but many ways, even in the Celtic Tradition, and my suggestion is that Tom Cross meditate upon *that*.

If I could close with a quote from an earlier form of Revived Druidism: "Truth against the World".

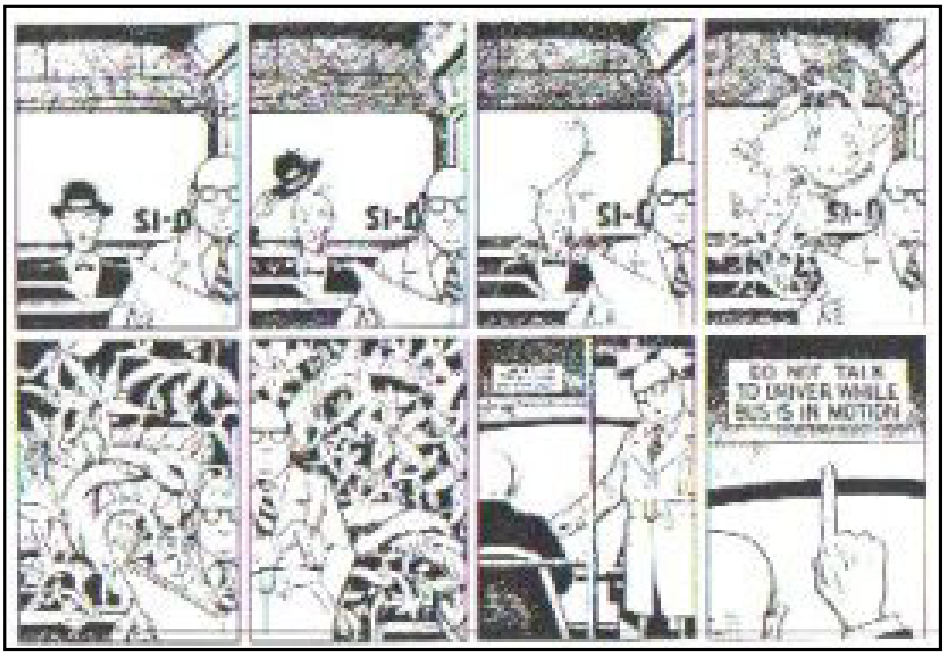
—Albion

Calendar

Astronomical Beltaine, when the Sun is half way between Equinox and Solstice, will occur this year at 22 hours and 8 minutes, Greenwich, or 3:08 P.M. Pacific Daylight Time. We will begin celebrating in Orinda at 1:00 P.M., that is, Solar Noon. Bring a flower and a ribbon, twelve to fourteen feet long, our Maypole is 9 feet high. (What's yours?)

"It's day one of the Merry Month of May. You want a piece of the action?"

Modern Urban Green Man Joke



Do not talk to driver while bus is in motion."

"How is meditation like dealing with a bureaucracy?"
"In both, persistence pays."

—Postmarked Apr. 28, 1987

A Druid Missal-Any

Summer Solstice 1987
Volume 11 Number 4

Summer Solstice Essay:

Danu and Diana

By Emmon Bodfish

Midsummer Solstice, one the four minor High Days of the Reformed Druid Calendar, is associated with the Celtic Goddess Danu, Mother of the Gods, the Tuatha de Danann. She is particularly associated with rivers, and rivers from the Don in Russia to the Don in Scotland are thought to be named for Her. She is probably the same figure as the Irish Goddess, Anu, and the Breton's Ana. Roman Diana and Greek Artemis may be other cognates of this Pan-Indo-European Deity. These theories are based on the study of word origins, and on the witness of Gallo-Roman writers of the period who noted the similarities in character, rituals, and Seasons of Worship of Danu and Diana. These primary historical sources, written when the Celtic religion was still practiced in Gaul, corroborate the evidence from linguistic studies. There is an opinion about that Danu was not an important Deity, or even that the Celts lacked a Mother-Goddess figure, but I can find no hard evidence in Philology, history, or Celtic Mythology for this point of view.

Like Roman Diana, Danu's totem is the boar, an animal also associated with a female agricultural deity in the Balkans. Danu, like Frigga of the Germans, presides over marriage and fertility, and the luckiness of June weddings may be a distant memory of her festivities. Mugwort is Her sacred flower, an herb also sacred to Roman Diana; the ripe ear of grain is Her token. (This fits T. Edwards' theory that the Christian Madonna was modeled after (to co-opt?) the various Mother-Grain Goddesses of pagan Europe.) On the Isle of Man it is customary to wear a sprig of mugwort to the Midsummer dance, and in England, placing mugwort under her pillow is said to bring a young woman dreams of her future husband.[1] In Scotland, there are all night bonfires, song fests, and dances for the young, unmarried people of the villages.

This is the morning on which the Sun used to rise over the heel stone at Stonehenge, thus beginning the new season in the Megalithic calendar. It no longer rises at that point owing to the procession of the Earth's axis, but celebrations are held there, anyway.

The Druids did NOT build Stonehenge. It antedates their arrival in Britain by centuries. It was William Stuckeley in 1717 who mislocated the Druids there. He did some of the best archeological field work of his day, but his theorizing later wildly outstripped his data. The mistake was an honest one, however, considering what was known in his time. He showed that the stones were not a memorial to King Arthur nor a Roman temple, the two then common theories. He was the first to establish the monument as definitely pre-Roman. The only knowledge of pre-Roman Britain he had came from Roman and Greek writers of the Classical Period. They said that Britain was inhabited by Celts whose priests were the Druids. So, if the stones were older than any Roman constructions, Stuckeley reasoned, they must have been put there by Druids. He knew of no other candidates. But in the last two centuries, archeology has provided us with many, even too many other possibilities. The currently favored candidates are the early Neolithic farmers of Natufian stock, a longheaded, slender, fine-boned people who inhabited the Salisbury area from 2900-2500 B.C. coinciding with the most accurate modern date for the first cycle of building at Stonehenge. A larger boned hardier people later took over the monument and set up the Blue Stones, but they too had disappeared before the arrival of the Celts around 480 B.C.

This is not to say that the Celts did not take cognizance of the huge stones. They worked monuments of other prehistoric peoples into their mythology and song. Numerous Bardic compositions refer to the Sidh Mounds of Ireland and the Carnes of Scotland as sacred places and the long abandoned abodes of the Gods. They may have done the same for Stonehenge, but the English traditions and Bardic works were almost all lost, while the Irish are among the best preserved of any oral lore.

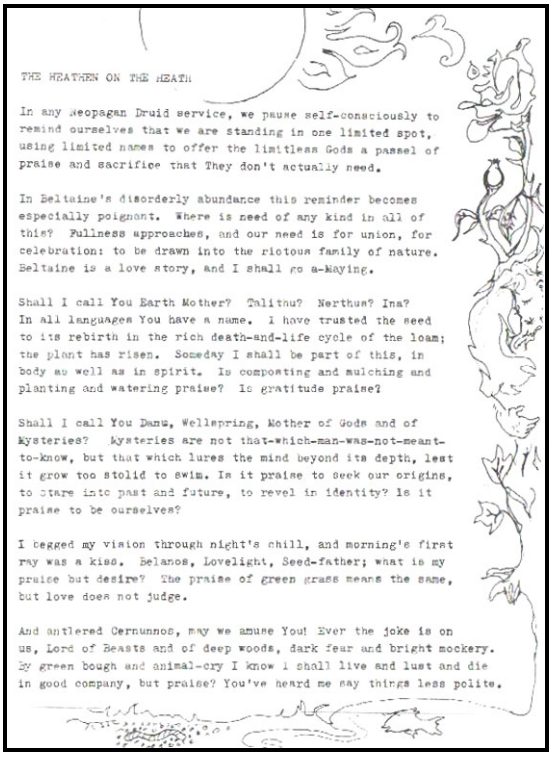
"Behold the Sidhe before your eyes.
It is manifest to you that it is a king's mansion,
Which was built by the firm Dagda.
It is a wonder, a court, and admirable hill."

"The Sidhe of Donegal" a seminar by Prof. Duran.

Two or more different groups of peoples, sharing the same or similar astronomically oriented beliefs, contributed to the five cycles of construction and reconstruction at Stonehenge. Theirs was a fairly sophisticated culture for the time. They knew that the Solstices, eclipses of the Moon, and the courses of the stars were regular predictable events. Their stone moving techniques were on a par with the times. Though not aligned accurately enough for an "observatory" in the modern sense, the stones can serve as a calendar rectifier, an eclipse predictor, and, of course, as a ritual site for religious ceremonies. But what those religions were must remain a matter of conjecture. Clearly they had something to do with sunrise, Midsummer Solstice, moonrise, and lunar eclipses, but what they meant, and what the people did there, is probably not recoverable. As Clannad sings "Forgotten is the race that no one knows."[2]

[1]A friend of mine tried the experiment of putting mugwort under her pillow, but reported she had no dreams at all. "I guess I'm just going to stay single." She is till fancy-free three years later. If anyone wants to try this, you can get mugwort in most herb shops. Send in your results and we'll publish them for Lughnasadh.

[2]Clannad, a modern Irish Folk Group. "Ring of Stones," good album.



THE HEATHEN ON THE HEATH

In any Neopagan Druid service, we pause self-consciously to remind ourselves that we are standing in one limited spot, using limited names to offer the limitless Gods a passel of praise and sacrifice that They don't actually need.

In Beltaine's disorderly abundance this reminder becomes especially poignant. Where is need of any kind in all of this? Fullness approaches, and our need is for union, for celebration: to be drawn into the riotous family of nature. Beltaine is a love story, and I shall go a-Maying.

Shall I call You Earth Mother? Talithu? Nerthus? Ina? In all languages You have a name. I have trusted the seed to its rebirth in the rich death-and-life cycle of the loam; the plant has risen. Someday I shall be part of this, in body as well as in spirit. Is composting and mulching and planting and watering praise? Is gratitude praise?

Shall I call You Danu, Wellspring, Mother of Gods and of Mysteries? Mysteries are not that-which-man-was-not-meant-to-know, but that which lures the mind beyond its depth, lest it grow too stolid to swim. Is it praise to seek our origins, to stare into past and future, to revel in identity? Is it praise to be ourselves?

I begged my vision through night's chill, and morning's first ray was a kiss. Belanos, Lovelight, Seed-father; what is my praise but desire? The praise of green grass means the same, but love does not judge.

And antlered Cernunnos, may we amuse You! Ever the joke is on us, Lord of Beasts and of deep woods, dark fear and bright mockery. By green bough and animal-cry I know I shall live and lust and die in good company, but praise? You've heard me say things less polite.

The Heathen on the Heath: Praising the Gods of May

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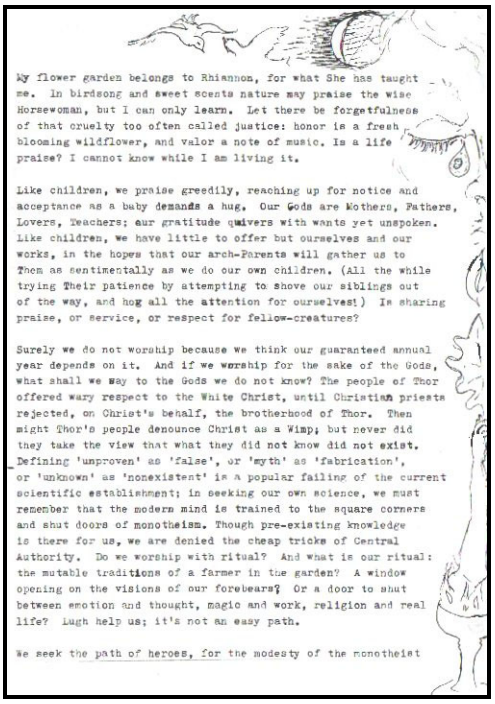

My flower garden belongs to Rhiannon, for what She has taught me. In birdsong and sweet scents nature may praise the wise Horsewoman, bu I can only learn. Let there be forgetfulness of that cruelty too often called justice: honor is a fresh blooming wildflower, and valor a note of music. Is a life praise? I cannot know while I am living it.

Like children, we praise greedily, reaching up for notice and acceptance as a baby demands a hug. Our Gods are Mothers, Fathers, Lovers, Teachers; our gratitude quivers with wants yet unspoken. Like children, we have little to offer but ourselves and our works, in the hopes that our arch-Parents will gather us to Them as sentimentally as we do our own children. (All the while trying Their patience by attempting to shove our siblings out of the way, and hog all the attention for ourselves!) Is sharing praise, or service, or respect for fellow-creatures?

Surely we do not worship because we think our guaranteed annual year depends on it. And if we worship for the sake of the Gods, what shall we say to the Gods we do not know? The people of Thor offered wary respect to the White Christ, until Christian priests rejected, on Christ's behalf, the brotherhood of Thor. Then might Thor's people denounce Christ as a Wimp; but never did they take the view that what they did not know did not exist. Defining 'unproven' as 'false', or 'myth' as 'fabrication', or 'unknown' as 'nonexistent' is a popular failing of the current scientific establishment; in seeking our own science, we must remember that the modern mind is trained to the square corners and shut doors of monotheism. Though pre-existing knowledge is there for us, we are denied the cheap tricks of Central Authority. Do we worship in ritual? And what is our ritual: the mutable traditions of a farmer in the garden? A window opening on the visions of our forebears? Or a door to shut between emotion and thought, magic and work, religion and real life? Lugh help us; it's not an easy path.

We seek the path of heroes, for the modesty of the monotheist

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We seek the path of heroes, for the modesty of the monotheist is another cop-out we don't get. Saints are safe in Heaven, beyond the reach of our kind, but heroes are meant to be emulated--though they may shine brighter out of antiquity, all their awkward moments over and one with. We need only remember that some being or circumstance will eventually play Emer to our Cuchullain, and require us to place money where mouth is.

So be splendid in the splendor of May, fellow wedding-guests! If our praise is presumptuous and our dreaming extravagant, only look around: with gaudy flower fields, flooding light, and leaping beasts, we have a fine example.

Salacious Spring Meditation:

Make sure the rigor of your mind is not rigor mortis, but the other kind!

The Heathen on the Heath:

The Gift of Horses

I invoke that portion of compost, which is the gift of horses.

Do you guys know how many times I've rewritten this #!%?!! thing? I think we can settle down and admit that the Missal-Any has become a new format: Interactive Nonfiction. Is there some Hitchhiker's Guide to the minority-theological Galaxy? Or are we headed for the Snit at the End of the Universe? Stay tuned…

This is the season of battle; the Sun stands ringed by hero-light, facing the confrontation He cannot win. In the summer blaze of midsummer, YES!, we stand cocky and feisty at His side. The day is long and summer just begun—will it not last forever? By August, each warm hour is precious: our words and deeds will echo with the gentleness of farewell. The (Carleton) traditional services chant our glee at the conquest of day over night, but most of us have our moments of rooting for Pryderi. We are in our glory, our attitude of immortality unsmirched, yet we can still take comfort in saying "This, too, shall pass."

We (genetic and/or emotional) Celts are historically marked as argumentative cusses, as witness the forms of lampoon, rant, and challenge-in-verse. Boldness is our legacy, and defensiveness our last year's garbage.

What is the appropriate channeling of our quibblesome nature? I, for one, would not go back to my pacifist beginnings; I have little respect for the tameness of a toothless dog. My most honored comrades are dangerous folk, controlled by volition rather than weakness. When people are scarce enough to be a resource rather than a nuisance, the strong can stop apologizing. We don't sheathe our blades in the neighbor's house out of fear, but because we respect our neighbors.

Also, if we love, we are having too much fun to care overmuch what our beloveds can do to us…

As a religious minority, we are an automatic rural neighborhood. We have our local characters, but let the stranger say, "Do you know that nut-case?" We will quite likely say, "Oh, he/she's okay once you know him/her," and find that, against the perspective of the rest of the world, we mean it. I know, I know; you'll all howl that this kind of neighborhood loyalty is not something you reserve for Druids or extend to everyone who takes that name. That's true. My primary clan relationships are likely to differ from Tom's, or Albion's, or Mad Sweeney's, and a good number of the members of my clan or clans do not name Neopagan Druidism as their religious orientation. They are all, however, joined to me in avowed and reliable goodwill, and respectful of the orientations I profess. So okay, I am available to my own clansfolk before I would be available to Tom, or Albion, or any other Druids that I don't personally know. But I am available (willingly, and in good faith) to my Druish brethren and sistern before I am (willingly, and in good faith) available to the mainstream authorities. I assume that we squabble *en tutoyant*, and will still be there for each other if that is necessary. (And yes, you can call me on that. Box 215, Myers Flat, CA 95554).

This doesn't mean you have to agree with me, or approve of me. Your minds, especially in devotion to the Gods, are your own.

Fear of names? Sometimes. What do I most fear to name: my Gods, or myself? My dealing with some Gods are embarrassingly private. And I myself possess a name that will call me from sleep, or draw my energy to the user of it; I don't give that to just anybody.

But Tom and Albion have boldly "named" themselves in these pages, to a degree that I have not. Ergo, the Summer Statement: Here am I, a woman 35 years old, attempting to farm a hillside steading in southern Humboldt while making a living as a freelance reporter and general odd-jobber (currently, selling cherry cider and produce to tourists.) The untidy generosity of my physique bears witness to my undisciplined nature, but I'm still pretty functional.

I write—basically, anything that anyone will print, and a lot of things they won't. Most dear to me of all our lore are the poetic, emotionally-charge stories of Erin. Like Albion, I was once a Quaker. My religious practice contains little of formal observance, but I operate under a number of what I see as my own geasa and obligations. (Laugh if you want; sometimes I do, too.) I use magic only as a last-ditch adjunct to doing my damnedest on the physical plane, and only for certain purposes. I honor ethics and deplore morality. My greatest weakness is a reflexive snapping and snarling at what I see as elitism or authoritarianism. I once beaned a wife-beater with my purse, but I am not reliably or consciously brave. I'm a solitary 3rd, married, with a 7-year-old son who lives with me full-time and a 9-year-old daughter who visits.

Tom, Albion, I offer this: who among us has the *power* to be a threat to the others? (Hopefully none of us is such a slob as to throw energy around as we argue, instead of grounding it out!) Both "promoting darkness" and "Ku Klux Klan" show a fine sense of drama, but you know effing well that if the storm troopers showed up looking for any of us tomorrow, the rest would like like right valiant rugs to cover his/her ass. So *will* you guys kiss & make up, or at least wait for the bell?!!

—Les

Calendar

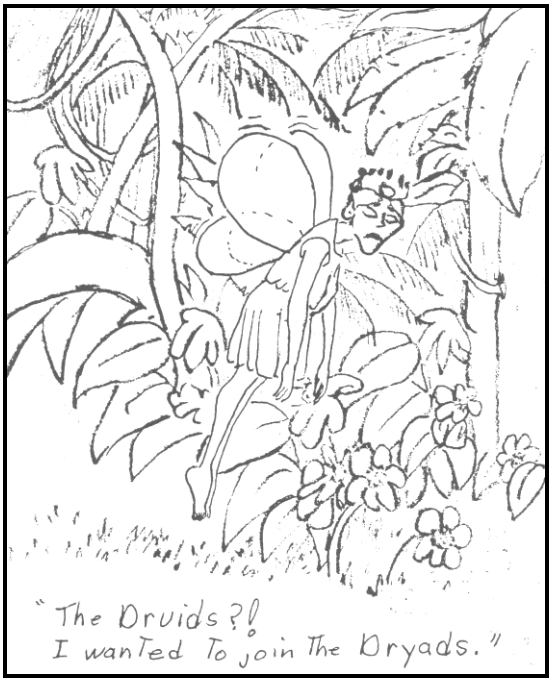
Summer Solstice will occur at 3:11 Pacific Daylight Time on June 21, 1987. The festivities will begin at 1:00 P.M. which is Solar Noon

Lucid Dream Project

Headed by Dr. Stephen La Berge at the Sleep Research center at Stanford University School of Medicine, this vanguard project is targeting the development of an easy, inexpensive device that can be used by anyone wishing to induce lucid dreams (being aware you are dreaming while dreaming.) Dr. La Berge believes the lucid dream state can be used to facilitate creative problem-solving, enhance self-confidence, improve mental, emotional and perhaps physical health, and lead to higher-level consciousness. Lucidity Project, P.O. Box 2364, Stanford, CA 94305

Unwitting Paganization Note:

The Bay Area Rapid Transit and Bus Co. use of the Maypole symbol on all its transfers this year.



And now, to answer many letters at once:

How to Join

What is Reformed Druidism?

Emmon Bodfish
616 Miner Road
Orinda, CA

Guidelines for Visitors and Newcomers

1. Reformed Druid Services schedule to mesh with the movement of the Sun and the Stars. They must start on time, such as at Solar Noon, when the Sun is highest in the sky, or at Sunset. Please be on time. If you are late, stand quietly outside the circle; please don't interrupt.
2. The Service is not a party; partying is afterwards. While R.D.N.A. is not grimly solemn, Druids are serious in their religious purpose. If you are not seriously interested in spiritual development or meditative skills, then Druidism, R.D.N.A. system, is not for you.
3. Once the Service begins, focus. Talking, joking, laughing etc. are rude. They break the concentration of others and prevent the Grove from achieving its goal. If you are drunk, stoned, or uncontrollably disruptive, you will be asked to leave.
4. While everyone is not a scholar, you are expected to learn some historical background about the Ancient Druids.
5. Ranks earned in other religions don't "count" in R.D.N.A. There is no fast way up or around the hierarchy. We are in no way connected with any other Neopagan religion, Wiccan, Craft or the secular, charitable organization style "Druids".
6. If what you really want are "Sex 'n Drugs 'n Rock 'n Roll," Druidism, again, is not for you. You might consult the San Francisco Sex Information Switchboard (415-665-7300) who deal with that sort of networking. Neither do we offer instant magic, curses, nor predictions about the Stock Market.

Enough Said

With thanks to Selena Fox's "Guidelines"

Now, if you're still with us, How to Join.

Read the basic Tenets and see if you agree with them. Read over the Outline of the Foundation of the Fundamentals.

To become a full member of the Reformed Druids, you must attend a Service or a Grove, during the summer half of the year, state that you want to join, state that you agree with the Basic Tenet, "Nature is Good," when you are asked this by the Archdruid, and share with the Grove a sip of the Waters-of-Life. Or you may be accepted by a Solitary Third Order (clergy) Druid who performs the standard Service and shares with you the Waters-of-Life.

If neither of these opportunities are available to you, you can become a Proto-grove member until you can meet an ordained Druid or attend an active Grove. Perform the proto-grove Service yourself. Tell Deity(s) that you agree with the basic Tenets. Let us know and we will announce your new Proto-grove

in the Missal-Any. To wiseacres who only want to see their names in print, and so send us fallacious Proto-Grove applications, we leave them to Cernnunos, Sucellos, and their consciences.

For a copy of the Proto-grove service, send us two or three stamps and an envelope, or $1.00 (We are on budgets, too.)

Now the Basic Tenets of Reformed Druidism are these:

> The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth Mother, which is Nature; but this is one way, yea, one way among many.
>
> And great is the importance, which is of a spiritual importance, of Nature, which is the Earth Mother; for is is one of the objects of Creation, and with it we do live, yea, even as we do struggle through life are we come face to face with it.
>
> Nature is good!
>
> And the second is like unto the first:
>
> Nature is good!

The following is from:

The Druid Chronicles (Evolved)

Outline of the Foundation of Fundamentals

Being:

a brief catalogue of the major quasi-metaphysical-theological conclusions which may be abstracted from and by the application of the Reformed Druid point of view to questions of ultimate relevance (in outline form).

THE THREE PILLARS

(or treasures, or paths, or baskets, or roots, or branches, or wondrous illuminations)

I. *The Relentless Rebellion (threefold)*

A. *The categorical If*

No intellectually honest mind can long remain so termed unless it is willing to submit all things to rigorous examination, even the most sacred provinces. Blind faith is no faith; it is blindness.

B. *The Principle of Non-Confirmation*

Applying rigorous scrutiny to the world's religions, we find, especially in western form, universal claims to exclusiveness; yet none submits any more proof of its claim than an appeal to faith. Logically, therefore, all are equal.

C. *The Principle of Non-Conformation*

In the face of the insoluble problem of selecting the "one true faith" most people conform to one of two patterns:

1. *The True Believer* embraces the faith of his fathers wholeheartedly and unquestioningly, fearing to face the logical possibility (probability?) that he is wrong.

2. *The Non-Believer* rejects all faiths out of hand, fearing that he might prove himself a fool by choosing the wrong one.

Reformed Druids reject the necessity of conforming to either of these patterns based on fear. True spiritual growth exists only in the *Relentless Rebellion* against petrified norms.

II. *The Paths of Paradox* (also threefold)

A. *The Ceremonial Syndrome*

Man is incurably finite. He cannot conceive of spiritual activity except in terms of ritualistic hocus-pocus. But ritual must be carefully selected or it will independently acquire magical properties of its own. Ritual properly constitutes a springboard for the spirit only. Oak worship is ideal for this purpose (see also III).

B. *The Primacy of Ambiguity*

True spiritual growth consisting of personal effort and rebellion, Reformed Druidism must remain devoid of orthodoxy. All writings must be ambiguous and non-final (present dissertation included).

C. *The Principle of Non-Confirmation*
(rears its ugly head again)

You'll get no pat answers here. There being no logical basis for the acceptance or denial of any faith, Reformed Druidism confirms nothing (including Reformed Druidism). You're welcome to, but you're on your own.

III. *The Last Refuge* (whadaya know...threefold!)

A. *The Noble Fivefold Formulation*

1. *The Nature of Life*

Life is defined as the unity of the spiritual (Be'al) and the material (the Earth-Mother). Without the material the spiritual has no form; without the spiritual the material is dead.

2. *And Man?*

Man, as a living animal, ideally consists of both material and spiritual.

3. *And Man?*

Man is unique. This is because he has self-awareness. He passes from self-awareness through self-centeredness to self-importance, thence to self-isolation, resulting in self-misery.

4. *Unity for All and All for Unity*

Man's self-importance cuts him off from the life-giving benefits of unity with the spirit and Nature (the material). Druids sometimes call unity *Awareness*. It is the object of religion to restore unity; most concentrate

on the direct attainment of spiritual unity, ignoring (or rejecting) the material.

5. *Back to Nature*

Druids (at least some of them) believe that a good approach is to first restore material unity. Having broken down part of the barrier around the self, the rest should then be easier. Hence, Druid Nature worship: the ideality of going to worship oaks.

B. *The Basic Tenets*

The Basic Tenets of Reformed Druidism, which form the basis (believe it or not) for the preceding discussion, are found in the Constitution of the Reformed Druids [at Carleton], and in another form in the Book of the Law in *The Druid Chronicles (Reformed*) *[of the Foundation]*. They are the quintessences of Druidism, such that a person need accept nothing else and still become a Reformed Druid. They are here presented in their most concentrated form:

1. Nature is good!

And the second is like unto the first:
2. Nature is good!

C. *The Last Refuge*

It is simple to grind out these systems. It is the expected thing to do. Perhaps it is useful. It is meaningless!

It is simple to sit on the Hill of the Three Oaks and look at the pretty blue sky. That, too, can be meaningless!

It is not so simple to stand alone under the pretty blue sky and watch all your preconceived systems come tumbling down. But when they come tumbling down, there is a refuge: in Nature. There one may find a clearing of the head, a freedom from stagnant forms, a beginning. (The end)

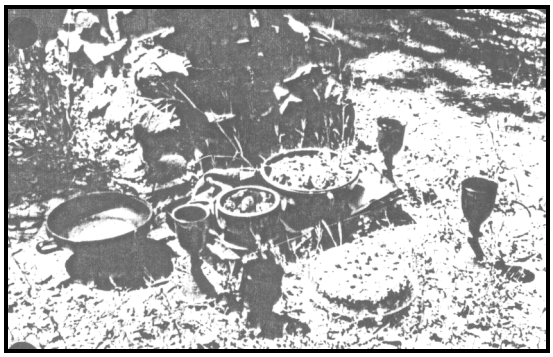
News of the Groves

Announcement:

Stacey and Rapheal have applied to take Second Orders, with the Orinda Group in the R.D.N.A. context. Their requests have been accepted by the two Third Order Druids and the ceremonies will take place in the next six to eight weeks.

Birch Grove

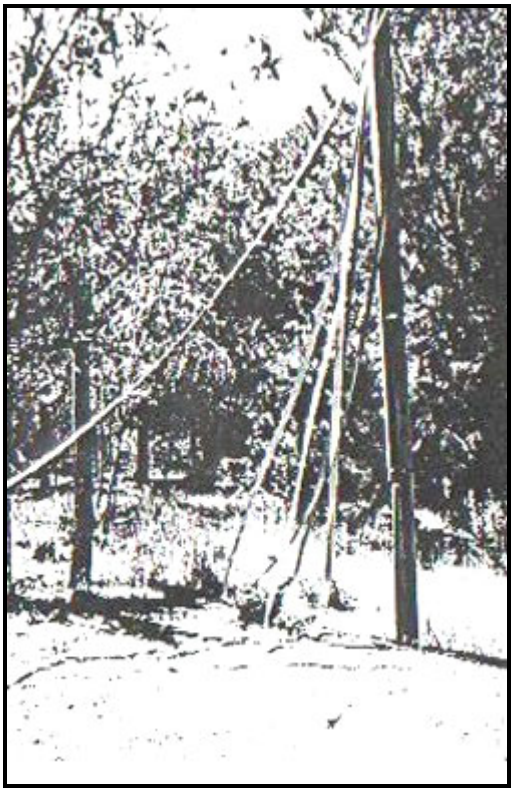
Joan Carruth and Joe Lambert will be getting handfasted at the Rites of Spring Festival in Massachusetts this May. Joan is the Archdruid of Birch Grove, in Vermont. Anyone interested in R.D.N.A. style Druidism in the New England area can contact them here, through the Missal-Any. (No, we don't give out people's addresses without their permission. A sad-but-necessary precaution.)



The Feast

Orinda Grovesite

Orinda Grovesite will not grow a lawn this year, in honor of the drought here. Instead, we will concentrate our efforts on leveling the Maypole Meadow.



Beltaine '87, Orinda

Postmarked June 18, 1987

A Druid Missal-Any Lughnasadh 1987 Volume 11 Number 5

Lughnasadh Essay:

Lugh, Balor, and Belenos

By Emmon Bodfish

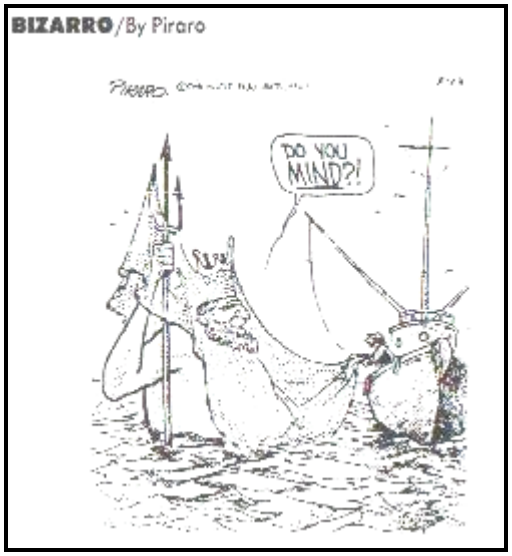
Lughnasadh, festival of the funeral games of Lugh the Sun God, or, given by Lugh in honor of his father the Sun, depending on your tradition. It is the beginning of the Celtic harvest season, and is often called festival of the First Fruits. Lugh, from the same root word as light and luminous, is one the younger generations of gods in the Celtic pantheon. The other Solar Deities, Belenos and Balor, the good and the bad aspects of the sun, respectively, are not only pictured as older, mature male figures, but are traceable to the Early Indo-European stratas, in the Eastern European homelands. But Lugh, as the young Shining One, didn't appear until the Celts had settled Gaul and melded with the Celto-Ligurians and the Pre-Indo-European "Atlantic Wall" cultures which they encountered there, circa 600 B.C. Urnfields replaced passage graves, and typical Celtic farming practices were begun. When the Celto-Ligurians had arrived, a thousand years earlier, there had been no sharp cultural discontinuity, as they blended with the Pre-Indo-Europeans, who continued to build their dolmens and passage graves. Pre-Indo-European traditions were therefore still strong when Celtic Lugh arose and began to replace Belenos as the popular Solar Figure. His ascendant, youthful, headlong character may have been influenced by the Young Year God image common in the Pre-Indo-European cultures of the Mediterranean and Atlantic coasts. This archetype has been traced by G. Racheal Levy from the Balkans, to Minoan Greece, along the Mediterranean Coast to France and north to Normandy.

Lugh's best Indo-European cognate is Apollo of the Greeks. The Greek religion was strongly influenced in other ways by the beliefs and Deities of the Pre-Indo-European people they conquered and absorbed. Odin, Lugh's Northern cognate, has a much less Solar character. He is more a Shaman, knowledge-bringer, and Divine Wayfarer, going among mortals in disguise. He is not a martial figure; He is not youthful. Lugh is the patron of the harvest, which in Celtic countries began at Lughnasadh. Apollo was worshipped in the Pelopennesus as a god of vegetation, giving Him another link with the "young Year God" of the Western Neolithic. From a magical lawgiver, healer, transformer archetype, which He shares with Odin and Varuna, He evolved, partly through absorption of the Young Year God, into the youthful solar Deity of the later Celtic myths.

In R.D.N.A. traditions, anyone who has a garden, grows anything, etc. should save their first picked produce of the summer season, and bring it or part of it to Lughnasadh Service, to be offered up in the altar fire, with hopes of prosperity in years to come.

Calendar

Astronomical Lughnasadha will occur 8:17 P.M. Pacific Standard Time. Traditional Lughnasadha, Sun at 15 degrees Leo, will have occurred less than three hours previously, at 5:23.



A Contrary Opinion

Getting Back to Nature This Summer

The heat, the cold, the work, the constant struggle, the hunger, the dirt, the sleeping on the ground, the sickness, the disasters, the pain, and most of all the round-the-clock anxiety and fear, will make you so glad to get back to the relatively palatial environs of your third floor cold water walk-up, that you won't believe the luxury you've been living in all your life.

News of the Groves

Stacey and Rapheal took Second Orders at the Orinda Grove Site on July 26. The sacrifices burned brightly and both candidates were accepted. This is the first giving of Orders of any rank at which this Solitary Third Order Druid has officiated. Walking in the woods ahead of time, long thoughts came while selecting the plants for the sacrifice. Does death occur when one of our patron Deities chooses us for their sacrifice? The Ancient Sacrificers entrusted their messages to the soul of the white bull and dispatched him to the Other World. I choose a sprig of bay laurel, an oak leaf and a goldenrod flower.

Plants are always being sacrificed for us, for our lives. Every meal is a sacrifice. This idea of exchange was a strong part of the Paleo-Pagan's conception of the sacrifice. A life was given that the sacrificer's life might be spared, or that his people might continue to live and prosper. One of our members said that our sacrifices "aren't real sacrifices" because we offer us plants instead of animals. (She wants blood and gore?) We are the *Reformed* Druids of North America. The Reform strictly forbade human (and animal) sacrifice in 1963. Eating animal meat is not forbidden, though. But the problem is still there, even for us vegetarians, we always have to take life in order to sustain our own. This is what anthropologists like Rassmusen and G.R. Levy studying the opinions and theologies of modern Stone Age peoples have called the "universal ethical dilemma."[1]

Only green plants are truly "a-hinsa" or harmless, and guiltless in this matter. All of the rest of us are parasites and have

no choice but to live off of them. They are in this sense the highest moral beings on the plant and thus worthy objects of veneration and worship as every Druid knows.

Now after a two or three thousand year sidetrack into more superficial ethical problems:

"Who owns what?"

"Who gets to boss whom?"

etc.; we are coming back to struggle with this fundamental dilemma again. By "we" I mean the western Indo-Europeans. The Brahmins of India never lost sight of it, nor did their Buddhist descendents. Animal Rights organizations, Gaia Principal groups and ecological consciousness are becoming common fare. A Cultural-Materialist friend of ours wishes to inject here: "When people get enough to eat, then they start to think about what they're eating." "Stone Age level peoples think about it," I reply, "They just can't do anything about it." We may be able to...

After vegetarianism, I suppose the ultimate liberation from this dilemma will come when we achieve artificial photosynthesis on a practical scale and can make our own food from sunlight. That, if it ever happens,[2] it would be a change as profound as the Agricultural Revolution, in altering our basic relationship to other living things. But this time we would be moving in the opposite direction, hopefully with more benign results. Futuristic speculations? Just are some more of the meanings of the sacrifice.

[1]Rasmussen quotes an Eskimo shaman on the subject of sacred animal paintings:

"We make them new bodies to replace the bodies we have taken." "The greatest peril of life is that human food consists entirely of souls: all the beings that we must kill and eat, all those that we have to strike down and destroy to make clothes for ourselves...must be pacified lest they revenge themselves on us for taking away their bodies."

For similar statements from Australians, Malayans, and Siberians, see G.R. Levy, J. Halifax, and A.A. Popov, respectively.

[2]I wouldn't want to think of it happening too soon, as I'd hate to think of putting any more power in the hands of the present technocracy with its Nature-hating consciousness and its evil genius for turning anything to a destructive use. Alternatives to the present Big Brother and Star Wars mind-set are well set out by Shulamith Firestone in "Feminism and Ecology", and by many others. For a copy of the "Druid Book Lists" send us a SASE.

Boycott News

For all the junkfood junkie Druids and other pagans who've been participating in the boycott, success has been achieved at one fast food franchise. It's safe* to go back into the take out line.

San Francisco Chronicle,

Friday, July 24, 1987

Environmentalists Gain Goal, End Boycott of Burger King

Environmentalists yesterday ended a consumer boycott against Burger King after the fast-food chain said it would stop buying the beef of cattle ranchers who are destroying tropical rain forests in Central America.

"Two-thirds of Central America's rain forests have been destroyed since World War II. The primary cause has been the conversion of rain forests to cattle pastures," Rainforest Action Network director Randy Hayes said at a San Francisco press conference.

Burger King received hundreds of letters after the boycott was begun in the spring of 1986. The company formed a management task force to study the problem, said Ann Kokenge, a spokeswoman for the nation's No. 2 fast food hamburger chain.

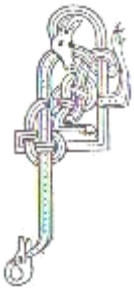
Hayes said, "We applaud their action. They made a responsible decision."

*"Safe?! For who?"
(Signed) Your Stomach

A Druid Missal-Any
Fall Equinox 1987
Volume 11 Number 6

Fall Equinox Essay: Sirona

By Emmon Bodfish



all Equinox, a minor High Day in the Druid calendar. The days are getting short again and the harvest is in full swing. This is the time of Cernunnos, and the other Deities of night, of the Season of Sleep, and the Otherworld. The Celts, as far as we know, did not have a specific lunar deity. (I often get asked for the name of a Moon Goddess.) In researching this I have come across the interesting information on the origins of the Goddess Sirona. Her name comes from the same Indo-European root as "star," although She was later associated with the source of the river Seine, a spring where a shrine to Her was located.

As the Celts moved out of the Halstatt homeland in Austria and across Europe, they re-named rivers and springs for their Goddesses, perhaps merging them with local protective Earth Goddesses. A major shrine to Sirona, located at a spring in Hochscheid has been both traced in Roman reports and verified archeologically. This shrine was associated with healing, and Sirona is shown here on plaques and in votive statues along with a young male figure. This is probably Lugh, whom the Romans equated with Apollo after they took over the site in the second century AD. When Christians later took over the shrine, the dedicated it to a "Saint Sabine," another euhemerism of a Pagan Goddess into a Christian Pious. In late Celtic times the sanctuary was a Nemeton built around a spring whose waters were directed into a pool. In the pool have been found small votive statues of the Goddess and of the Divine Couple, presumably Sirona and Lugh, and also coins and precious offerings. It is described by the excavators as an unusually rich shrine for one so far in the country.

Sirona is portrayed here, as elsewhere, in statues and wall reliefs, holding a serpent, and a bowl of eggs, probably serpent's eggs. The motif of the Serpent's Egg appears in Irish literature and in folklore about the Druid in the British Isles. Possession of these magical eggs was said to bestow divine wisdom, eloquence, and protection against spells and disease. This last quality may be a dim echo of the healing powers of Sirona and of Her ancient association with night and dreams. People seeking cures for chronic illnesses often made pilgrimages in order to sleep within the sanctuary of a healing Deity in hope of receiving a Divine Dream in which the cause and cure of their illness would be made known to them by the Goddess of the shrine. Dio Cassius wrote of a pilgrimage made by the Emperor Caracalla to the shrines of the Celts as well as to Greek and Roman temples in search of a cure.

Farther west in Gaul, Sirona takes on a more diurnal and agrarian image, and is portrayed holding an ear of grain and a bowl. The concepts of healing and of regeneration were always closely associated in Celtic culture, according to Prof. Miranda Green, archeologist and British expert on the Celts. The ear of wheat symbolized the power of growth and rebirth, truth to its name "spica" from the root for hope. Green calls Sirona "polyandrous," but evidence simply shows Her working in conjunction with several different male Deities: Lugh, Bormo, Grannus, and several other as yet unidentified male figures. She is always associated with the serpent itself as an image of healing and wisdom in the Ancient World, and a symbol associated with the Milky Way in several early astronomies.

Night, rest, and healing are the domain of Sirona. The nights will be getting longer now, taking precedence over the day. But as one devotee of Sirona, in spirit if not in name, put it, "I hold the darkness to be good no less than the light." Now begins the harvest of the benefits of the "good and covering dark." Between now and Samhain, try to visit some place in the deep country where you can see the Milky Way and the dark sky the way the Druids of Sirona saw it before artificial lights and smog lowered our vision. Anywhere you are, though, a few of the bright stars and planets are always visible, even in the city. If you can't sleep go out and look at the stars.

A meditative experiment for the radical and the brave: From now 'til Samhain, avoid all night time electronic media. Know darkness and stars.

Last Minute News of the Groves

Some of the fish in our pond had become caught in the algae and had died. The spirulina was making good use of the fish-fertilizer. "Oh, dear! The algae is eating the fish." That's how it is out here at Orinda Grovesite everything happening backwards. According to some strains of Celtic mythology, this would mean we have all died and gone to the netherworld. This not a bad theory; it would explain so much.

How's it going, Bob? Jennifer and I were in the neighborhood and thought we'd drop in and see how the search for inner peace and solitude is coming.

(To our new subscribers: This is the finale on a debate that has raged for eight or more months. To get the full fight, send a stamped large envelope for relevant parts of the back issues. Then write up your opinions and send them in.)

Post Oak Proto-Grove

Scholarly pursuits and research can be very mystical and to deny this is missing the point of my attempt to reconstruct the ancient Druids' tradition. When one takes the time to consume the writings of Indo-European scholars, archaeologists, comparative-mythologists, professors of religious history and socio-cultural anthropologists—you are disciplining yourself to a set of guidelines that will keep you on the path to *truth*. The scholarly data are the guideposts and signs along the road to *another* time and place. One forms a mental image or set of images; it starts out blurry and fuzzy, but the more you journey backward in time, the clearer it becomes. When you study linguistics and philology—you can begin to hear the voices of the ancient ones. You can read the ancient inscriptions or etymologies and that helps you to hear the voices from the past. When you study the culture of the ancient Celts or the Indo-Europeans, you begin to form cleaner and cleaner pictures and images of their lives. And then, when you begin to organize and integrate the data you've collected, your mental picture becomes a whole, built-up upon many pictures, sounds and even feelings.

It is like a shamanic journey, but you are not witnessing or experiencing an Otherworld, but a past world—this world as it was. When the puzzle pieces fit together—correlating and corroborating—the image must be true and real and you must reject those pieces which do not fit together, which are not verifiable by comparison and contrast. When it comes together—the image can become so sharply focused that you can *feel* it. When you are studying it and organizing it all—you are absorbed into it and you become like a shaman possessed by spirits. But the important thing, when you take the journey, is to leave behind all assumptions—to become a detached observer leaving behind judgmental thoughts—prejudices, biases and misconceptions. When you come back from the journey, you are in the here and now, and you may then form opinions about it (what you saw and felt), this is where you can apply the data, but the data is a reconstructed tradition and the more facts (verifiable through tests, correlation, corroboration, etc.) the closer your reconstruction is to the ultimate truth. Another way of testing the truth is by its internal logic and also by substantiating it with appeals to the BEST authorities who have used strictest standards of reconstruction.

There *is* a mysticism in scholarship, indeed! It is very useful scholarship to reconstruct the past—for many reasons that are obvious. It is not a matter of taste or opinion when you have actually seen or demonstrated a matter of fact—the reaction to the facts are something entirely different! If something is an established fact, then it is right for its own sake and for the sake of *truth*. Whether or not an ancient Druid said or did something is either a fact or not a fact, and can either be demonstrated or not! One only has the authority to facts about something, but truth is contingent to facts. You can choose to base your beliefs on a factual matter or not, but a belief which expresses to deny a fact is a *false* belief, no matter how you categorize it!

Example:

A false belief:

"Lugh is an Egyptian god believed in by industrial workers in China.
I believe in this."

A true belief:

"I believe that the sunset occurred at dusk this evening."

My vision of Druidism is to reconstruct the ancient religious beliefs and allow it to become part of a new tradition. Now in reconstructing the old traditions—I am engaging in an activity that is subject to being fact or non-fact. Either the Druid said this (did this) or he did not. Whether I can verify it through cultural, anthropological, linguistic, literary or historical evidence is the criteria for establishing its veracity. If it is verifiable, provable, or demonstrable through scholarship, then it is worthy of becoming integrated into the tradition. Once established into the reconstructed tradition, then it becomes a matter of fact—and only then can we say whether or not we agree with it or believe in it.

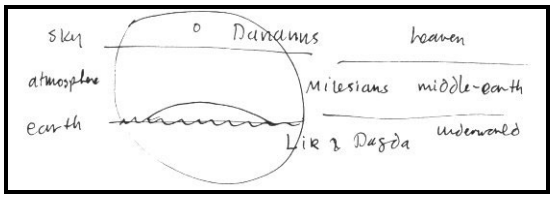
If we choose not to believe in it, then we have broken off from ancient tradition, but it is still part of our heritage as neo-Druids, for after all we have named ourselves after them and that implies that we have drawn from them somehow. If we make-up a false tradition, on the other hand, we encourage false beliefs and we become a ridiculous joke in the history of human folly. If we take ourselves too seriously, of course, we could very well become the sort of "Our way is the only right way" authoritarian fundamentalist type of thing. But if we are not serious enough, we cannot fulfill ourselves, we are a joke and we can degenerate into a superficial band of people who miss out on thoughtfulness.

More on Mitra-Varuna dual sovereignty. In the Celtic priesthood, the Druids were supreme authorities—they were xenophobic, conservative and they embodied traditions of their culture, they scorned eclecticism (unless it fit in with their tradition!)—only in southern Narbonensian Gaul did they allow much outside influences. The seers and prophets, vates and filidhe, etc. were concerned with the more mystical side—but still they were working within the bounds of tradition too—maybe more strictly since the Druid (purohita) types were watching over them. Also, the *filidhe*, uates, or *faith* were poets—they sang, chanted and composed verses—literary types more than we are or could ever be, but we need more of it! The Rix (pl. Riges)—kings were bound to carry out the policies set by Druids (purohita-types) because Druids were judges drawing upon TRADITIONS that they memorized. Odin and Tiw or Lugh and Nuadu were gods who perhaps personified the relationship between Druid and Rix, between Brahman and Rajan or Flamen and Rex, but the correspondence was probably closest in those Proto-Indo-European days when the Kurgan folk had yet to divide the segmented lineages and load up the wagons in search of greener pastures. When the Regos and Blaghmen were our ancestors' father and uncle, dividing their tasks between war and sacrifice, between leading men in a cattle-raid and leading poets in praise. The Regos grabbed his battle axe and said "follow me" while his brother the gheu-patruos or Blaghsmen said "I'll lead the people in a sacrifice to offer Dyeu-pater our best bull, so that our Regos and his men shall have victory in the raid!"

So the priest offered a bull to the god of war, a sky god, and the king led the raid—thus father-sky had a brother who made judgements on the people below and the thus the priest must find out this god's will. Manus killed Yemos—priest sacrificed the king—for the king must be willing to die for his people—as their father and protector. He gave his life so others could live, but our uncle the priest made sure his death was dignified and honorable and thus the father of mankind was a twin Yemos (Yama, Yima, Ymir, Remus, Donn or Tuisto) and the uncle of mankind was Manus (Manu, Romulus, Wironos, Mannwaz, Amhairghen or Manannán) he was the priest, the twin of Yemos. The corresponding gods were Odin and Tiwaz, Jupiter

and Dius Fidius, Zeus and Hades, Lugh and Nuadu, Mitra-Varuna, Bodb and Manannán, or Amhairgehn and Donn. The pattern fits:

Sea Giants	Sky Gods	Man Kind
House of Llyr & Dagda "Eochaid Ollathair"	House of Danann	House of Milé
Bodb Dearg—king	Nuada—king	Donn—king
Manannán Mac Lir—priest	Lugh—priest	Amhairghen—priest



[Clearer chart for graph above.]

Sky	Dananns	Heaven
Atmosphere	Milesians	Middle-earth
Earth	Lir & Dagda	Underworld

Hope to hear from you again,

Tom

May 1st

Dear Emmon,

Got your letter of "May 1st." Sorry to have been so didactic—perhaps I am out-growing neo-paganism—or perhaps I am rebelling against it—the theology of modern religion. If I have offended anyone by defending myself, then it must be a sure sign that I no longer fit in anymore. Still, I believe I have been unjustly criticized or whatever you want to call it.

It seems, also, now, that I have offended you. I truly regret this, if this is so. I *never* intended to upset anyone but merely to state my position so that I could get on with writing scholarship or scholarly research type of stuff. When I have to stop and defend scholarship, it took away from just writing it. I was beginning to feel that no one cared—no feedback – no positive feedback, either! There's mysticism in scholarship which, I believe, we both share. Correct me if I'm wrong! You have shared really great stuff with me and I like James Duran's exposition, because of listening to him, I was turned on to Structuralism, Cultural materialism, and comparing African New Religion, etc. I believe that this turned my direction toward getting at the bottom of the I-E religious stuff- yet at the same time that I wanted to reconstruct the religion, I also turned away from its "modern" application.

It's like taking a shamanic journey into another time or another world. I believe there is mysticism in studying history—when you can imagine the past—dream about it and see it. I'm not going to send in anymore stuff to the Missal-Any because I believe that it is not apparently of any interest to the readers anymore—unless someone wants to write to me, I'm going to keep my mouth shut and only contribute if requested! I enclose the letter fragment I wrote a few days ago.

—Tom

Heathen on the Heath:

The Secret of Autumn

Autumn is a promise, wind singing of the blessed rains to come. Autumn is my true love calling, soft as death. The door blows open; cats run in and out. The scent and horror of wildfire blows away, and we foolhardy ones replace it with the smoke of woodstoves against cold that we secretly cherish.

In these days I glare daggers at those who whine for more nice days. Have we cursed our land with the curse of drought, for the sake of our prim plastic notion of a nice day? Do we think of unblemished tomatoes, or mold-free buds, or whatever turns us over-proliferating hominids on, and not of the Mother? She knows her grief will soon be upon her; do we forbid her to weep and be comforted? I may throw a shoe at the Today Show one of these mornings—a strange offering to the gods!

I pick tomatoes now, between writing assignments. My boss is unlike me, but also a farmer. He tells me how he does it, but is also open-eared for what little I may know that he does not. That eternally confused expression belongs to both of us. We share a secret, called "Damned If I Know." We run to beat the deadline of rain, and altogether it's sort of festive.

Autumn howls laughter, weeps loving, just around the corner, and we beg for the turning of seasons, while cursing the passage of time. Neopagans differ from paleopagans, for we face threats that our forbears did not, and are lulled by our overcomplicated distancing devices. No neophyte bard or Druid could have been held in thrall by a vehicle unstartable, or a heating or cooling whoozits beyond normal comprehension. A wise one might instruct on in the mysteries, but no expert was needed to keep one functioning. Take time from the broken washing machine, Oh my People, and ponder the water we wash with. No one has yet died and left us in charge, and that water could somehow manage not to come. We differ as we must, but also in ways that we should not. And in some ways, all our pagan forebears knew the same thing.

What's Gaelic for "Be attentive as you walk?"

News of the Groves

We have finished digging the post-holes and set the seven cabers in place that will hold the retaining wall so that we can level the Maypole meadow. We plan to use woven wood and mud mortar, "daub and wattle works," for the body of the wall. The ancient city walls and dykes of Dublin were made this way. Dublin is from Dubh Linn: "for in the black pond." Our post-holes and earth-works will still be detectable thousands of years hence. Though unless this culture takes some radical detours, they will probably be under shore-to-shore condominiums.

This year has not only been one of the driest, but has also seen one of the worst infestations of Oak Moths in Orinda in living memory. (And living memory is the way we go. In answer to one letter writer's question. "No, the Druid Missal-Any is not computerized. Its records are kept in the living memory of its Third Order Druids.") Not wanting to break with Organic Purity, we did not spray, but have trusted to the birds and worms' other natural enemies. Some of the bird species have gotten in two nests this year, and all have had a "Banner Year." Last service, at that in the R.D.N.A. ritual when offerings of requests to the different Deities are accepted, I asked to be instructed as to what should do for our Oak trees, especially for Darag, a Valley Oak in the consecrated part of the Grove who has suffered more damage from the worms than have the Live Oaks. Next day, in a Health food store of all places, my eye was drawn to a new, guaranteed Organic, product for dealing with these worms which have been

bad all over the Bay Area. Next service, I will confer with my fellow Druids and we will decide whether and how to use it.

Advertisement

A Rare Gem in the Emerald Isle

A palatial dwelling with panoramic vista of the Irish Sea and Wicklow Hills, City of Dublin. Boasts of up-to-date heating, security and recreation facilities. Living accommodations 5500 sq. ft. on 1.79 acs., 8 bedrooms with fireplaces, lounge, music room, conservatory, dining room with art alcove, ecclesiastical chapel, kitchen, breakfast, laundry, utility, pantry, wine cellar. Stained glass windows—works of art. Asking $650,000. Act on impulse! Call today for more info. & color brochure.

Brian Quinn, bkr
818/359-6184

Calendar

Astronomical Equinox will occur at thirteen hours and thirty nine minutes Greenwich Time on September 23, 1987. That translates into 6:39 A.M. Pacific Daylight Time. This is about as late in the year as Equinox ever gets. Experience it; put it in your living memory.

Postmarked Sep. 18 1987

A Druid Missal-Any
Samhain 1987
Volume 11 Number 7

Samhain Essay: Celtic Feast Days

By Emmon Bodfish

Samhain, Celtic New Year, the day between the Worlds. The Druid year starts with Samhain in the fall of the year, just as the Druid reckoning of days begins each day at the fall of night. This high day marks the end of the harvest season. Any fruit not gathered in by Samhain Eve must be left in the fields to feed the birds and the wild animals, or the Sidhe, as one would have it. According to Françoise Le Roux, whose article, "Studies on the Celtic Feast Days" has been translated from the French by one of our subscribers, Jeanne Elizabeth, Samhain may he derived from Sam Fuin, meaning weakening or end of summer. Other competing derivations from Sam Rad or Samhra are by no means disproven, such as Samh-rad, summer, or Samhrach, quiet, still.

Like New Year's celebrations everywhere, Samhain's festivities fall into two sequential phases: one that signifies a return to Chaos, to wit: the disposal of old goods, expelling of evil, reversal of usual habits of behavior, parties, suspension of taboos, and the return of the dead to this world of the living, all of which occur on Samhain night; and a second phase which signifies rebirth of the Cosmos and creation anew, to wit: the lighting of new fires, the beginning of a new season, inauguration of new ceremonies, re-affirmation of the existing order, and installation of new leaders. This phase is enacted Samhain morning, and is symbolized in the RDNA tradition in the Samhain Dawn service, Service The newly elected Archdruid, in Preceptor, and Server enact the first service of the new year; All Third order Druids change their ceremonial ribbons to new white ones, and winter begins.

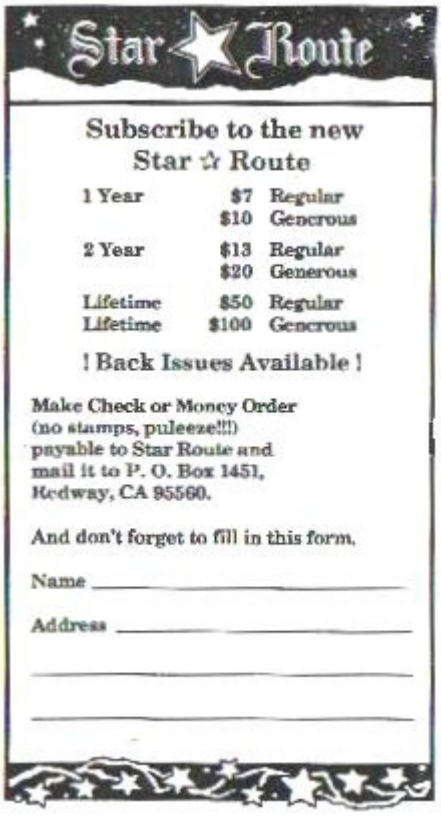
News of the Groves

It's a short article, not for any lack of news, but what with the markets doing yo-yo's and back flips, we have had very little time to write down anything other than numbers. If it is true, as Jim Duran says, that the ancestors may send or withhold prosperity, then the ancestors are PISSED! We will see what we can do about this on Samhain when the gates between the worlds open, and the dead are said to walk and speak. In the meantime, we promise a longer, "catch-up" article if and when things settle down around Yule.

"I would go crazy,
but I already live there."

—Mad Sweeney

Announcing a new, pagan and New Age oriented newspaper from northern California. It includes more writing from the author of our column. "The Heathen on the Heath."



Calendar

Astronomical Samhain, when the sun is midway between Equinox and Solstice, will occur on November 6, 1987, at 5:40 P.M. Pacific Standard Time, or by the Astrological method, at 8:42 P.M. Pacific Standard Time, also on November 6th. Samhain Festivities here will begin at sundown, and culminate with the sacrifice of the maypole ribbons, and end with the dawn Service, ushering in the new year.

Letter to the Editor (received Oct. 29)

Editor:

"The Celts had no Mother Goddesses." Startling theory! And where does Tom Cross get the evidence to contradict Green, deVries, Grenier and Szabo, etc., the accepted experts in the field? Listen to this. "Going by the fact that Danu is cognate with the name of the Danube river, it seems that She is (or was) originally a River Goddess," he says, jumping to his own conclusion. In other words he does what he accuses the rest of us of doing: He makes it up out of his head. Exactly what are Mr. Cross' credentials? Not many, I think. And while he is invoking academia and scholarship, why doesn't he go back to some school and learn to write a grammatical English sentence?

Enclosed is a brief summary of evidence pertaining to the Mother Goddesses of the Celts by Prof. Green.

Sincerely,

Annie Rum
B.A. Comparative Literature
M.A. Folkloric Studies

(The summary she enclosed is too long to reprint here, and we would have to break copy write to print it, since it is from Green's published work. Anyone who wants a copy, send us an envelope with three ounces worth of postage on it.
—Ed.

Advertisement

SAMHAIN MOOT—attention all. C. of D. (College of Druidism) members resident on mainland Britain we are planning a Major Druidical celebration of SAMHAIN in Roslyn Glen (10 miles from Edinburgh). Some of the three days Mon. 31st Oct., Tues. 1st & Wed. 2nd Nov. will be spent in instruction/preparation in Caer Eidyn, the rest will be spent camped-out in Roslyn Woods. If you would like to join the Edinburgh Group for this Holy Festival then please get in touch well in advance, so we can make arrangements about accommodation etc.

The Heathen on the Heath: Death

Samhain is change; Samhain is ever the same. Year after year we celebrate the Eternal Return, yet in many ways, every Samhain, we are made aware that you can never really go home.

Remember the dead, they whom—at least this time around—we will not see again. If ever we do meet again, it will be a different story, with everyone wearing different faces; the beloved ghosts who watch with us this night can only wait, and whimper, hoping that when Mannannen's cloak is finally drawn between us, it is wisdom and not wounds that each shall bring away from that parting. Some changes are irrevocable.

I talk to my death. I ask his advice, and he always gives it. It never differs from the last advice he gave me, but the sound of his voice awakens the mind to flooding moonlight, clearer than the cluttered light of day, and all the hairs on the back of my neck stand up, and petty things become very small indeed. For my death says, "Whatever it is that you will do, remember that I am coming for you; I know when that is, but you don't."

We live in a real world, and we know that because, one by one, we die. This Samhain, as we stand in the moon-drenched grass, can we let wishful thinking drain from us, and be there for our Gods as they are? The wishful mind is a lover so busy planning the wedding, or choreographing the seduction, or mentally buying a house, that the fiery satin of the beloved's touch goes unnoticed. Imagination given to the present, and to the opening of the senses, is psychedelic; there is no book of instructions for the opening of an eye, and no script for a kiss.

Name the names of your dead, and let yourself cry. Look at the living and see them. Don't miss anything, because the next Samhain, the next year, the next life, the next time you step on this same patch of ground, everything will be different.

Albion's Thoughts

(Received Sept 28)

I don't want this to be another face off with Tom Cross. There *is* a need for scholarship and research into the ways of our ancestors, there is a place for what Tom does, there is a need for what he does.

As I've said before, I'm not a Druid. Ritually, I practice some hereditary pagan ways (that came from the Midlands of England) mixed liberally with some modern paganism, (oriented to wards the Celtic God/desses).

I also carry a "medicine bag," I ritually sweat in a sweat lodge whenever I can, and sometimes I smoke the ceremonial pipe as well, I don't "blend" all of these ways together (i.e. the Celtic and Native American ways), but practice them separately, but they are different paths to the *same source,* and in some ways, the Inner God/dess forms are very similar. And, both paths, most importantly, *work.*

I've gone into all of this to say that it's o.k.. to take whatever path(s) that you need to take to achieve you own personal Union with the Gods, no matter what anyone else says, follow your *own* path, for this is "the high road" to Spiritual Freedom.

There is one last thing that I'd like to address here.

"The Gods" like us have grown. We aren't in 2nd century Ireland or Gaul, but reside in 1987 North America. Our approach to the Gods is going to change over time, and change with our evolution as a race and species. As we have changed and continued to grow, so too, have the Gods-although their space-time frame is not like ours, the Gods Also "grow" and change. The "Other-World" is different than 2,000 years ago just as our world is different. Don't believe me, but take your own Shamanic journey to find out.

It is also o.k. to "update" our spiritual approach to the Gods, no matter what anyone else might say.

And I'm not saying that the Celtic "Old Ways" are no longer "valid" for our modern age, but perhaps our Faith is a new, and I feel *improved* form of the old faith. As I turn 36 years old on Samhain, I want to begin a new year of my life and this is the last that I wish to writ on this particular subject. There is a place for us all on these pages and no one should give up on helping others to learn but we all hopefully, have learned some important lessons about our selves. This is true growth and is a great spiritual lesson and a gift.

Blessings to all,

Albion

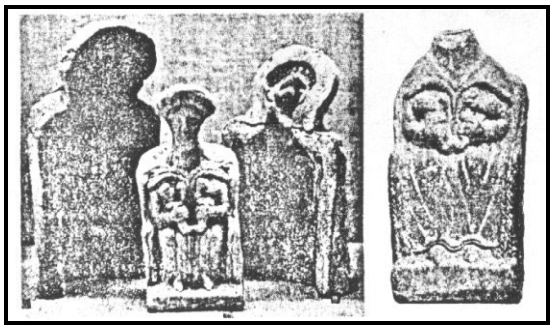
Postmarked 3 Nov 1987

A Druid Missal-Any
Yule 1987
Volume 11 Number 8

Yule Essay: Mother Goddesses

By Emmon Bodfish

Yule, Winter Solstice, was a minor High Day in the old Druid calendar. The festival's association with a Mother and newborn Son is very old through-out the Eurasian cultural area. It predates Indo-European occupation of Europe, and probably included the Proto-Indo Europeans in their steppes homeland. A Goddess and a Young Year God were worshiped in Balkan Europe before 3500 B.C. and in Summeria and the Caucus even earlier, In Rome, (much later) it was the Festival of the Three Mothers, probably cognates of the extremely popular Triple Mothers cult of the Celts. Mass produced, molded pipe clay votive figures of the three are found throughout Britain and Gaul.*



Left. Pipe-clay mother-goddess and mould; Toulon-sur-Allier, France. Photograph: Miranda Green. Musée des Antiquitiés Nationales, St. Geramain-en-Laye. Right. Pipe-clay mother-goddesses; London. Copyright: Museum of London.

As deVries's, Grenier's, Green's, Szabo's and Ross's work has shown, the mother-goddess cult, so popular in Gaul and Britain during the Pre-conquest period and extending into Romano-Celtic times, has its origin in Proto-Indo-European culture, and shares features with similar cults in some of the other Indo-European peoples. The parallel has been drawn many times with Tacitus' description of the Teutonic Earth-goddess Nerthus who rode in procession through cities. This imagery recalls and is corroborated by Strettweg processional wagon with its female figure and also, later Romano-Celtic Mother figures portrayed in chariots. Another parallel is suggested in Irish literary tradition in descriptions of Connaught's Queen Medb being driven in her chariot around her camp before battle. Medb is a problematic figure, somewhere between a goddess and a heroic archetype. But it must be remembered that the "Tain Bo Chuailgne" was not written down in pagan times.

*Proving that mass-produced little religious goodies are not a modern tackiness.

News of the Groves

I am calling an end to the Cross vs. Guppy et. al. debate. It has become too acrimonious. We Druids are a tiny minority within a minority, the modern pagans, and need to support and understand each other, or at least extend tolerance to one another, being as we are surrounded by an intolerant world, much of which wishes we did not exist. Articles on the subjects are always welcome, but no more personal vilification.

The Celts did not have a single, monotheistic, all-powerful Mother Goddess. That was never what was being maintained. Neither did they have a single all-powerful Father God; they had multiplicity. For a Father, they had Dispater, from whom at least some of the Gauls claimed to descend. Then there was Tuates, a war and ancestor God of the tribes. Better delineated was Dagda, the father of many of the other Gods and Goddesses. And Sucellos, called the "All-Father," but his role beyond that designation is not clear. We know of Mider, a God of fertility and Albius, the Sky God. What did they mean to the Ancient Celts? There is no all-ruling Zeus. Zeus in fact is thought to be cognate with Taranis, a Thunderbolt God who is not a particularly fatherly figure in Celtic mythology. Another God, Nuada, has been called "the Celtic Zeus." Multiplicity and specialization were the rule.

Where did it start? We don't have a Celtic creation myth. Undoubtedly they had one, hut it has been lost in the intervening Roman and Christian darkness. Each of the "houses" clan groups, or "Branches," in Ireland traced their origins back to the tomb of a female ancestor, and attributed the same system of reconning, descent to their Gods, calling them "People" of the Goddess Danu," the Tuath de Danann." It was a female progenitor who was honored at Tara and in Ulster. This is unusual. In most of the rest of the world tribes generally traced themselves back to a male ancestor, divine, semi-divine or semi-animal and divine.

There is no lack of Mother-goddesses among the Celts. Several dozen are known by name from inscriptions or mythologies, the exact count depends on whom you believe to be separate figures, and which you think are different names for the same Goddess in the Celtic mind. Green has studied hundreds of Mother-goddess statues, figurines, and votive inscriptions by way of hard evidence. To dismiss all female deities as "mere consorts of the Gods." is to impose nineteenth century attitudes and values on ancient Europe. The Triple-Mothers, for instance, had no consorts.

I have listed below some of the recent literature.

The Gods of the Celts	Miranda Green
Goddesses and Gods of Old Europe	M. Gimbutas
Celtic Mysteries	John Sharkey
Celtic Mythology	P. MacCana
The Pagan Celts	A. Ross
Story of the Irish Race	McManus
Celtic Religion in Roman Britain	Webster
Celtic Myth and Legend	Squire
Gods and Heroes of the Celts	Dillon
The Druids (now in paper)	W. Rutherford,
Indo-European and Indo-Europeans	Cardonal, et. al.
Academic Journals	Send SASE for a list.

Calendar

Winter Solstice will occur at 1:46 A.M. Pacific Standard time on December 22, l987.

Hunting Thoughts

Sacrifice of two white bulls was traditional to this festival. Knowing that we lacked white bulls, the Deities have provided us in Orinda with a young Mu1e deer buck, who may have grazed at times on our hill. For this, and for the wild greens and the firewood to cook them, we offer up our thinks.

Mad Sweeney's morals: If you hunt, kill only to sustain your own lives, never for "pleasure." Take only what you can use. Send a SASE for instructions on how to tan a hide. Check the hunting laws in your state. And if *you* really want to get the experience, remember: Knives and guns are for ninnies.

Mad Sweeney's Hunting Knife

With only little encouragement I may write an article about how to make these stone tools.

The Heathen on the Heath:

Making a Tradition

Time was when I tried to tie every column in with the theme of the seasons. But I've ridden at least one revolution of the year-wheel with this column, and it has finally occurred to me that Mad Sweeney handles the seasonal aspects of the Missal-Any quite well, without the aid of my scholly sloppership. So I think I'll stop the year and get off.

What, I haven't succeeded? Why, so I haven't. For I have here a subject of rant and rave quite appropriate for winter's dark insistence. You see, it occurs to me that winters—especially country winters—are a fine time to get down to the grunt work of our religion. We have sung and feasted and sacrificed, and yelled at one another and praised our ancestors. But what do we do next? What is a pagan, or more specifically a Reformed Druid, life, in grubby day-to-day detail?

I must first admit that hard, clearheaded scholarship is something that I perceive as a duty, badly neglected on my part. I am currently poking my nose into the study of history, in bits and snippets, including more of the world than the U.S., or Celtic Britain and Ireland. The future springs from the loam of the past; if one wants to add a few nutrients for its proper growth, it helps to know what was thrown on the compost heap to begin with, and also to be reasonably aware of the nature of composting.

But what do we want to do with that future? Could I say that most of us would like to bring with us some of the values that we find in the visions of our Celtic forebears—the stubborn individualism that has led English-speaking peoples (and those who still speak Gaelic) into political experimentation that has continued to this day? Do we want to continue the openhearted pride and hospitality of the Celt, and the bold curiosity that looks the very Gods squarely in the eye?

We can only start right now. And though we may debate the correctness of possibility of writing, or rather rewriting, our own religion, the need to rewrite our culture is hardly worth an argument. Culture gets rewritten, and one can either participate actively or be manipulated by those in power. We're living a script that was heavily re-written in the aftershock of two world wars: although the sanctity of the family per se is a very old concept, the sanctity of the *nuclear* family is no older than our own parents. Cut! We're gonna have to do that scene over again. The previous generation meant well. They probably hoped, by isolating the breeding unit, to achieve greater individual prestige, and in some cases, it worked.

No one could have explained to them, without first trying it, that isolating small groups of people with specialized roles under heavy economic pressure would provide all sorts of motivation for abuse. And the failure to deal with Grandma and Grandpa, though a grandiose glitch, is no bigger than some of the boners we'll pull, once we get the lead out and start doing things.

Who's that in the back row? You say "doing things" is a fine idea for flaky South Humboldt hippies, but what about you real folks with real jobs and real bosses and neighbors and such to deal with?

You win a few, you lose a few. Actually, country folks can be just as hardheaded in their expectations as city dwellers, and although rural neighbors are fewer, they have more influence on your day-to-day life. Which brings me to the next point; if we expect to have any influence on our surroundings, we must exercise it as neighbours do, a little at a time.

It would perhaps be more fun to establish, immediately, a clan-type family structure with a set of equal-opportunity social customs. This is always a favorite fantasy, probably because everybody wants to be The McGregor. But if you are the leader of your embryo clan, you have my heartfelt sympathy. Chances are that your contributions pass unremarked, except by loud complaints of stubbornness, meddling, egotism, and being late when you drive the neighbors' kids to school. The loudest grousing will come from your own immediate family, since time devoted to a larger group is time not lavished exclusively on them.

To be even responsible, much less acceptable or polite, we must start small. This means noticing small things.

To whom do we show respect, for what, and in what ways? What are our prejudices? (Careful—lying saps power.)

Is there any subject regarding which we would not want to pass our beliefs on to our children?

Are our religious ideals reflected in our etiquette? Do we give lip service to the Mother, but expect human mothers to stay home until their figures look normal and their kids don't cry unexpectedly? Do we fear and ridicule old age?

Do we revere Nature, but describe biological processes in the language of disgust? (Footnote: this correspondent is aware of the glory-in-grossness rhetoric of Crowley, or the Hell's Angels. She is also aware that the excuses for such rhetoric only fool men. *Please* don't refer to a pregnant acquaintance as "spawning," at least in my hearing…probably also in hers. We *do* know what you mean, and we don't like it.) Or do we use euphemisms to shove conversation away from a subject, rather than handling it in a calm and neutral tone? If a child asked you to describe sex, what words would you use? My "well, they fit together" may have been less than articulate, but it at least allowed my daughter to laugh, especially when I explained that when she was old enough, her instincts would cause her to enjoy it. "I always knew grownups were weird!" said she.

Do we deplore patriarchalism in the home, autocracy in business, and arbitrariness in law, but allow them to function unmolested? Do we "mind our own business" about socially acceptable cruelties, but pretend to the "normality" of the busy bodies in power?

Do we vote? Do we volunteer in the service of our beliefs?

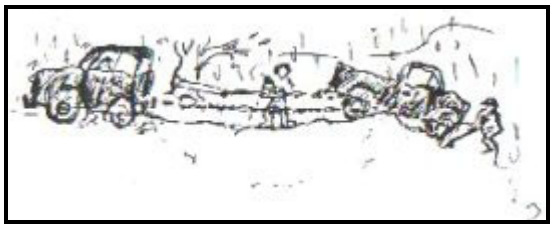
Do we have a relationship with our surroundings? With plants? With animals? How well do we know our climate, our soil, our geography?

See? This is the grunt work. This is the kind of thing a religion faces you with, once you've lasted through the honeymoon phase. And half the time, once you've decided what the Gods really want you to do, your first impulse will be to try to talk Them out of it. Like, there's a quintillion bazillion gophers in my garden, and You Guys don't want me to use *any* poisons? Not even one little pellet? And about that geas. Folks—you really mean to tell me that You expect people to have geasa in the Eighties? Next, You'll be asking us whether we believe in magic.

But if you readers are members of the NRDNA or related organizations at this point in their development, you're the diehards, the ones who have made it this far. You've lived through the political snits and social catastrophes that drove away the dilettantes and novelty-seekers. Your pagan eyes have seen births and marriages and divorces and deaths. You have, somewhere within you, a worldview not taught to you by either mainstream religious or secular authorities.

Now, obviously, there's no law that says you can't just bug out on the project at this point. Taking your feral spiritual priorities out for a spin can make you conspicuous, especially in the current sociopolitical climate of enlightened despair. Giving up always looks terribly sophisticated.

But you can't bug out on winter.



Myself and some of my fellow Neo-Pagans in the Berkeley Inter-Faith Counsel's Thanksgiving Pageant. Your editor is second from the left, in Druid regalia.

Postmarked 17 Dec 1987

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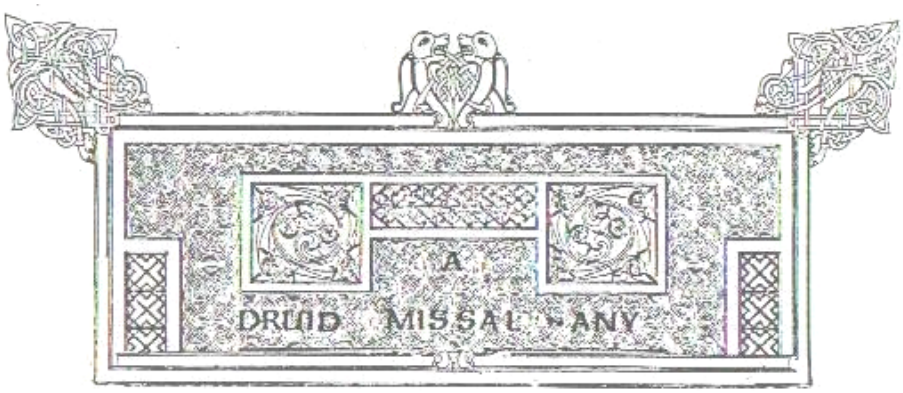
Part 11 of ARDA 2

SECTION TWO



A Druid Missal-Any

Volume Twelve

1988 c.e.

Drynemetum Press

A Druid Missal-Any Oimelc 1988 Volume 12 Number 1

Oimelc Essay: Bride

By Emmon Bodfish

imelc. Now is the time of Breedes, Bridget, Goddess of the hearth, Ruler of fire, Lucinda, Vesta, candle light parades, Lady Day, the Thaw. Bride was one of the most popular of the pan-Celtic Deities, and in Pagan times a perpetual fire burned on Her altar in Kildare. She was attended by a female priesthood. She is also the Dawn Maiden who hangs Her cloak on the rays of the morning sun. The sun is feminine in Gaelic, and in Scot's folk tradition.

34. To the Sun

> Greeting to you, sun of the seasons, as you travel the skies on high, with your strong steps on the wing of the heights; you are the happy mother of the stars.
>
> You sink down in the perilous ocean without harm and without hurt; you rise up on the quiet wave like a young queen in flower.
>
> Scottish Gaelic; traditional folk prayer, from *A Celtic Miscellany*

From now until Equinox we worship Bride and give thanks for fire. When you light your fire or candle during these days, try, this old Scot's verse, which is, I think, in a direct oral tradition from old Paganism.

> "Unto Bride, Ruler of Fire,
> Give us this little comfort now."

Mad Sweeney's News

I have news for you; the stag bells, winter snows, summer has gone.

Wind high and cold, the sun low, short its course, the sea running high.

Deep red the bracken, its shape is lost; the wild goose has raised its accustomed cry.

Cold has seized the birds' wings; season of ice, this is my news.

> Irish; author unknown; ninth century, from *A Celtic Miscellany*

ARENA PRESS

A Lettershop Where People Respond

Dear Gentlefolk,

Recycled paper saves trees, saves energy, and reduces solid waste. It is also high-quality, available in a wide variety of colors and weights, and economically competitive with virgin papers.

Unfortunately, it is not easy to find. Major paper manufacturers don't promote it, most commercial print shops don't handle it, and most office supply stores have never even heard of It.

As environmentalists and Pagans, we at Arena Press found this situation frustrating. So we put our heads together, ran up a truly monumental phone bill, and are able to offer you the results of our work.

We now offer a full line of recycle papers for direct sale or for printing. We are a full service commercial print shop; with desktop publishing, computerized database services and a graphic arts/camera department that makes our work professional, economical, and now, environmentally sensitive.

We'd like a chance to work on your printing; whether you publish a Pagan periodical or sell New Age crystals or operate a Women's Collective, well give you the finest quality work for the best price and help promote the use of recycled paper as well. For once, neither high quality, economics, or our principles have to be sacrificed.

If you already produce printed materials, why not send us a copy of what you're currently doing? We'll be delighted to provide you with a bid on your next reprint. Otherwise, be sure and call us the next time you're working on a business card, catalog, paperback book, direct mail piece or other printing job; we'll thank you, your checkbook will thank you, and, most importantly, the trees will thank you.

Blessed Be,

Anne Newkirk
Account Executive
Arena Press
PO Box 468
Point Arena, CA 95468

P.S. We also offer a line of Pagan/feminist bumper stickers for sale. Write us for a free catalog of prices and designs.

207 Main Street, P.O. Box 468, Point Arena, CA 95468 (707) 882-2833

Photo by Kathy Sheffield

Trout Creek Update:

The Trout Creek Watershed is a unique and special area; the only significant virgin multi-storied grove of old-growth Douglas Fir on the entire 12-mile stretch of the Eel River from its source on Hull Mountain to Van Arsdale Dam. As such, it is **the last old-growth sanctuary** where native plants and animals can

remain undisturbed. Secondly, the area of the proposed **logging would directly impact Trout Creek, impairing the water quality of the Creek, and ultimately the River itself**. Furthermore, the area is easily accessible to the public, being directly above PG & E's own campground. In order to preserve a unique and endangered old-growth eco-system and to protect water quality, recreational and scenic values, which cannot be duplicated in half a millennium, we believe **Trout Creek should be maintained as a sanctuary**. The friends of Trout Creek are more than willing to work with PG & E in the care and maintenance of such a sanctuary.

—John Harnish
Spokesman for FTC

Trout Creek is a major tributary to the main fork of the Eel River. This river supplies both domestic and agricultural water for 300,000 people in Mendocino, Sonoma and Marin Counties. The Eel is a troubled river, overburdened with silt, largely from abusive logging practices. The river is struggling to support its own native steelhead and salmon populations. The silt in the river settles in Lake Pillsbury and Lake Mendocino, causing a diminished water storage capacity for its users in dry summer months.

On Dec. 23, 1986 PG & E filed a Timber Harvest Plan (THP) on 637 acres surrounding a two-mile section of Trout Creek. Through public support, both in donations and letter writing, Friends of Trout Creek and the Rural Institute have been able to temporarily halt the destruction of the last stand of old growth timber on the Upper Eel River**. Only through legal action** has it been possible to get PG & E to come to the negotiation table and talk about alternatives to their THP.

Over the last few months a negotiating team has met on a regular basis with PG & E's representatives. The tentative outcome of those negotiations was an amended THP that provided only a shallow visual screen along the county road and Trout Creek itself.

PG & E has refused to protect these small buffer zones from future timber harvest and claims that donation of the land is not feasible under current tax structures.

After reviewing the proposed agreement with the Rural Institute, Sierra Club officials and Earth First! activists, and in light of a recent Sonoma County court ruling to the effect that cumulative impacts must be addressed, FTC has agreed to continue with legal actions, and pursue further negotiations.

A Court date of January 29, 1988 has been set. Most of the groundwork has been laid, but additional funds must be raised to secure the necessary legal assistance.

Photo by Evan Johnson

YOU CAN HELP!

- **Attend a General Public Meeting:**
  January 19th, 7:30 PM
  Mendocino Environment Center
  106 W. Standley, Ukiah
  Your input is needed;
  Time is running out!

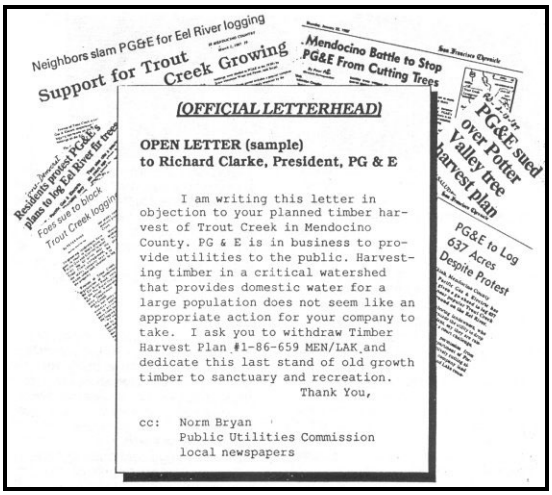
- **Write Open Letters** (see sample)
  to:
  Richard Clarke
  Chief Executive Officer
  PG & E
  77 Beale St. 32nd Floor
  San Francisco, CA 94106
  Send copies to the editors
  of all you local papers.

- **Contribute funds to help with the Court Case**
  (see attached form)

Thank You!
The Friends of Trout Creek
PO Box 1172
Ukiah, CA 95482
(707) 463-1835

P.S. The original intent was to preserve this old growth Ecosystem as a wilder-ness sanctuary, and assure recreational opportunities and water conservation for future generations. This will continue to be the primary objective. Old-Growth Forests are not a renewable resource!

Your support with a contribution and/or volunteer time can make the difference!



(OFFICIAL LETTERHEAD)

Open Letter (sample)
To Richard Clarke, President, PG & E

I am writing this letter in objection to your planned timber harvest of Trout Creek in Mendocino County. PG & E is in business to provide utilities to the public. Harvesting timber in a critical watershed that provides domestic water for a large population does not seem like an appropriate action for your company to take. I ask you to withdraw Timber Harvest Plan #1-86-659 MEN/LAK and dedicate this last stand of old growth timber to sanctuary and recreation.

Thank You,

cc: Norm Bryan
Public Utilities Commission
Local newspapers

Mail Letters To:

Richard Clarke
Chief Executive Officer, PG & E
77 Beale St., 32nd Floor
San Francisco, CA 94106

Norm Bryan, Vice President
Redwood Regional Office, PG & E
111 Stony Circle
Santa Rosa, CA 95401-9500

Public Utilities Commission
505 Van Ness Avenue—Rm. 5303
San Francisco, CA 94102

The Honorable Dan Hauser
Assemblyman
216 W. Perkins
Ukiah, CA 95482

The Honorable Barry Keene
Senator
632 Tennessee St.
Vallejo, CA 94590

The Honorable Doug Bosco
Representative
777 Sonoma Avenue #329
Santa Rosa, CA 95404

And to all your local newspapers (open letter to Richard Clarke via Editor)

Eisteddfod Genedlaethol Frenhinol Cymru
Royal National Eisteddfod of Wales

Contributed by Rod Hartwell

Calendar

Astronomical Oimelc, when the Sun is half way between Solstice and Equinox, will occur this year on February 4, at 9:24 AM, Pacific Standard Time. Some Groves celebrate when the Sun crosses 15 degrees of Aquarius. That will occur at 6:36 AM on the same day.

Postmarked Feb 2, 1988

A Druid Missal-Any
Spring Equinox 1988
Volume 12 Number 2

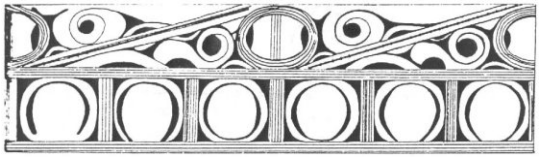
Spring Equinox Essay:
Eggs, Bird Goddesses, and Hares

By Emmon Bodfish

quinox, a Minor Druid High Day, the emphasis is on balance. Some customs of the season which are hold overs from pre-Christian times include the colored and fanciful eggs and the "Easter Bunny" who brings them, though this was not the original sequence nor association.

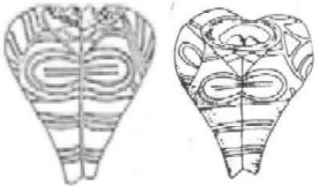
Nora Chadwick, a noted historian, describes the spring rite of the "offering of the cakes and eggs," recorded by classic authors in their descriptions of Druidic customs. Egg hunt, egg rolling games and rituals are still current in Ireland, Lithuania and Eastern Europe, and may have a Pre-Indo-European origin. Decorated eggs and painted clay models of eggs are a frequent theme of Aryan Balkan culture. They are part of the ensign of the Bird Goddess, whose worship seems to have been particular to spring and to the time of the spring rains, to judge from holdovers into Classic Greek times. Eggs are also part of the imagery of the Supreme Goddess of Old-European culture. In this connection they represent the Cosmic Egg, laid by the swan or Nile Goose, which was said to have begun the world. Small painted clay eggs were included inside statues of this Great Goddess, as in Marija Gimbutas drawings reproduced here.

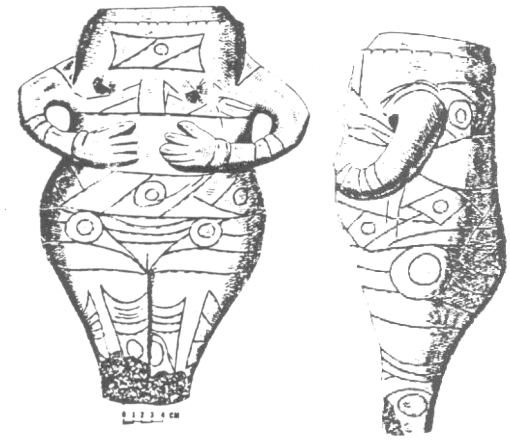
A Cosmic Egg may also be associated with they mythical water bird of Creation. This myth is almost universal between Africa and the Artic; it was recorded in the scripts and hieroglyphs of the literate civilizations and sung in the oral traditions of hunting and fishing tribes.

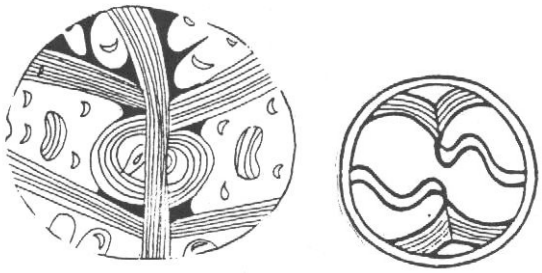


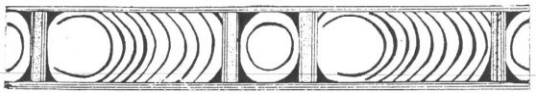
In an ancient Egyptian myth, the Cosmic Egg was laid by the Nile Goose which was worshipped as the "Great Chatterer," the creator of the world and of language. According to the Orphic story, uncreated Nyx (Night) existed first and was pictured as a great black-winged bird hovering over the vast darkness. Though unmated, she produced an egg out of which flew gold-winged Eros, while the two halves of the shell Ouranos and Gaia (Heaven and Earth) were created. The beginning of the myth must lie in the Paleolithic ear.[1]

The Egg, plus chatter, that is words, began the world.

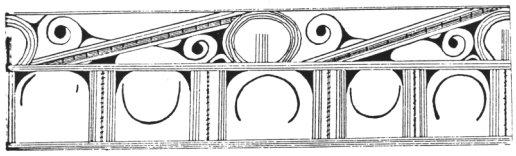




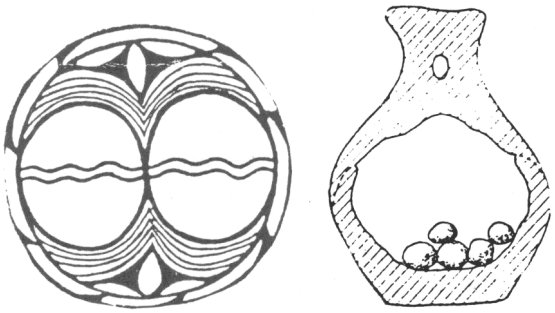




The Easter Bunny wasn't at all. It was a hare. The hare, not the rabbit, was the sacred animal of the Celts and Germans. Julius Caesar, in his war commentaries on Gaul, describes the Gauls and keeping "hares and certain other animals to amuse themselves, and which they do not eat" (nor hunt.) But the motive was more likely propitiation and divination than "amusement." The hare was seen as a messenger animal capable of travel between this and the Other World, and was associated with both prophecy and madness. The March Hare brought in the spring and gave the seeds their fertility, or withheld it. To run afoul of him caused madness. By the Middle Ages, the madness element predominated, and his came to he regarded as a demonic species. Many pagan ensigns and symbols suffered similar defamation and prophecy has always been associated with madness in Indo-European traditions, And, unlike the egg theme, the theme of the March Hare is solidly Indo-European. Its sacred and tabooed nature extends to most of the Western European languages groups and cultures. If language is the oldest witness to history, as Lockwood asserts,[2] then the Hare cult must go back to at least 3,500 B.C. and the second wave of the Indo European expansion before Celtic and Germanic and Italic diverged from one another. In these language groups the true word for hare, hara/haso, was tabooed and euphemisms were commonly invented for it in everyday speech.



Our American Ground Hog Day may be a dim and distant reflex of the March Hare theme with its element of prophecy of the early or a late spring. In the days of plowing and sowing magic, it was by the hare's behavior that people foretold the spring: weather and the prospects for the seeds about to be sown. By the shadows of posts and menhirs, not ground hogs, and by the points of the sun's risings, the priestly castes at the Great: Henges determined the day of the Equinox kept the calendar of sowing and reaping in time with the Heavens.



(It bears saying again: The Druids did not build Stone Henge. Nor as far as we know did they make use of it as a calendar. This was the work and genius of the pre-Celtic peoples of the British Isles.)

[1]Marija Gimbutas, *Goddesses and Gods of Old Europe*, U. of California Press, 1982.
[2]Lockwood, *Indo-European Philology*, Hutchins University Library Press, 1969.

109, 110 Double-eggs within the bellies of figurines which have double-egg motifs incised on front and back. Classical Cucuteni. Novy Ruseshty, Soviet Moldavia. End of fifth millennium B.C.

'Sonatas of becoming': sectioned and splitting eggs, crescents, full moons and snakes. Sipintsi, western Ukraine. Fourth millennium BC

The Heathen on the Heath: Fertility

The hills truly do flow with the milk of the ewe, and the birth of lambs in the frost. Some of them die. Lambkind, however, continues in its sheer numbers, milling back and forth past the bones of the lost ones in the field.

For the animals, the promise of fertility is enough. Each mother beast has her own soft wondering here-baby sound, of desire fulfilled and her work cut out for her. Once I, too, made such sounds.

For the ewe, the task is over when she dies, or when death looms so close that the body will no longer answer any other call. For a woman, time passes a little differently. My tall son and daughter are a source of pleasure and pride, but other work calls to me now, more clearly than that one work of my body. I shrink from the promise of fertility with something akin to revulsion. Would I risk my life again, not in action but in helplessness, while others direct me and attend my most intimate needs? Would I hang my heart once again on a newborn's uncertain commitment to survival?—for the door between worlds swings both ways at birth, and an infant may exit as well as enter. And no parent desires to outlive his or her offspring. And would plain practicality relegate my ambitions to a back corner, while I spent five years or more in a routine of baby care that left no time for anything else but servitude?—for nothing gainful can be done with hours doled out in increments of twenty minutes or less.

Not if I can help it: But then, it didn't look that way to me when I was doing it. In calm, this appears as a function of the passage of time. Once a mother, I was a maiden no more. And someday, even the intransigent body will take its slow, awkward steps from mother to crone. So why (to more women than just me) should fertility, having outlived its personal usefulness, fester like a wound that will not heal?

Some of this can be ascribed directly to the arrogance and cruelty of the powerful. What major corporation would rent part of a woman, when it can more conveniently buy all of a man? The executive woman performs many hidden duties: not only to do her work, but to be the knife-thin, aseptically tailored embodiment of a life with no other purpose. This is called Equal Rights, for now we, too, can owe our souls to the company store. And so birthing becomes either an expensive luxury, or the task of the unambitious. And the earth does not groan, for there are too many humans already.

This is our problem. Over the generations, we have brought it on ourselves, and now we bear it alone. Alone as a race, and often alone as individuals: over such issues as crying babies, housework, and the division of money not equally earned, we squabble rancorously among ourselves.

Very much has already been said, some of it by me, about the need as either political or religious whatever-we-ares to respect the decision of a mother to be a mother. But what is a mother?

Motherhood is a role, a set of tasks. But Motherhood—the embodiment of the many-named Mother we worship—is a form of power. And like any form of power, it can be abused.

We moderns shrink from the corniness of the imitator Dei, not only because of its grandiose indignity, but also through fear of failure. Which one of us is ready to be *the* Lover, *the* Father, or to brave face-on the death and rebirth inherent in the growth and independence of a Child? And who among us can live in our birthing and caring as Earth lives, both passive and productive? If I were Earth, could I whine and manipulate and demand that others care for me? Could I use the sacredness of my condition as an excuse for tyrannical illogic, or blackmail loved ones with my supposed fragility?

Admittedly, if I were Earth, mainstream society still probably wouldn't like me very much. If I were Earth, I would sweat blood and wallow in pleasure, all in one day. I would stride through the entire firmament with Babies on Board and no bumper sticker. I would smell of milk burps and diaper enhancers and the passion of begetting, and care little what any child of mine thought of it. I would lie quiescent under the mud pies and scheming of my young, but do nothing to keep my tsunamis and tornados and earthquakes from dusting the impossibilities off them. And the lambs wou1d drop in the silvered chill of the grass, but spring would come when it came, and no sooner. And by human standards, I'd laugh too much.

And if I were Earth, I still wouldn't know where the money was coming from, but I would continue to Create, and not sweat the details. Without humility, I would take the gifts of heat, of light, of His love, and make life of them, simply because that is what I do.

Obviously, the courage of Earth far surpasses my own. But in all phases of life, there are opportunities to try. When the Gods inspire, shall I say, "but the floor is still dirty!" or "the boss wouldn't like it!" and whimper proudly of what might have been? Beware the boredom of the Gods! Energy is given to us, to flow productively through us; its unfulfilled dispersal can be dangerous. Man, if you are not a father of children, what do you father? Ideas? Music? Shapes and colors, toys and shelters, parades of number and order, or conflicts and their resolution? Or do you open another beer and shrug, saying that the Father is not you? And woman, if you are done with birthing, or do not birth, what else comes out of you: teaching, or healing, or things made with the hands? Vision? Hospitality? Or purposeless busywork and endless complaint, excused by your own insignificance?

Brigit rules the season, and my woodstove. Sometimes She also decides to rule me. I can reach for guitar or typewriter, and let Her have her sport, or I can sit and fuss and hope She doesn't decide to burn the house down.

Calendar

Spring Equinox, when the Sun crosses the celestial equator, also known as the First Point of Aries, will occur this year at 1:33 A.M. Pacific Standard Time on March 20, 1988.

Postmarked 16 Mar 1988

A Druid Missal-Any
Beltane 1988
Volume 12 Number 3

Beltane Essay: Bonfires

By Emmon Bodfish

eltaine, the most festive and best-known holiday in the Druid Calendar. The theme of rebirth and renewal, and the beginning of a season of light and growth. It is the day of the Sun God, Belenus, and some authorities think that the name "Beltaine" or Cetshamain derives from Bel Teine, Bel's fire. Others think this the worst sort of "folk etymology." (When I typed it* just now, the Goddess statue here on my desk fell over, so you can make what you want of that. She seems not to approve.)

In Scot's Gàidhlig there is a specific term, "tein' eigin," for fire by friction, fire created by rubbing one wood against another. The literal translation would be "raised fire," and the method of lighting the great bonfires of the High Days, always with fire by friction, was called "raising fire out of the wood." Fire seems to have been thought of as inherent in certain woods, such as the oak, and was a matter of calling the spirit forth. Spending some time with bow and drill, learning how to this is a valid part of a Pagan education. It is a good skill has and a great fire meditation. It takes patience and stamina first, and concentration and the quickness, timing and delicacy to breathe life into the glowing embers. (Write to us for the back issue covering the how-to techniques for this.)

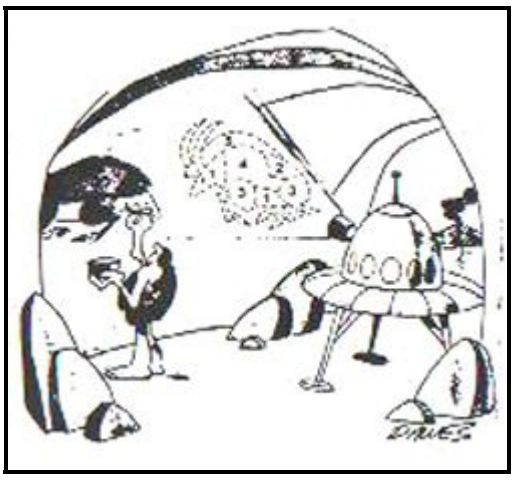
On Beltaine the cattle were driven between two lines of fires to purify them before they were moved to the summer pastures in the hills. This may not have been entirely symbolic. Smoke and the scorching effect drop off exto-parasites and the ability of fire to sterilize surgical instruments used in treating wounds was known throughout much of the ancient world. Similar ceremonies continued to be used in times of plague or contagious diseases among cattle well into Christian times, and, in the Highlands, into the late 19th century. Dwelly, recorder of Highland customs and author of the large *Standard Gaelic-English Dictionary* "the Scottish Webster," printed this description of the practice in 1901:

Teinne

> The tein'-éigin was considered an antidote against the plague and murrain and all infectious diseases among cattle. Dr. Martin says all the fires in the parish were extinguished and 81 married men, being deemed the proper number for effecting this purpose, took two planks of wood and nine of them were employed by turns, who by their repeated efforts, rubbed the planks against each other, till the heat thereof produced fire, and from this forced fire each family was supplied with a new fire. No sooner was the fire kindled than a pot filled with water was put thereon, which was afterwards sprinkled on people who had the plague, or on cattle that had the murrain, and this process was said to be followed invariably by success.
>
> A term applied to fire produced by friction—in olden times a means employed to check evils arising from being bewitched. If a household suffered loss such as indicated being under evil influence, all areas in fires district between two running streams were extinguished on a set day Then a spinning-wheel was put in motion, and kept going furiously until the spindle became heated. Tinder or tow was applied to the hot spind1e, fire was thus procured and distributed to all households affected by evil influences. Within the memory of persons still living, fire was thus procured to check witchcraft in a township in Uist where some sickness, supposed to be evil eye, carried off some cows and sheep. It is odd that neither cow nor sheep (tied after, possibly the epidemic had exhausted itself.—DC.

Dwelly was trying to be a good "modern man" which in 1901 meant denying his Pagan heritage and the efficiency of these remedies. Beltaine, then, is a time to purge the cares and ills of winter, as well as to celebrate the return of light and life. Try passing things infected with bad memories through the smoke of the Beltaine fire, giving away things you no longer use, lightening your load, and putting your burdens aside for a dance.

*Teine, which I had misspelled.



Hi Emmon,

I thought you might find this useful.

Some Considerations in Reconstructing Ritual and Religious Practice

Dr. James J. Duran
Marymount College, Palos Verdes
Rancho Palos Verdes, CA 90274

This paper is more an encouragement than a proof, more an exhortation than a demonstration. It deals both with the nature of evidence and with the perspectives one brings in looking at

evidence while trying to construct a working hypothesis on the nature of religious form and practice in societies of the past. It comes from one who, like many others, has tried to present information to the general public on an issue both cloudy and controversial—the nature of ritual and religious practice among the pre-Christian Celts.

For the purposes of this paper, terms such as "ritual," "religious form," or "religious practice" will be used in a very broad sense to mean "activities intended as interactions with supernatural forces," with primary emphasis on general regularities of form and on the general meaning of such activities to participants in the culture.

To begin, those of us who seek information on religion among the Celtic peoples usually turn first to the archaeologists and the historians. From the archaeologists, we learn that surviving material evidence can give us only limited information on non-material culture, and that much of that information may be ambiguous. For example, excavated cult sites may yield material remains of buildings, with indications of their layout, construction and use; artifacts including figurines, paintings and ritual implements; sacrificial remains, both animal and human—yet direct information on religious practice may be meager.[1] In short, the dead tell no tales.

From the historians, we learn that written documentation on crucial aspects of non-material culture may be scant or non-existent. Where it exists, it may represent the observations of those outside the culture—as in the case of the contemporary descriptions of Celtic society written by classical writers—and thus be prone to misunderstanding or bias, or else it may come from within the culture—for example, a religious inscription—but remain obscure or ambiguous in its meaning. If we try to fill in the gaps, the historian warns us that we may quickly cross over the boundary from historical reconstruction to historical fiction. An example of the latter may be cited from the May 1977 issue of *National Geographic Magazine,* where naked, tattooed druidesses are depicted as taking part in the killing of a Celtic divine king whose term has evidently expired.

Fortunately the situation is not as bleak as we might fear. A whole range of disciplines ranging from anthropology, folklore, comparative religion, comparative mythology, to textual criticism and ethnomusicology have offered a good deal of evidence on the nature of the non-material culture of past societies. Our ability to use this unexpected wealth of information to increase our understanding of past religious practices, however, depends a great deal both on our general openness to such evidence, and on the assumptions which guide us as we examine such evidence.

In formal and informal discussions of Celtic religion, I have encountered three main types of attitudes. The first holds that we can know only what archaeology and history offer us. If it isn't written in stone or on parchment, it isn't there. This I might call the "scripture-based fundamentalist" perspective. The second viewpoint allows that we can get a general, hazy picture of religious practice, but cautions that we can never know the details, since human nature is subject to constant variation in time and space. This I might call the "non-denominational" perspective. Finally, the third viewpoint in fact maintains that not only general forms but also details of religious practice can remain constant over tremendous stretches of time and space, so that evidence of past religious practices can be garnered not only from archaeological and historical sources, but also from present-day societies. This last point of view I might call the "orthodox" perspective, with a strong belief in "apostolic succession." Perhaps because of my religious upbringing, I lean strongly in the last direction. Seriously, though, this matter of assumptions is of crucial importance both in selecting the evidence and in interpreting the evidence.

The anthropologists Sahlins and Service[2] have stressed the importance of assumptions in discussions of the evolution of human society and culture. Only recently have proponents of cultural evolution been able to again continue the work of nineteenth-century evolutionists such as E.B. Tylor and Herbert Spencer. The hiatus in scholarly activity has been due not to scholarly discreditation of the work of the nineteenth-century cultural evolutionists but to apparent prejudice against the perspectives of such scholars and the substitution of competing perspectives—perhaps no better supported by evidence—which stressed the ubiquitousness and randomness of cultural change. Individual human societies and cultures were seen not as examples of stages of evolutionary development, but as unique products of adaptations to infinitely varied geographical situations and of the chance interventions of history. The evidence, however, has shown that the nineteenth-century cultural evolutionists were in the main correct, and that quite general laws may be discerned governing—and in fact strongly constraining—the development of human society and culture. The evidence also suggests that the forms assumed by material culture strongly shape the development of non-material culture. Furthermore, the evidence suggests that the forms assumed by material and non-material culture are often amazingly stable over time and space.

What does all this mean for reconstructions of religious practices? First, we may expect to find relatively "fossilized" societies and cultures—or individual religious practices or complexes of practices—which exist today and which may give us deep insights in interpreting Celtic religious prehistory. Second, the material culture as well as the non-material culture of such societies may guide us in reconstructing the non-material culture of the Celts in general, and of their religious practices In particular. Third, the general constraints which seem to operate on the realizations of religious form in human societies would strongly limit the number of hypotheses as to *what* was happening in religious practice—or even *why*. This matter of constraints is particularly interesting because it brings up not only societal constraints in religious practice, but also individual constraints in practicing religion.

Here the "psychic unity of mankind" school of anthropological thought comes immediately to mind. Many anthropologists in the course of field work and study have felt that there is such a thing as "human nature" operating consistently in the most diverse human societies—even if the existence of such a "human nature" cannot be easily demonstrated. The linguist Noam Chomsky's work[3] has also demonstrated the existence of cognitive structures—revealed through language forms—that underlie the diversity of human language. The work of epistemologist Jean Piaget on the cognitive development of the child has led in a similar direction.[4] Interestingly, both Chomsky and Piaget suggest the possibility of symbolic systems operating separately from language.[5] According to Chomsky, on the social level, such representational systems may strongly affect the shape of human societal forms and institutions,[6] and on the individual level, may constrain highly what it is humanly possible to conceive of as possible forms of human activity.[7] In short, the deep conventionality of human behavior—long ago lamented by Machiavelli—may strongly affect individual as well as group religious practice. Hence the range of hypotheses that we need consider in reconstructing religious practice—and perhaps the beliefs connected with such practices—may be relatively narrow.

Turning now to Europe, we find a variety of disciplines arguing for the continuity and coherence of material and non-material culture over broad areas of Eurasia. Tread traps, for example, used for catching deer and other animals, turn up not only in prehistoric sites, but also in present-day societies of

Central and Eastern Europe. Archaeologists in the past, innocent of ethnographic information, had identified such tread traps variously as "musical instruments, a machine for making peat bricks, a model of a boat, and a device for catching pike."[9] Likewise, animal husbandry practices in Central and Northern Asia, due to geographical and cultural constraints, can be found fossilized at perhaps any of six possible stages of exploitation.[10] In regard to non-material culture, Emsheimer has suggested that we look also for close analogues of Homeric epic song among the present-day Bardic singers of Central Asia, and Milman Parry and Albert Lord[12] have investigated the Bardic singers of Yugoslavia in order to throw light on Homeric poetry.

In the light of Alan Lomax's revolutionary work on the close correlation of societal form and musical form, the structure of Iron-Age heroic society would lead us to expect just such similarity of musical and poetic expression among peoples widely separated in time and space,[13] though the correlations between musical form and societal form may not extend quite as far as some Central European ethnomusicologists propose.[14] Some of the most spectacular correlations between religious practice and social structure have been made by Bruce Lincoln between Indo-Iranian culture and the Iron-Age cattle cultures of East Africa,[15] echoing earlier correlations by scholars between the cultures of the Interlacustrine Bantu and Old Irish society.[16] If one adopts the perspective of many anthropologists and sees cultures as tight, integrated complexes of cultural traits and not as aggregates of cultural facts produced by chance, once again such strong resemblances between total cultural systems are not surprising.

Europe, despite the rapid cultural evolution of the past few centuries, retains many archaic elements, especially in peripheral areas. Linguists have long noted the great conservatism of languages such as Icelandic and Lithuanian. Marija Gimbutas[17] and Donald Ward[18] have pointed to the Balts as remarkably archaic in culture as well as language, a fact of great importance in the investigation of early Indo-European religion. The folklorist Carl Von Sydow has pointed to the apparent survival over millennia of certain elements of folklore,[19] and the comparative religionist Mircea Eliade has argued for connections in the area of myth which link areas in Eastern Europe to archaic culture areas of North America.[20] Eliade, in fact, has stressed not only the world-wide conservatism of Shamanic beliefs and practices, but the survival of archaic religious cultural traits and complexes among rural populations in Eastern Europe despite centuries of Christianization.[21] The anthropologist Weston La Barre[22] has argued for the continuity of elements of Paleolithic religion in Europe—especially the deer cult—down to Celtic times. In regard to the Celtic areas, Kenneth Jackson has stressed both the archaic nature of international folk-tale motifs found in Celtic literature, [23] and also the value of early Irish tradition in revealing the psychological world of the continental Celts of a much earlier period.[24] Myles Dillon[25] has demonstrated the cultural conservatism of Ireland and India, and the fundamental unity of Indo-European non-material culture, down to details of belief and practice, as have Georges Dumézil and many others.

A Celticist might protest that we can never know precisely what took place in the sacred groves of Gaul or Britain, when in fact the well-documented sacrifices in the clearly demarcated sacred groves of agricultural communities in Central Russia down into the twentieth century[26] might shed a little light on the subject. The fact that Volga Finns were performing the sacrifices need not diminish their evidential value for Indo-Europeanists or Celticists. The cultures of the Finno-Ugric peoples—like the cultures of pre-Christian Ireland and India—might well be examples of the "conservatism of the periphery." Recall that the proto-Indo-European word for "king" is preserved most faithfully not in any present-day Indo-European language, but in modern Finnish.[27]

Turning directly to the Gaelic areas of Ireland and Scotland, let us look at some practices, which may in fact give us a glimpse of sacrificial practices of the pre-Christian period. As is well known, sacrifice—animal or human—came under particularly strong interdiction from the Christian church, so that the details of sacrifice are unknown to us. Yet sacrifices appear to have been carried out when great need arose, especially in Gaelic Scotland. Some of the most striking examples of animal sacrifice occurred when attempts were made to avert cattle plague. Most Gaelic scholars would be familiar with the *tein eigin(n),* or "need-fire," which was kindled with great ceremony at an outbreak of cattle plague. What scholars may not be aware of is that animal sacrifice was sometimes connected to the ceremony. According to Thomas Davidson, in one district, "when a cow showed signs of madness they tied the legs of the mad creature and threw her into a pit dug at the door of the fold. After covering the hole with earth, a large fire was kindled upon it, and the rest of the cattle were driven out and forced to pass through the fire one by one. [28] Other mentions of animal sacrifice are too brief to allow us to decide whether the need-fire ceremony was a part of the proceedings or not. In some cases of animal sacrifice, an ox or a cow was buried alive. In other cases, an animal was burned to death: in one case, a pig; in another case, a diseased cow; in yet another case, the farmer's "best beast." Whether these latter cases are in fact examples of "degenerate need-fire rituals," as the chronology of the reported incidents suggests to Davidson, is perhaps debatable. What is interesting is the constant reference to disease, fire, and burial alive. If we turn to the essay by Donald Ward, "The Threefold Death: An Indo-European Tri-Functional Sacrifice?"[29] we can easily see the connection between averting disease and the burial alive of a sacrificial animal as a form of the third-function sacrifice (in the sense used by Dumézil).[3°] The burning alive of animals is problematic, but then the burning of victims—for second-function sacrificial purposes—seems to distinguish Celtic sacrificial practices from Germanic ones.[31] The immediate explanation of the burning of the animal itself may be practices such as the burning of the *caisean-uchd,* the dewlap of a cow, where "the skin is lit and the burning fumes are inhaled as a safeguard against evil influences during the year." [32] In the sacrifices connected with the *teine eigin(n),* we may, then, have a glimpse of a principal form of sacrifice among the pre-Christian Gaels.

What of the performers of the sacrifice? In the case of the need-fire rituals, apparently all the householders who dwelt in the affected district—usually those who dwelt between two running streams—had to take part in the kindling of the fire. Alternatively, we hear of nine times nine first-begotten sons kindling the fire. As in the sacrifices of pre-Christian Gaul, those guilty of certain offenses against the community were excluded from participation. Interestingly enough, the offenses mentioned by Davidson—failure to pay rent or honest debts, theft, meanness, or "certain offenses against good morals"[33]—may be regarded as third-function offenses.

Where are the druids, vates, and bards? So far we see only the male representatives of households insofar as anyone has a prescribed role. In Vedic terms, these would be householders performing a domestic sacrifice.[34] In view of the well-known compromise reached by the Christian clergy with representatives of the pre-Christian intelligentsia, the *aos dána,* one is not surprised by the absence—or at least lack of prominence—of the bardic fraternity (or sorority, giving due recognition to the women poets as well). Participation in such events was apparently a chasm too wide for a *file* to leap, even with the help of Mo Ling.

Where are the priestly performers of the sacrifice: in Vedic terms, the *hotr* and the *adhvaryu* who recite the formulas and perform the ritual acts, respectively; the *Sáman* singers, who sing the Vedic hymns; and the Brahman himself, who embodies the sacrifice, and who sits to one side, doing nothing but watching to see that no ritual mistakes are made?[35] It is in the innocuous secular context of an Irish poetic recitation that we must look in order to find a structure similar to that of a Vedic sacrificial ritual: a reciter or performer of the poem, a harper to provide musical accompaniment, and the poet himself, the composer of the poem and the occasion of the entire performance, sitting to one side, remaining silent and seeing only that no mistakes were made. [36]

What of the liturgy itself? What of the equivalents of the Vedic hymns? If we look at the Irish Christian liturgical parallels to the Avestan hymns to Mithras, we find the apparent conservation of proto-Indo-European forms—over a tremendous range of time arid space—both in Ireland and Iran, despite changes in religions in both countries.[37] If we accept this conservation of form as a distinct possibility, it may be that we need go no further that the prayers and charms preserved in Carmichael's *Carmina Gadelica,* examined in the light of religious texts from the other parts of the Indo-European world, to get a good idea of just what kinds of prayers might be recited at sacrifices.

Speaking of the *Carmina Gadelica,* it is possible that an item from Carmichael's collection might throw some light on the practice of *imbas forasnai.* Cormac in his glossary describes this rite as a way of gaining supernatural sight; "the diviner 'chants over his palms' and 'puts his palms on his cheeks' before going to sleep."[38] O'Rahilly sees this as a "fanciful etymology," based on a combination of the morphological elements *imb* and *bos/bas,* "palm." In fact there is a rite with an accompanying prayer called the *Ora Ceartais* described by Carmichael in his *Carmina Gadelica* which seems to involve "chanting over palms."[39] A litigant in a court case desiring a favorable outcome

> …went at morning dawn to a place where three streams met. And as the rising sun gilded the mountain crests, the man placed his two palms edgeways together and filled them with water from the junction of the streams. Dipping his face into this improvised basin, he fervently repeated the prayer, after which he made his way to the court, feeling strong in the justice of his cause. On entering the court and on looking around the room, the applicant for justice mentally, sometimes in an undertone, said

> Dhé, seun an teach
> Bho stéigh gu fraigh;
> M' fheart os cinn
> gach neach,
> Feart gach neach
> fo m' thraigh.
>
> God sain the house
> From site to summit
> My word above
> every person
> The word of every person
> below my foot.[40]

That the litigant saw himself as something other than a devout Christian supplicant for divine aid and Justice is suggested by the following lines from one of the versions of the prayer:

> Falbhaidh mui
> an amine Dhé,
> An riochd féidh,
> an riochd each,
> An riochd nathrach,
> an riochd righ,
> Is treasa liom
> fin na gach neach.
>
> I will travel
> in the name of God,
> In likeness of deer,
> in likeness of horse,
> In likeness of serpent,
> in likeness of king,
> Stronger will it be with me
> than with all persons.[41]

Could this reflect the prayer of a *breitheamh* on his way to a legal dispute—part of the spiritual weaponry carried by brehon lawyers all the way back to the powerful magistrates of Caesar's Gaul? Do we hear echoes of Amairgen among the sons of Míl Espáne[42] and of Dumézil's cosmic Brahman, who in his person encompasses the universe?[43]

Lest we leave the stream empty-handed, we may also note that "when Finn got the power of divination 'on the Boyne,' he at the same time acquired the power of healing anyone in sickness by giving him a drink of water from the palms of his hands."[44]

It might be objected that we have talked about religious practices and said little about their meaning. That is true, but here I am following the advice of the anthropologist Radcliffe Brown, who long ago stressed the autonomy of rites and beliefs.[45] Ritual forms—like traits of material culture—can be described even when they are not well understood, though it would be rash to say that they could be properly described without any reference to meaning. In fact, the participants in any ritual might give the most varied accounts of why, ultimately, they are doing what they are doing, depending on their differing backgrounds.

The description of the structure of the belief systems which provide the psychological context for ritual acts is of another order entirely. The cultural materialist position of the anthropologist Marvin Harris[46] may prove very useful in describing why religious taboos are introduced to forbid the eating of pork or beef in given societies at given historical periods; it may prove less useful in explaining why a king must sleep with his feet in the lap of a virgin.

Fortunately, Georges Dumézil, Mircea Eliade, and many others have contributed massively to the understanding of religious belief and social ideology, with primary emphasis on the meaning of the forms described. Folklorists dealing with the *märchen* have also explored a psychological world close to that of myth as embedded in religion. I have simply advocated exploring the world between the higher atmosphere of psychological abstraction and the dross of material culture—that world inhabited by the *sidhe i*n Gaelic tradition and the ancestors in Vedic tradition.

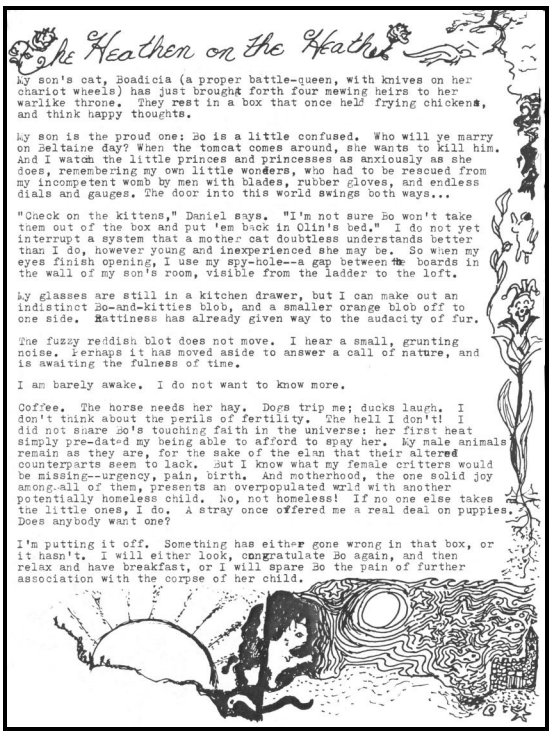
In summary, then, if we adopt a common-sense framework of general cultural evolution as a working hypothesis, and if we do not burden ourselves with unexamined assumptions, we may find that a lot of the evidence we need for the reconstruction of the past exists in abundance. Within this framework, emphasizing continuity in time and space, and the coherence of individual beliefs and practices within overall systems, it may be possible to sketch the main outlines of the structure of religious practice—

and even of the general beliefs motivating it. We may further find, once the main outlines have been delineated, that filling in the details may be easier than we had imagined.

Some might object to this "armchair ethnology." In that regard, let me close with a little story.

When I was studying at Duquesne University, my African roommate returned shaken from class one day. I asked him what was wrong. He replied that in his anthropology class, the teacher, in discussing Van Gennep's *Les Rites de Passage,* had, revealed much of the central content of the circumcision ceremonies in my roommate's home country—all highly secret information. He laughed then—the anthropological field workers, in their efforts to obtain information on the ceremonies, had time and again been deliberately misled by native informants. Van Gennep, however, abstracting from the second-hand accounts of circumcision ceremonies available to him, and constructing a hypothetical version of an idealized circumcision ceremony, had hit the mark.

Accordingly, to use a couple of Irish phrases, I have made this *spreagadh chun gnimh,* this "urging to action," in the hope that you, like Van Gennep, will take a shot in the dark, and that your shots will not be an *urchar an daill chun na daibhche*—"the cast of a blind man at a vat."


The Heathen on the Heather

My son's cat, Boadicia (a proper battle-queen, with knives on her chariot wheels) has just brought forth four mewing heirs to her warlike throne. They rest in a box that once held frying chickens, and think happy thoughts.

My son is the proud one: Bo is a little confused. Who will ye marry on Beltaine day? When the tomcat comes around, she wants to kill him. And I watch the little princes and princesses as anxiously as she does, remembering my own little wonders, who had to be rescued from my incompetent womb by men with blades, rubber gloves, and endless dials and gauges. The door into this world swings both ways...

"Check on the kittens," Daniel says. "I'm not sure Bo won't take them out of the box and put 'em back in Olin's bed." I do not yet interrupt a system that a mother cat doubtless understands better than I do, however young and inexperienced she may be. So when my eyes finish opening, I use my spy-hole--a gap between the boards in the wall of my son's room, visible from the ladder to the loft.

My glasses are still in a kitchen drawer, but I can make out an indistinct Bo-and-kitties blob, and a smaller orange blob off to one side. Rattiness has already given way to the audacity of fur.

The fuzzy reddish blot does not move. I hear a small, grunting noise. Perhaps it has moved aside to answer a call of nature, and is awaiting the fullness of time.

I am barely awake. I do not want to know more.

Coffee. The horse needs her hay. Dogs trip me; ducks laugh. I don't think about the perils of fertility. The hell I don't! I did not snare Bo's touching faith in the universe: her first heat simply pre-dated my being able to afford to spay her. My male animals remain as they are, for the sake of the élan that their altered counterparts seem to lack. But I know what my female critters would be missing--urgency, pain, birth. And motherhood, the one solid joy among all of them, presents an overpopulated world with another potentially homeless child. No, not homeless! If no one else takes the little ones, I do. A stray once offered me a real deal on puppies. Does anybody want one?

I'm putting it off. Something has either gone wrong in that box, or it hasn't. I will either look, congratulate Bo again, and then relax and have breakfast, or I will spare Bo the pain of further association with the corpse of her child.

The Heathen on the Heath: Life and Death

My son's cat, Boadicia (a proper battle-queen, with knives on her chariot wheels) has just brought forth four mewing heirs to her warlike throne. They rest in a box that once held frying chickens, and think happy thoughts.

My son is the proud one: Bo is a little confused. Who will ye marry on Beltaine day? When the tomcat comes around, she wants to kill him. And I watch the little princes and princesses as anxiously as she does, remembering my own little wonders, which had to be rescued from my incompetent womb by men with blades, rubber gloves, and endless dials and gauges. The door into this world swings both ways...

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The fuzzy reddish blot does not move. I hear a small, grunting noise. Perhaps it has moved aside to answer a call of nature, and is awaiting the fullness of time. I am barely awake. I do not want to know more.

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I 'm putting it off. Something has either gone wrong in that box, or it hasn't. I will either look, congratulate Bo again, and then relax and have breakfast, or I will spare Bo the pain of further association with the corpse of her child.

I will look, but not too closely. My glasses remain in the drawer.

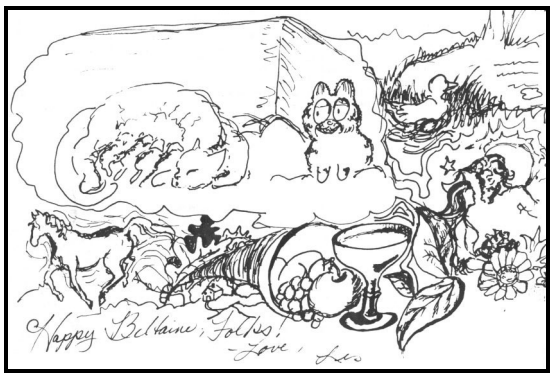
The orange one is still there, still motionless. May it nurse at the undying teats of Earth, How big it is, handsome and furry. It sits in an attitude of guardianship, watching over Bo's unconcerned sleep...with *huge*...exactly round pale...plastic...eyes.

The devilishly grinning toy Garfield that Olin set in attendance on them is doing his job.

Once again I have been a human, empowered and therefore a klutz. That which has escaped my control is doing just fine, thank you, without respect for my megalomaniac and overprotected neuroses. Once again I have peered tremblingly into the face of the Mother, expecting to see death, and found instead the tentative whimsy of love. Sometimes worship is humility. Sometimes worship is as rich and private as a stolen kiss. And sometimes worship consists simply in letting go of responsibilities that don't belong to you. My son already knew that. I have just been shown.

Even when life is fragile, it is not brittle: we invented brittleness. With what do we replace our innocence? What playful and unnecessary gift do we have for the May-bridal and summer-birth? For they will be celebrated in spite of us, even up to the day when life is no more. There is a time to do battle against the destructiveness of power, and a time to simply let go of power and join in the party.

For reasons beyond our ken, She did invite us.



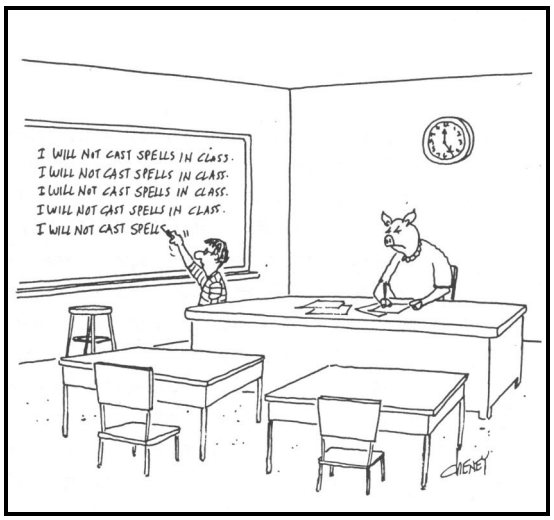
Happy Beltaine, Folks!
—Love,
Les"

Letter from the Editor

I take issue with your statements about your birth experience. Don't blame yourself! It's been shown the fear hospitals inspire and the drugs they administer can cause insufficient dilation and a host of other troubles. Sharon, a midwife, and a member, has done successful home deliveries for women who have been sectioned by the A.M.A. before on some such pretext. And SI certainly wouldn't call those boys "rescuers." It's anti-women and pro-A.M.A., a chauvinist bunch of liars if ever there was one. Don't be so hard on yourself; you did not have a real chance to show what you could do. And watch out about being talked into a hysterectomy by the same boys. It is the latest fad in American medicine, so much so that a European Medical Journal wrote a scathing article warning people about it. Lottie Straus, a renegade doctor I see occasionally, says that two thirds of these operations are unnecessary. They are nicknamed a "potboiler" for young ob-gyns in need of the money. The rationale being "It doesn't matter."

'nough said
Emmon

Women who have gotten talked into this can tell you it sure does matter. Makes a big difference in how you feel, how you function and how you live. Look out!



I will not cast spells in class.
I will not cast spells in class…

Discover a World of Variety at Traditional Arts Programs

By Holly Tannen

The inhabitants of the Bay Area reflect the rich cultural diversity of the world. Each Saturday in Wattis Hall a free Traditional Arts program offers museum visitors a chance to share the music, dance, handcrafts, or food of one of the world's many diverse and colorful ethnic groups. Traditional Arts programs are funded by a grant from the Paul L. and Phyllis Wattis Foundation. All programs begin at 1:00 pm.

May 7—To welcome in the month of May, Holly Tannen sings traditional Maying songs associated with English and Irish seasonal customs and festivals, accompanying herself on the Appalachian mountain dulcimer. The program ends with ballads of the "traveling people," or tinkers, of Scotland. Holly will teach the choruses— so come prepared to Sing!

May 14—No Program

May 21—Altamira is a talented trio from South America who perform the indigenous music and songs of the coastal and Andean regions of Colombia and Venezuela. Maria Marquez, Claudia Gomez, and Michael Spiro play a variety of percussion instruments including bells, drums, claves, maracas, rattles, and triangle as well as guitar.

May 28—Willy Claflin entertains us with a mixed-media program, entitled 'Mother Moose Tales'—a slightly off-beat version of updated Grimms' fairs' stories, nursery rhymes, and moose creation myths. Willy is joined by a few of his puppet friends, including Maynard Moose, Sir Douglass Doormoose, and Dr. Albert Alligator.

News of the Groves

As you've seen by the clear type and lack of skipped letters, we have a new electric typewriter, kindly loaned to us by Stacey Weinberger, Many thanks and much credit and good fortune in the future and in the Other World. If you're enjoying the lack of eyestrain, this is who to thank—send good energy.

One of our members in the "Ozark State" writes:

We are currently being harassed by people claiming to be from the Southern Baptists, as my roommate has a stone circle on her back property. They have come to the door frequently inquiring as to our beliefs, ("Inquiring minds want to know!") and wondering whether or not we believe in Hell, (hell, no!) the Devil, (Oh, Yes, you mean that senile Irishman named Reagan?) and such, including the jewel: "What would you say to God if

you were standing in front of his throne?" (What an assumption!) What's left to say? "Who's your metal smith?"

Yes, Virginia, there is an Inquisition!!

I found out that some people claiming to be from the Arkansas Baptist group have struck a deal with the Little Rock Public Library, the University of Arkansas, and other colleges here to take down, discard and destroy all books pertaining to witchcraft, Wicca and Neopaganism, including many, many anthropology books such as *The Problem of the Picts*, and *A History of Witchcraft in Scotland.* These two were saved from extinction by a friend.

Another group, also calling themselves members of the Southern Baptist Convention, is threatening to have the libraries' funding cut if they don't cooperate quietly.

Fascism lives on in Arkansas.

Morbid Technology Department

Day of the Living Dead Plants

> **Plants, flowers and trees* that never need watering! Secret? They're preserved with non-toxic chemicals, absorbed by the plants' cells. And they look, feel and smell like the real thing.

How about no-feed-'em pets? And I don't want to be around when they get around to people.

If you really want to do something real and necessary, the offer of puppies in this article was not just for comic relief, although the puppies themselves are clowns par excellence. Vamp, Tammy Faye, and Spooky Boots are about four months old, housebroken, livestock-trained, and very loving, but would do better in one-dog houses. Anyone who wants one call 707-943-3411 any day except Wed. or Fri. and set up delivery. Breed: Panther Gap Piggy Bouncer, having a gait like a kid on a pogo stick and all vocalizations of both dog and pig.

And in two or three months, we're having a special on kittens.

Oh, and all of you do your dandiest to let folks know that the so-called "Hungry and Homeless Initiative," for all its excellent liberal credentials, would have the effect of virtually outlawing country life for any but the very wealthy. City building codes are almost impossible to meet out beyond the power lines, and that is what the standardized state code would be. Not to mention the fact that 'Californians Working Together,' if you read the non-celebrity and corporate names on the list, sounds an awful lot like Repo Realty, Inc. The notion originates in Los Angeles, and if you have any publicity contacts, or even loud mouthed friends, down there, that's the place to push hard. In the meanwhile, let's all write to the papers, in the hopes that one of our letters will get printed. If we want to 'vote' for the homeless, we can give a few dollars to our local shelters, and wait for them to send their legislation back through with the bugs worked out of it, instead of letting some L.A. realtors outlaw the family farm while they're at it.

Enough gossip for now. Oh, and the # is my work #. If it takes me a while to get there, it's probably because of wet hands.

Love,
Les

Calendar

Astronomica1 Beltaine, when the Sun is midway between and Solstice, will occur this year on May 4 at 9:06 P.M. Pacific Daylight Time, and should he celebrated on the 5th if possible. Work schedules being what they are in this modern world, the following Sunday is acceptable.

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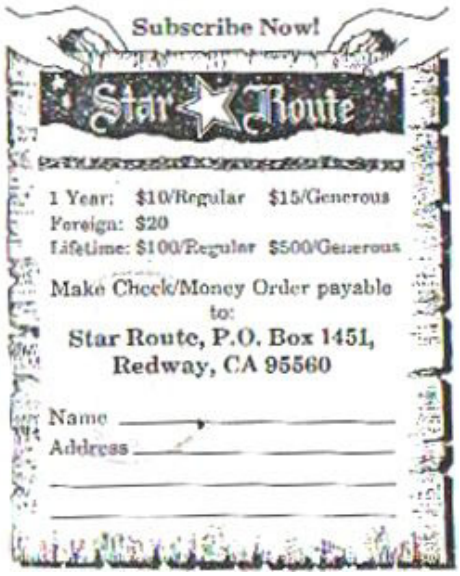

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A Druid Missal-Any
Summer Solstice 1988
Volume 12 Number 5

Summer Solstice Essay:
Danu and Stonehenge

By Emmon Bodfish

Midsummer Solstice, one of the four minor High Days of the Reformed Druid Calendar, is associated with the Celtic Goddess Danu, Mother of the Gods, the Tuath de Danann. She is particularly associated with rivers, and rivers from the Don in Russia to the Don in Scotland are named for Her. She is probably the same figure as the Irish Goddess, Anu, and the Bretons' Ana. Roman Diana and Greek Artemis may be other cognates of this Pan-Indo-European deity. These theories are based on the study of word origins, and on the witness of Gallo-Roman writers of the period who noted the similarities in character, rituals, and Seasons of Worship between Danu and Diana. These primary historical sources, written when the Celtic religion was still practiced in Gaul, corroborate the evidence from linguistic studies.

Like Roman Diana, Danu's totem is the boar, an animal also associated with a female agricultural deity in the Balkans. Danu, like Frigga of the Germans, presides over marriage and fertility. The luckiness of June weddings may be a distant memory of Her festivities. This may have been the month for Old Celtic weddings, too. Not by chance is Oimelc, the festival of the midwife, celebrated nine months later.

The mugwort is Danu's herb and symbol. This herb was also associated with Roman Diana. But Danu, and not Diana, is also associated with the sheaf of ripe grain, connecting Her with the other Mother and Grain Goddess of pagan Europe. On the Isle of Man it is customary to wear a sprig of mugwort to the Midsummer dance, and in England young women place a bundle of the herb under their pillows on Midsummer's Night to bring dreams of their future husbands.[1]

Midsummer morning is the morning on which the first rays of the Sun used to rise over the heel stone at Stonehenge, thus beginning the new season in the Megalithic calendar. It no longer rises at that point owing to the precession of the Earth's axis, but celebrations are held there, anyway.

The Druids did NOT build Stonehenge. It antedates their arrival in Britain by centuries. It was William Stukeley in 1717 who mislocated the Druids there. He did some of the best archeological field work of his day, but his theorizing later wildly outstripped his data. The mistake was an honest one, however, considering what was known in his time. He showed that the stones were not a memorial to King Arthur nor a Roman temple, the two then common theories. He was the first to establish the monument as definitely pre-Roman. The only knowledge of pre-Roman Britain he had came from Roman and Greek writers of the Classical Period. They said that Britain was inhabited by Celts whose priests were the Druids. So, if the stones were older than any Roman constructions, Stukeley reasoned, they must have been put there by Druids. He knew of no other candidates. But in the last two centuries, archeology has provided us with many, even too many other possibilities. The currently favored candidates are the early Neolithic farmers of Natufian stock, long-headed; slender, fine-boned people who inhabited the Salisbury area from 2900-2500 BC coinciding with the most accurate modern date for the first cycle of building at Stonehenge. A larger boned hardier people later took over the monument and set up the Blue Stones, but they too had disappeared before the arrival of the Celts around 480, B.C.

This is not to say that the Celts did not take cognizance of the huge stones. They worked monuments of other prehistoric peoples into their mythology and song. Numerous Bardic compositions refer to the Sidhe Mounds of Ireland and the Carnes of Scotland as sacred places and the long abandoned abodes of the Gods. They may have done the same for Stonehenge, but the English traditions and Bardic works were almost all lost, while the Irish are among the beat preserved of any oral lore.

> "Behold the Sidh before your eyes. It is manifest to you that it is a king's mansion, Which was built by the firm Dagda. It is a wonder, a court, an admirable hill."
>
> "The Sidh of Donegal"
> a seminar by Prof. Duran

Two or more different groups of peoples, sharing the same or similar astronomically oriented beliefs, contributed to the five cycles of construction and reconstruction at Stonehenge. Theirs was a fairly sophisticated culture for the time. They knew that the Solstices, eclipses of the Moon, and. the courses of the stars were regular predictable events. Their stone moving techniques were on a par with the times. Though not aligned accurately enough for an "observatory" in the modern sense, the stones can serve as a calendar rectifier, an eclipse predictor, and, of course, as a ritual site for religious ceremonies. But what those religions were must remain a matter of conjecture. Clearly they had something to do with sunrise, Midsummer Solstice, moonrise, and lunar eclipses, but what they meant, and what the people did there, is probably not recoverable As Clannad sing "Forgotten is the race that no one knows."[2]

[1]A friend of mine tried the experiment of putting mugwort under her pillow, but reported she had no dreams at all. "I guess I'm just going to stay single." She is still fancy-free three years later. If anyone wants to try this, you can get mugwort in most herb shops. Send in your results and we'll publish them for Lughnasadh.

[2]Clannad, a modern Irish Folk Group "Ring of Stones," good album.

Letter to the Editor

Here is a letter from Prof. James Duran, whose paper, "Some Considerations in Reconstructing Ritual and Religious Practice, "we discussed last time.

2 May 1988

Hi Emmon—

The shortest of notes—I'm glad you liked the paper—I have no plans to publish yet—at least not in the area of comparative religion for a while. I have a backlog of linguistic stuff to get out.

On applied comparative religion, I hope no one starts burying animals as offerings to a god of fertility—cruelty to

animals is entirely unnecessary. Among the East African tribes even a cucumber can be offered for sacrifice as "cattle", substituting for the real thing. (Lincoln, p. 31) Models of clay, cheese, etc. could do the trick, also. Note how modern Hindus have handled the question of animal sacrifice.

My best to everyone!

Beannacht na Déithe oraibhe!

Jim Duran

Reviews of Books on Megaliths

Although the Druids did NOT build Stone Henge, there is now a book out about the people who did. It's titled *The Stone Henge People*, by Rodney Castleden, published by Rutledge and Kegan Paul, London. It is archeology, but chatty in style with drawings of how the barrows and some of the other structures may have looked when they were being used, 4700 - 2000 BC.

If you can't find it locally, write Shambala Books, 2482 Telegraph Avenue, Berkeley, Calif. 94704

Another book along the same *lines* but more technical is John Wood's *Sun, Moon and Standing Stones*, printed by Oxford University Press. This is professional archeology, and has some good photographs of the stone circles, but a rather dry point of view. Good data if you want to argue with someone.

The Stone Circles of the British Isles is the big glossy coffee table version of a megalith book. It's by Aubrey Burl and published by Yale University Press 1976, and replete with photographs and charts. Expensive, but good if you can pick it up used.

Megaliths and Masterminds is less costly, no photos, except on the dust jacket, but has a much more readable style than the University Press books. Author Peter Lancaster Brown takes an astronomical point of view, and expands his thesis to connect with the Egyptians, the Persians, and the Mayan Quetzalcoatl myth. It was published in 1979 by Charles Scribner's Sons, New York.

On the Irish side, Clare O'Kelly's paperback *Illustrated Guide to New Grange*, gives good photos and information, inexpensively. It includes many of the other Boyne monuments, and gives descriptions and measurements, but no theory. John English and Co. Ltd., Wexford, England, 1978.

From the more Neo-Pagan Perspective...

Nigel Pennick's *The Ancient Science Of Geomancy*, has a lot of good photos, and a world-wide perspective. It's good reading but remember that it is Mr. Pennick's theory. Thames and Hudson, 1979

Moving even farther out is Janet and Cohn Bord's book *Ancient Mysteries of Britain*. This couple have written a number of psychic books and guide or travel articles. The photos and the completeness of the coverage should interest even those not interested in Earth magic or the religions of the ancients. Many of the smaller stone monuments are included here that are not usually dealt with and so are little known and visited. Use it for a non-touristy itinerary of ancient sites if you are going to the British Isles.

The Ancient Stones Speak is a paperback, well illustrated with photos, and definitely written from the psychic perspective. It catalogues David D. Zink's travels to stone monuments around the world, his theories, his reactions, the local myths, astronomical alignments, and quotes from archeological studies. Extreme in its opinions, you'll like or hate it. E.P. Dutton, New York, 1979

Farther out, theory-wise, and in a psychic style is Francis Hitching's book, *Earth Magic*. She comes out of the Ley Line school of thought, and the book is mainly her and other Psychics' personal experiences with the ancient stones. She has a quick, readable style. It's in paperback by Pocket Books, New York, 1976.

Gerald Hawkin's master work, *Stone Henge Decoded*, is both technical and controversial. It is an old stand-by in the field, and was the first break-through book in the new reassessment of the stone monuments of Britain and Europe. It's out in paperback, in many libraries, and you should at least skim through it if you are seriously interest in Megaliths. London, 1966.

In much the same vein is A. Thom's book *Megalithic Sites*. He is a professional astronomer, and the inventor of the term "the megalithic yard." He has written numbers of articles in professional journals, and several other books about his theories about the builders of the stone circles. I'd put him midway between the scientists and the psychics, and very readable. Oxford Press, 1967

Ward Rutherford, author of *The Druids, Magicians of the West*, has published a new book *Shaman*, which, though not entirely about Druids, has some good material on Eurasian shamanism and its connections with Druidism, the Celts, and their Proto-Indo-European roots. I would take with a cautious grain of salt Mr. Rutherford's interpretations of the old myths—Celtic, Greek, and others—as they are very speculative and subjective. These ancient themes and religious myths are like Rorshach blots: archetypes in which you see what is pertinent to your mind and needs. Here, I think, we learn more about Ward Rutherford's character and the concerns currently obsessing our own times than about the ancient authors of the myths. The material on Euro-Siberian shamans and their practices is good, as are the parallels he traces in shamanic practices from other parts of the world.

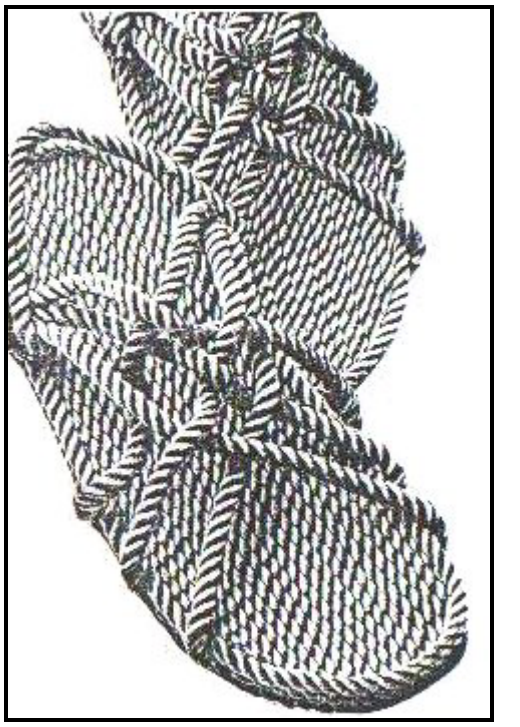
Shamanic roots of Celtic Druidism plus insights into Ward's unconscious. $12.95 Pyramid Books, 214 Derby St. (Box 48) Salem, MA 01970.

Practical Paganism

Caring for Your Own Dead Lisa Carlson, Upper Access Publishers, Hinesburg Vermont. This is a book you should look into if you want a Druid or Pagan funeral, or just want to avoid the bad atmosphere and poor taste of funeral parlors' pseudo-Christian kitsch.

When Lisa Carison's husband died, she was not only grief stricken but broke. So following the autopsy, she purchased a $60

pine box, obtained a local transit permit, and carried his body to a Vermont crematory in a pickup truck.. The experience eventually led her to write a book to help people in similar circumstances. She writes: "By assuming some control, a family can personalize the death experience and make it meaningful." "If my husband's body had gotten into the hands of professionals, it would have been much harder to let him go." Your involvement will be severely limited if you go to the funeral industry, despite what they may say in selling you their package. We speak from personal experience. Although Carlson says her book has not met with hostility from the funeral directors (still too few people are actually doing personal funerals to bother them) she did have to deal with an incipient hassle from the state medical examiners office. Be ready with the correct placating procedures.



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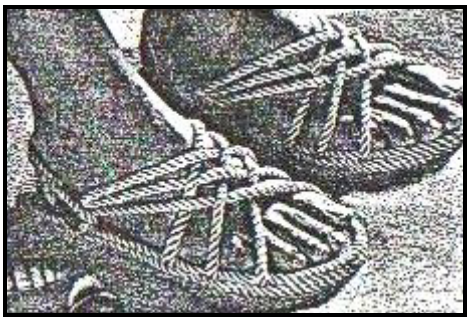

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A Druid Missal-Any Lughnasadh 1988 Volume 12 Number 5

Lughnasadh Essay: Summer Games

By Emmon Bodfish

riginally a celebration of the funeral games he1d by Lugh, Celtic god of light for his father the Sun, Lughnasadh marks the Sun's position half way between Solstice and Equinox. By now, usually August sixth or seventh, the day's length is noticeably shortened. The sun, re-born on December 22, is in decline, and the season of the harvest, Foghamhar, is coming. This High Day marked the beginning of the harvest in pre-industrial times, and in Druidic times was known as the Festival of the First Fruits. Cutting of the new grain could begin, and "hungry July" was over. In the Celtic countries, this middle-of-the-summer festival is still marked by The Races in Ireland, the Revels in Wales, and the highland Games in Scotland. In a livestock-raising culture like that of the Iron Age Celts, this was the most likely time of market faires and regional gatherings. The calves of the spring were old enough to sell or trade. Likewise the sheep would have been sheared and the lambs were old enough to be bartered. This was a festival of the Tuath, the largest class in the Celtic society, comprised of the farmers, craftsmen and merchants. The other two classes were the Warriors and the Clergy, which last included Bards, Ovates, Filidhs and Druids, their students and retainers.

In the Neo-Pagan R.D.N.A. tradition, anyone who has a garden or grows anything, should save the first picked produce of the summer season and bring it, or a portion of it to the Lughnasadh celebration to be offered along with the Grove Sacrifice and hopes and prayers of prosperity to come.

The Coligny Keltic Calendar

All thanks to the Editor of CARN for this opportunity to attract the attention of its keltic minded readers to OUR wonderful and much overlooked Coligny Calendar. This unique bronze tablet provides us with our forefathers' astonishing astronomical knowledge but still more with their extremely original and highly synthetic philosophical system.

This unique bronze exemplar was unearthed at the turn of this century near Coligny, Jura, Free-County of Burgundy. It was broken into many fragments. Whatever was retrieved is kept in the Museum of Lyons. It was immediately noticed that its language was undoubtedly keltic—but consisted mostly of abbreviations which so far have resisted clear understanding. Its roman lettering shows it to have been engraved (in defiance of druidic teaching) at the beginning of the common era, when indeed Druidic teaching on the Continent must have been already much shaken.

The first and magnificent breakthrough in attempts to unveil its secrets was achieved by the late Eoin Mac Néill and published at the end of the thirties (in English) in the Irish review *Eriu*. He discovered the recurrent rules governing it, permutations and coherent intricacies, which "knit" the whole calendrical Period into one piece, and was thus able to give a safe reconstruction of the whole. Yet the meanings of these coherent mechanisms have also so far resisted clear understanding. Further progress was achieved by the present writer and prematurely published (in French) in the German *Zeitschrift für keltische Philologie* in the year 1942. It established the correspondence with the modern common Calendar, fixing in modern terms the beginnings of Periods, years, months (and days), and showed their perfect agreement with the gist of the *druidic philosophy* as described by the well-informed Caesar in his "Gaulish War"—"The druids teach that night has precedence over day".

The Calendar's general constitution can be thus briefly stated:

a) 30 days congregate to make a "complete" month (and 29 to make an "incomplete" one).

b) 60 months (plus two built-up "complementary" ones) congregate to make the calendrical Period.

c) the Period divides into five years.

d) the year divides into twelve months. Hereafter from memory their names and rough correspondences:

SAMON—(30 days) October;

DVMANN—(20 days) November;

RVRO—(30 days) December;

ANAGANT—(29 days) January;

OGRON—(30 days) February;

CVTIOS—(30 days) March;

GIAMON—(29 days) April;

SEMIVISONN—(30 days) May;

EQVOS—(28-30 days) June;

ELEMBIV—(29 days) July;

AEDRIN—(30 days) August;

CANTLO—(29 days) September.

When the sixty-month Period was finished, another one was obviously introduced. Actually, this writer got it printed and roneotyped every year from VIII to XVII (1950-51) without finding it to depart one day from its Sun-and-Moon astronomical system. Due to lack of space there is no question of giving here even a brief comprehensive account of the Coligny Calendar. I shall only dwell on the six following points which I assume to be within the interests of the general **CARN** reader and I shall rest most pleased if I have awakened their wish to inform themselves better about it: The Coligny Calendar is highly scientific, eminently practical, linguistically keltic, philosophically druidic, knitting time into one synthetic unit, and requiring a very elaborate astronomical central observatory.

I. Highly Scientific:

Anyone who is an old jailbird has noticed on the whitewashed cell walls the frequency among graffiti of the groups of vertical small bars (generally in fours or in sixes) cut across by a long horizontal one. This was the spontaneous way for prisoners to keep account of the passage of time in their complete absence of information. I call it an unscientific system. Such is the seven-day week which bravely ploughs its way through all times, months, years and calendrical systems with no

reference to Astronomy. Yet although it is very simple (=giam) the seven-night week is, of course, very ancient among us, most stable, and native to us Kelts (and also to the Teutons) contrary to the current opinion.

The modern common calendar is only semi-scientific as it knows only solar time. The years are kept adjusted to the Astronomy of the sun. But though it mentions months, these are merely relics bravely ploughing their way without any reference to the Astronomy of the moon.

The keltic calendar is highly scientific: It keeps a joint account of both the solar and lunar astronomical times.

II. Eminently Practical:

The months begin with the last quarter of the moon. The new moon occurs on the seventh or eighth. The first quarter on the fifteenth (uniformly marked ATENOUX) and the full moon on the 22 or 23rd of every month. Therefore a quick glance at the shape of the moon allows one to say: "To-day is the 13th of the current month". As for this month, one would know it by noting at any time around noon where one's shadow extends on any bit of flat ground and measuring it with one's feet as children do: The number of feet would reveal to him what is the current month. His noon shadow is longest in December and shortest in June, to grow again to its December length. Actually, the decreasing April shadow would be about the same length as the growing August one; and so on. But a quick glance at the surrounding vegetation would differentiate April from August, March from September, etc., so that with a good degree of accuracy anyone with no other information could say: "To-day is the 13th of the month Giamon of the current year." I would challenge anyone using the common calendar with no watch, no sundial, no radio, no reading and no writing to achieve the same and to be able to announce: "To-day is April 23 in the current year."

III. Linguistically Keltic:

There are only slight differences between the Coligny dialect of Keltic and the contemporary insular Keltic. For example, the "second" is rendered "ALLOS", as on the La Graufesenque graffiti in Southern France, whereas all modern Keltic languages go back to a form of "ALIOS".

Its use of the letter Q for a K-sound has resulted in a lot of eminent learned stupidities about Gaelic, Sequana, prekeltic, etc., rivaling the Big Bang, the Expanding Universe, and the brilliant Einsteinian duds. In fact, I realized before 1945 that this Q had no more meaning than in the French names "République, Amérique, etc." beside the adjectives "républicain, Américain, etc." and was due to the already uncertain pronunciation of the classical Latin C. Latin had no K. Thus we find the month CVTIOS generally written, but occasionally QVTIOS. And the word Ki meaning "here, this here" appears once as CI [CI ALLOS B. = Here the second (half-Period?)] and once as QVI [IN QVI MON. = in this here (lunar month?)]. Space compels me to stop here, KI!

IV. Philosophically Druidic:

All time intervals: Period, years, months (and days by extension) are divided into two halves. To the first half (or at least its beginning) belongs obscurity and cold. To the second half belongs light and eventually warmth, according to Caesar's and Pliny's druidic dictum "The druids teach that the night (and winter = giam) has precedence over daylight (and summer = sam)."

The first half-period consists of 30 months, a "month of months," and is headed by one of the two complementary months. It begins with a SAMON month introducing winter. The second half-period, similarly a month of months and similarly headed by the second complementary month, begins with a GIAMON month introducing a summer.

The five years, clearly indicated by the fivefold repetition of the twelve monthly names, are bipartitioned by alternating SAMON (roughly October) and GIAMON (roughly April) with the winters coming first.

All months are similarly bipartitioned by the word ATENOVX (taken to mean "re-shaping", of the half-moon shape which began the month). Their first half, from the last quarter to the first quarter, consists of the obscure moonless nights of the new moon. Their second half consists of the full moon and all the long-moonlit nights.

The same rule of giam-sam allows us to conclude that the day length began towards sunset, with the night as first half, and the daylight as second half.

This precedence of giam over sam allows us also to understand why the Kelts (and also the Teutons) counted time and age by nights and winters, contrary to all Mediterranean usage. Cf. also such linguistic relics as the English word "fortnight" for two weeks, and the French "huitaine" and "quinzaine" (of days) for a seven-*night* week and two weeks.

V. Intricately Knitted into a Synthetic Unit:

Those coherent mechanisms of permutations and borrowing of days between months and years are too long to be developed here. Let the reader refer to their discoverer Eoin Mac Néill. Only one remark: The month SAMON which begins the winter half of the year borrows its name from the preceding Summer (SAM-) and similarly the month GIAMON borrows its name from the preceding winter (GIAM-).

VI. Requiring a Very Elaborate Astronomical Central Observatory:

All calendrical systems of astronomical nature need astronomical observation to prevent them from going astray. This is due to one main cause, plus a subsidiary one:

a) the real mean yearlength, monthlength, daylength are not in rational relations with one another. It is therefore impossible to express them as fractions or multiples of one another. Every calendrical astronomical system will thus necessarily introduce slight discrepancies which, in the long run, will put it out of gear.

b) Yearlength and other lengths are not exactly static. It is known that our present rmonthlength and daylength are very slowly increasing, whereas present yearlength is probably very slowly decreasing.

For these two reasons, every astronomical calendrical system required continuous astronomical observation to put it right from to time. We are all familiar with the common solar calendar adding of a day to the year every four years; then there is the retrenchment of a day every century or so, and there is an endless (and changing) series of other corrections every millennium and so on.

Yet the common calendar takes account of the Sun only. When the calendar takes account of the Moon as well, as does the druidic calendar, the need for accurate and centralized astronomical observation gets compounded. Since it was in the charge of our druids, they must have used one *central* observatory necessarily of a monumental nature-and not inconsiderable fame. That it was Stonehenge in Wiltshire has

been established in great detail by the present writer and published (in Breton) in the review *Ar Bed Keltiek* (after 1966)

(An English version ready since 1966 still awaits a publisher.) This last assertion has two important sequels:

a) Stonehenge has been in astronomical operation until the days of the Roman conquest of Southern Britain.

b) the druidic Calendar—known from the unique bronze tablet engraved around year zero—had been in use for at least one to two millennia, since the central rings and horseshoes of stones in Stonehenge were built for its astronomical control.

Conclusion:

In view of its scientific nature, coherence, practicality, regular intricacies, exactitude, extreme originality and all superior characteristics, not too mention its age, I have no hesitation whatsoever in proclaiming this Calendar to be one of the main marvels of the human World—a marvel which ought to make us modern Kelts feel as proud as peacocks. Alas! Neven Henaff.

P.S. A Newly-Spotted Elaboration in the Coligny Calendar (June 1977, Coolock)

Apart from desinence -(i)OS, months 3, 6, 9, 12 have *one* syllable. Preceding months 2, 5, 11 (but not 8 SEMI-VISOON) have *two* syllables. Still preceding months 4, 10, (but not SAMON arid GIAMON) have *three* syllables. This is too much to be just blind chance, SAMON and GIAMON having outstanding functions can well be admitted to get outstanding treatment. Only SEMIVISONN is not accountable. I take it to be a nickname (= Mid-Spring) which has displaced the original two-syllable name (possibly just VISONN = Spring). Compare similar treatment with modern "November": Welsh "Tackwydd," nicknamed the black month, Mys Du. Breton knows only the nickname Miz Du. Similarly with "December". This shows the druids to have been particularly concerned with arithmetic.

—N.H.

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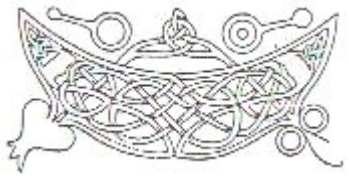


Calendar

Astronomical Lughnasadha will occur at 3:21 A.M. Pacific Daylight Time on August 7, 1988. Celebration at the Orinda Grove Site to be arranged.

Here is the well-known Celticist, Stuart Piggot's recent synopsis of the current archeological opinion about Ancient Celtic civilization. We include it here as part of our listing of Piggot's latest offering *Scotland Before History*, Edinburgh University Press, 1923. It is a good nutshell description of material culture of the Old Celts, a place to start reading, something for which we are often asked here at the Missal-Any. Keep in mind that it is one man's opinion.—Editor

The Structure of Society

By Stuart Piggott

somewhere near the Antonine Wall, we do not yet know.

Let us now try to put together the various pieces of evidence, and see what description we can give of the land and people of prehistoric Scotland at the moment of entering the phase of written history when the Roman military forces arrived in AD 80. What manner of men and what conditions did Agricola encounter? To answer this question we can use not only the evidence of archaeology, but that of the classical writers, of the Irish oral tradition committed to writing in early mediaeval times, of the survival of Celtic institutions down to the same period, and inferences from comparative philology.

Though, over the space of three thousand years, an appreciable amount of natural woodland would have been cleared by agriculture or grazing, great tracts of the landscape must still have been heavily wooded, in areas where now there stretches bog or moorland, as well as in what is today arable and settled land. The chariot warfare, which we know the Celts to have practiced in Scotland as elsewhere, implies the existence of areas of at least relatively open parkland to allow for such chariot maneuvers to have taken place, even if some of the forest clearance was caused by grazing rather than by cultivation.

When considering the population we must remember that, although at least a ruling class of Celtic-speaking peoples was established in many regions of Scotland by the first century AD, this did not mean the extermination of the previous inhabitants, whose ancestry went back to the days of Cairnpapple and Skara Brae, and to the fishers and boatmen of Oronsay or the Forth shore. Linguistically, for instance, the Gallo-Brittonic dialects could have existed side by side with other tongues now wholly unknown and perhaps numerous and varied—the Australian aborigines, some 200,000 strong when first discovered, were speaking more than 500 languages and dialects. Out of the 38 native names recorded in Scotland in the second century AD by the geographer Ptolemy, only 42 per cent are certainly or probably Celtic. As usual, it is the names of natural features which survive the longest—only 35 percent of these are Celtic, as against the 53 percent among the names of tribes and settlement centres. It must of course be borne in mind in this context that we are only concerned with that branch of the Celtic language of which the main descendant is Welsh, for there is no evidence that the other branch, represented by Scottish Gaelic, existed here until its introduction by the Scotti from Ulster in the fifth century AD.

Of the organization and structure of society in the non-Celtic areas we have no knowledge, but within the areas under Celtic rule—and that may welt have been most of habitable Scotland in the first century AD—we can see something of the likely social pattern. There existed some fifteen or so major tribes—Smertae, Damnonii, Votandini and the rest—each governed by a ruler with the status of a tribal chieftain or a *basileus* of Hesiod's Dark Age Greece. Such tribal leaders in southern Britain were on occasions of special relationships described by the Romans as *rex,* and they seem to have held office by reason of their membership of the ruling house. They could indeed be men or women, as Cartimanndua of the Brigantes and Boudica of the Iceni give witness.

Within the tribe a socially stratified society linked the classes one to another by obligation and land tenure. Settlement seems to have been based largely on the individual steading, but

these may have been grouped into what in recent times became called the 'township' or baile, the same grouping of households with collectively tilled common fields and communally owned pasture and grazing. The free men of the settlement (on historical analogies) could have owned shares in the common land, and it seems likely, again on comparative historical evidence, that the skilled craftsmen, whether bards or blacksmiths, would also have their rights there. But between the chieftain and the commoners there came a class of nobles or barons or thanes, a warrior aristocracy, the *equites* of Caesar, who in Ireland at least, and most likely elsewhere in the British Isles, specifically counted their wealth in cattle and whose individual allotment of arable or grazing was a separate portion not included in the common lands of the settlement. These were the men who fought from the chariot, rather than on foot like the lower classes of freemen; these, too, with the chieftain were probably the main owners of slaves who had not the rights of the freemen of the society. Chieftain and nobles formed a general assembly denoted in the Indo-European languages by various names indicating 'the whole' (in Irish, the word for 'tribe'); and although the ruler came from a royal family, it seems that his succession had at least to be formally ratified by the assembly.

We know that the priestly caste, the druids, were of great importance in the Celtic world, but their precise status in the social hierarchy, as far as land tenure is concerned, is obscure. It seems likely that bards and magicians, as a privileged class would be entitled to separate allocations of land, and in later times in Ireland this was certainly the case.

The pattern of the Celtic tribes was therefore that of agreed areas under individual rule (though doubtless the boundaries were often in dispute). Below the chieftain came the nobility, the 'Cow Lords' arid charioteers, with their individual allocations of land; below them again the free men of the settlement with their common land. All classes were bound by obligations and allegiance, and the General Assembly of the king and his nobles determined political and military action. Inter-tribal warfare, and petty skirmishes between factious nobles and their followers, seem to have been constant. Some at least of the Celtic warriors fought naked, doubtless in consonance with some religious sanction, and many tribes and regions had the custom of painting or tattooing their bodies. Head-hunting played an important part in such activities, the heads of the victims being carried home in triumph on the chariot and preserved in the house or impaled over the gate of the hill-fort; cattle raiding was an honourable and accepted occupation for a gentleman.

It is against such a background then that we must set Calgacus, the Swordsman as his name tells us, the first man in Scotland whose name we know. He and his nobles, like their Gaulish cousins described so vividly by Diodorus Siculus, no doubt shaved their faces but 'let their moustaches grow so long that their mouths are covered up and so when they eat, these get entangled in the food, while their drink is taken in, as it were, through a strainer.' They too would wear the Celtic dress that so astonished the classical world—'amazing clothes, shirts with flowing patterns and dyed all kinds of colours and trousers called *brakai;'* perhaps, too, as Diodorus noted, in speech they may have been 'sparing of words and enigmatical,' though 'boastful, threatening and braggarts by nature.' Ceremonial feasting would take place in the big circular thatched house, with the guests graded according to status as they sat round the central hearth with the bubbling cauldron of boiled pork; behind each warrior would stand his armour-bearer, and to the bravest warrior went the choicest joint, the Champion's Portion. Beer or mead would be brought to the guests by a servant moving sun-wise, just as the port decanter circulates today.

It is a barbarous society that we reconstruct, not far from that of Dark Age Greece reflected in Homer, nearer perhaps to that of Beowulf, preserving the texture and idiom of the earlier Indo-European institutions in the same sense that the Celtic languages retain the features that relate them to earlier dialects. For the Romans who had absorbed the Oriental and Mediterranean civilities, an incomprehensible order of things: on the frontiers of their Empire they were separated from their opponents not only by a physical, but by a moral and psychological barrier across which understanding could not reach. The Celtic peoples could not achieve the concept of unity even among themselves, let alone conceive of a world containing both Celts and Romans. 'Seldom is it,' wrote Tacitus of the Britons, 'that two or three states meet together to ward off common danger. Thus, while they fight singly, all are conquered.' And as a modem historian discussing this very problem has said, 'the conduct of the barbarians was rendered worse by the incalculable changes of their moods; they were not guided by logical and reasoned thinking but rather by sudden emotion.' On the other hand, the ancient antithesis of civilized and barbarian, the Tribes Without the Law, was as ineradicably fixed in the Roman mind as in that of Rudyard Kipling. Neither philosophically nor juridically did Roman thought admit the possibility of 'good barbarians,' unless they were firmly under the contractual obligations of a client kingdom or incorporated within the Empire. It was a spiritual and moral as well as a political impasse, and in Scotland, on the outer rim even of Celtic culture, perhaps more impossible of solution than elsewhere in western Europe.

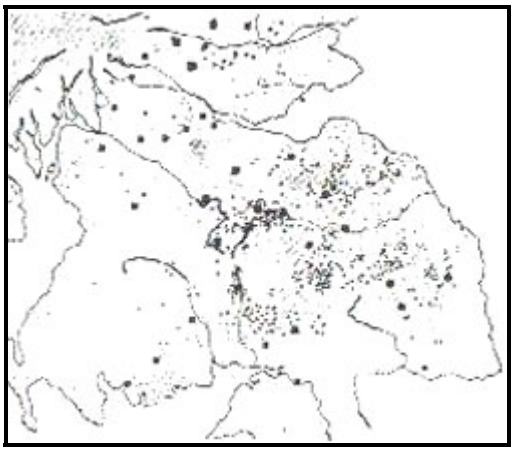
The Roman occupation of Scotland was, like that of the rest of the Highland Zone of Britain, a military garrison established among people of alien traditions, at a lower stage of technological capacity, and with at best a rudimentary and often savage code of law and government. In the face of such an occupying force, determined to preserve peace in the regions it controlled and to put an end to the eternal quarrels and raids between rival families, clans and tribes, that were the breath of life to the Celtic warrior, three main courses of action were open to the barbarians. In the first place, it was possible for a native tribe to accept Roman rule, even to welcome it; such an arrangement could be advantageous to both sides and could either be an informal state of non-aggression, or could be ratified by appropriate legal machinery. In the south of Scotland it looks as though the tribes of the Damnonii and the Votadini took such a course at an early stage of the occupation.

A second (and perhaps the most usual) relationship between native and Roman was that of keeping the peace to the minimal degree consonant with reprisals, at least in the immediate neighbourhood of the garrisons or the ambit of their scouting parties. The more remote from the Roman military zone, the more lawless could the tribe be—what happened north of the Great Glen was nobody's business. But the third, and perhaps more personal solution of the problem of co-existence of incompatible cultures, was for the ruler and his retainers to move out of reach of the military forces, and if possible to put sea or mountain between himself and them.

It is instructive, however, to look first at the situation in the heavily garrisoned area between Hadrian's and the Antonine Walls, especially that part of it in which, as we saw earlier, the builders of hill-forts had established themselves. This was the region in part within the tribal areas of the Votadini and the Damnonii who, as we have said, seem to have come to terms with the occupying forces, and in part within that of the Selgovae, whose submission was probably compelled. The evidence from the hill-forts of the Border counties is eloquent enough as to what was achieved by forcible or persuasive Roman action. Time and time again we can trace the growth, within the defended areas, of congeries of circular stone-walled huts or small houses which, on excavation, prove belong to the period of the Roman occupation, though some are indeed also earlier, and which not only fill the

fort by sprawl over once-defensive walls and ramparts by then out of commission and half ruined. The *pax romana* was no empty phrase, whether achieved by force or by the consent of at least the tribal leaders, and the clan warfare and cattle-raids of which the forts are the archaeological expression could not be tolerated in Romanised territory. Once rallying places of the war-bands, the forts could still have remained the high places of tribal prestige and tradition, but as civil settlements. The nucleation of settlement they presuppose may have been accompanied by, and be in part the outcome of, improved agricultural techniques introduced by the Romans in an attempt to increase local corn production: certainly Romano-Celtic tools of southern English types appear at this time in the Scottish Lowlands.

The Roman Occupation



Hill forts and Roman forts in south Scotland

It was a Celtic custom to have periodic tribal or religious assemblies at fixed places, not necessarily at any permanent settlement, where ceremonies could take place, laws be promulgated, and a fair or market held. Such meetings may have been recognized, within the Roman provinces, as lawful and permissible. We have seen too how there were sanctuaries such as Medionemeton somewhere near the Antonine Wall, while the votive offerings made in lakes must not be forgotten.

A place named in a Roman source as that of Maponus lay within the tribe of the Novantae, whose territory seems to have stretched from the River Nith into Galloway: Maponus was a Celtic god of youth, music and markets, and Lochmaben may preserve his name. It was against the Novantae and the Selgovae that Agricola directed his attack at an early stage of his campaign in AD 82. During the next two years he was engaged in the combined operations in eastern Scotland which culminated in the engagement at Mons Graupius. These campaigns, or the impending threat of such events, would have forced upon the Celtic tribes the alternative courses of action we have mentioned—submission, real or superficial, or withdrawal to regions out of reach of the Roman army.

In such a context it is interesting to consider the Western Isles within the first couple of centuries AD. In the third millennium BC, they had supported a population of stone-using agriculturalists whose enduring memorial is their chambered collective tombs. After this episode there is virtually no evidence of anything but the most scanty and sparse settlement, often of none at all, until there appear the abundant remains of the stone-built houses, byres and farmsteads of iron-using farmers, and the circular defensive tower-houses known as brochs. Once established, such structures were built and lived in for several centuries, into the post-Roman Dark Ages

The material equipment of the settlers would be perfectly in accord with their having origins on the mainland. The circular stone houses are no more than local versions of the timber built farmsteads, which we have already noticed, adapted to conditions of scanty wood and an inclement climate; bone weaving tools and other objects imply sheep farmers making woolen cloth according to traditional techniques widespread in immediately pre-Roman Britain and well represented from West Yorkshire to Galloway.

The structure called a wheel-house, from its plan with radial stone piers representing the wooden posts of the prototype, is clearly the Hebridean equivalent of the farmhouse unit or single steading which we have seen to have been typical of the immediately pre-Roman agrarian economy over most of the British mainland. The animal bones from such houses, and tools such as the weaving-combs mentioned above, show that the builders were farmers grazing sheep for wool—their stock, and any seed corn they may have possessed, must have been taken to the islands during the immigration. The same economy lies behind the brochs, but these remarkable structures show a peculiarly Scottish development whereby the circular stone-walled house was turned into a defensive tower *(see* Index of Sites). Much is still obscure about the precise manner in which these tower-houses, some at least built to a height of 6 m or more, were roofed or floored internally, and there is likely to have been considerable individual variation; but one thing is clear. We are dealing with a development exactly analogous to the evolution of the mediaeval peel or tower house in North Britain, and presumably the result of similar circumstances—insecurity, clan or tribal warfare, cattle thieving and family feuds. It is possible that the broch builders felt the need to defend themselves against an enemy more dreaded than their own kinsfolk, the power of the Roman military forces, which, as Agricola's circumnavigation of Scotland showed, could strike by sea as well as by land. Was this act indeed a demonstration directed *in terrorem* to show that even those in the Islands were not necessarily out of reach?

In the event, there is no evidence that punitive measures were ever taken against these settlements. In fact, it looks as though some peaceable trading took place between the Roman world and the Hebridean crofters, and that the woolen industry of the north, as elsewhere in the Roman Province, was encouraged as a deliberate piece of economic policy. The Celtic north and west was moving towards the place it was to occupy in the earliest Middle Ages, when the movements of peoples in the immemorial manner of prehistory were to begin again, for the Roman grip on northern Europe had become relaxed and ineffective. With the arrival of the Scotti from Ulster in the fifth century AD and the later Anglian settlement in the south-east, historical Scotland with its amalgam of prehistoric traditions of language and culture, mingled with those of Irish and Germanic origins, began to take shape.

A Call for Articles

A Druid Missal-Any would like to invite interested persons to submit articles pertaining to Druid history, language, culture and lore, Paleo- and Neo-druidism, and related topics for publication. The article should be typewritten, double-spaced, and no longer than eight double-spaced (no elite) pages. The editors of the Missal-Any reserve the right to edit articles. Author credit will be announced in A Druid Missal-Any.

From the Psycho-Techno Interface

Light bulbs by Lumi-ram Corporation, of Finland, sold as "color enhancement" bulbs, greatly enhance the ease and effect of crystal gazing. This is quite helpful when trying to learn this skill. They are sold in catalogues and some decorator lighting stores.

Drought-Stricken Car Washing

Save old bath water and wash the car in it. This is made easier with some 3/8" aquarium tubing for a siphon. Do NOT use old noodle or pasta water; it has a wheat gluten in it that you will never get off of your paint. Use old five Gallon bottles or ten gallon plastic bulk food containers for water storage. Some health food stores or restaurants give them away. Only the first and final rinses need be with the hose.

Postmarked August 1st, 1988

A Druid Missal-Any
Fall Equinox 1988
Volume 12 Number 6

Fall Equinox Essay:
Harvest and Cernunnos

By Emmon Bodfish

all Equinox, a minor High Day in the Reform Druid calendar. The season of Foghar begins. The harvest advances in earnest. All produce of the fields and wild woods must be gathered in before Samhain Eve. Any fruit left in the fields after that night must be left, abandoned to the birds and the wild creatures, "to feed the flocks of Cernnunos." At Fall Equinox the work of harvesting is in full swing and we can appreciate a minor holiday from our work.

There is very little to gather here at the Orinda Grove Site. After the drought and the oak moth plague of this year and last, the oaks have not ripened any acorns to speak of, and the Blue Flag bulbs and wild onions are scarce. We'll leave what there are to the animals. The deer are hungry and the squirrels have grown bold. They come into the yard or sniff around the garage. However we have a bumper crop of fire wood with all the dead saplings and fallen oak limbs. Never cut a living tree for fuel. There is plenty of the dead stuff around.

From now until Winter Solstice is the time of Cernunnos, Master of the Animals, the woodland God, the antlered shaman. He is the teacher and "brother" of mystics, and of the solitary woods hermits of the Celtic pagan tradition. Professor James Duran believes He is a cognate to Hindu Shiva. He is the magician or shaman figure, cultivating his "yoke to God" in solitude. One theory of the torque symbolism in Celtic religion is that it represents a bond to the wearer's patron deity. There is archeological evidence, shrines in caves in Spain and France with continuous offerings left over the centuries, that His identity may go back to the antlered and costumed shamans of the Paleolithic. He is a patron of hunters, and is probably cognate with the Anglo-Saxon figure of Hern the Hunter.

The emphasis of this season is balance: old and new, gains and losses. Now we can take stock of the past, of the year's activities and harvest our gains or cut our losses. Harvest is a time of endings. We are busy storing, preserving and celebrating crops and insights. Balance it with rest, and talking over future plans, beside a hearth fire if possible.

Calendar

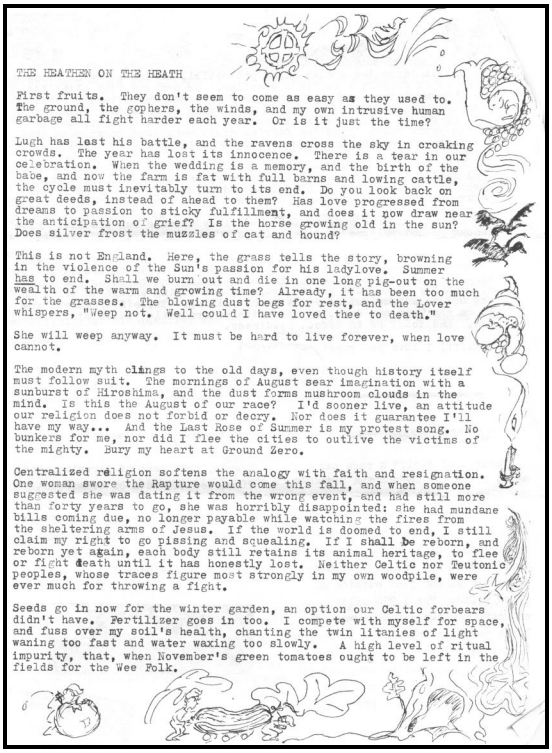
Autumn Equinox will occur at 19 hours 23 minutes Greenwich Time on September 22, 1988, which is 12:23 P.M. Pacific Daylight Time. Celebration here will be Thursday evening, circa 6:30 P.M.

Letter to the Editor: Albion's Request

Would like to correspond with anyone interested in the possible Pre-Celtic origins of the four Fire Festivals: Samhain, Imbolc, Bealtinne, and Lughnasadh.

Please write to:

Albion
P.O. Box 1453
Conway, Arkansas 72032



THE HEATHEN ON THE HEATH

First fruits. They don't seem to come as easy as they used to. The ground, the gophers, the winds, and my own intrusive human garbage all fight harder each year. Or is it just the time?

Lugh has lost his battle, and the ravens cross the sky in croaking crowds. The year has lost its innocence. There is a tear in our celebration. When the wedding is a memory, and the birth of the babe, and now the farm is fat with full barns and lowing cattle, the cycle must inevitably turn to its end. Do you look back on great deeds, instead of ahead to them? Has love progressed from dreams to passion to sticky fulfillment, and does it now draw near the anticipation of grief? Is the horse growing old in the sun? Does silver frost the muzzles of cat and hound?

This is not England. Here, the grass tells the story, browning in the violence of the Sun's passion for his ladylove. Summer has to end. Shall we burn out and die in one long pig-out on the wealth of the warm and growing time? Already, it has been too much for the grasses. The blowing dust begs for rest, and the Lover whispers, "Weep not. Well could I have loved thee to death."

She will weep anyway. It must be hard to live forever, when love cannot.

The modern myth clings to the old days, even though history itself must follow suit. The mornings of August sear imagination with a sunburst of Hiroshima, and the dust forms mushroom clouds in the mind. Is this the August of our race? I'd sooner live, an attitude our religion does not forbid or decry. Nor does it guarantee I'll have my way... And the Last Rose of Summer is my protest song. No bunkers for me, nor did I flee the cities to outlive the victims of the mighty. Bury my heart at Ground Zero.

Centralized religion softens the analogy with faith and resignation. One woman swore the Rapture would come this fall, and when someone suggested she was dating it from the wrong event, and had still more than forty years to go, she was horribly disappointed: she had mundane bills coming due, no longer payable while watching the fires from the sheltering arms of Jesus. If the world is doomed to end, I still claim my right to go pissing and squealing. If I shall be reborn, and reborn yet again, each body still retains its animal heritage, to flee or fight death until it has honestly lost. Neither Celtic nor Teutonic peoples, whose traces figure most strongly in my own woodpile, were ever much for throwing a fight.

Seeds go in now for the winter garden, an option our Celtic forbears didn't have. Fertilizer goes in too. I compete with myself for space, and fuss over my soil's health, chanting the twin litanies of light waning too fast and water waxing too slowly. A high level of ritual impurity, that, when November's green tomatoes ought to be left in the fields for the Wee Folk.

The Heathen on the Heath: First Fruits

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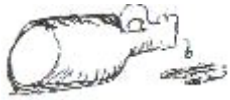
Seeds go in now for the winter garden, an option our Celtic forbears didn't have. Fertilizer goes in too. I compete and fuss over my soil's health, chanting the twin litanies of light waning too much, and water waxing too slowly. A high level of ritual impurity, that, when November's green tomatoes ought to be left in the fields for the Wee Folk.

Hell, I'll leave 'em a dish of my pickalilli, instead. My clumsiness alone could support a faerie convention. Or perhaps they plant their own garden, late squash in the compost heap and spilt tomato seeds among the potatoes and lettuces. And having finally decided not to die, my garden will cause me to curse the name of zucchini, as it has in years past. Even the fairies don't want that; next year their discards will spring anew, in places where I never would have planted them.

I'll feed the little bastards generously, on zucchini burgers and zucchini bread and zucchini soufflé and quiche. Who needs ritual purity when you have runaway squashes?

The Lady mourns her passing Lord, but lady animals run him off, Papa Tomcat is not welcome, and my duchesses have appropriated the shed: Maternity Ward, Drakes Keep Out! Alas, alas John Barleycorn, He was a rascal anyway. So pass the keg again. Weeping and foolery are kin, tears for the rain and guffaws for thunder. This is important business! As you go about your day, earning and arguing and building the things of humanity, make sure you're laughing and crying enough to bring on the autumn storms and keep the Wheel rolling. There's precious few of us who know our duty, so raise the Waters while you've still got 'em, and toast us in devout rowdiness.

(Sniff!) I love you guys!



Spirit of Biel: Racing Car

"Spirit of Biel," a race car named after the Celtic Sun God was entered in the first all-solar powered endurance race ever, which was held this year in Australia. This ecological vehicle might have finished third had it not collided with a conventional car just outside of Alice Wells. The 1,950 miles of roadway between Darwin and Adelaide could not be closed to conventional traffic for the four days of the race. The fuel's free, and it can hold a speed of 45 mph on a sunny day. Before the race, Mac Cready, president of Aerovironment, dismissed the idea of commercial production on the grounds of cost, but afterwards he commented "I think we all realize that we may have started something that we did not originally envisage."

Spirit of Biel with tilted solar panel.

Q: "What's the oldest living language in Europe?"
A: Welsh.

The Heathen on the Heath:
The End of Summer

In the time of balance, I think of hairpulls, and of the doubts as old as religion that we may either decry or embrace. Myself, I have learned to be fond of them; otherwise I suffer a lot.

Rationalism is a cold place. It also makes the sensations of one's isolated consciousness a little uncomfortable. Why should I be peering out these two wet windows, instead of someone else? And whatever I may think of it, does it matter very much?

I'm not really the believing kind. Yet I walk in a world of many gods and goddesses, all part of the divine universe, and all workers of great magicks. I speak, "Lord," "Lady," and solemnly declare that a living world hears me.

I also walk among others of my nonfaith who call upon methods of divination, by cards and stars and crystals. And I have various odd means of justifying my refusal to reject such things outright: archetypal imagery, channels of intuition. Phooey. I cast cards on a table and read the pictures in them as a way of grasping at straws in confusion. I count the images in star patterns and permutate and combine them in the sky of this or that moment in time, because the star-pictures are a handle on the mystery of personality, not because they name aught that I can truly know.

And I collect the lessons of each, ancient and well-laden with the thoughts and dreams of my forebears. Help me, Old Ones! What did you know that I don't?

When does this—or the channeling of my energy through arbitrary places in my body, or the repetition of mantra or Wiccan doggerel—pass over the line between seeking and superstition?

When I walk among the people, I remember a card sent by Mad Sweeney: "Nature is not dirty, but it provides the raw materials from which we manufacture dirt." And I tell myself that people are not foolish or shallow, but they have the materials in them from which foolery and crassness are made. So I am still responsible for the times when I get used or jerked around, but for individual errors in present judgment, rather than for outreach to strangers at all.

People need not be mine to be benevolent, nor need they have been of my time to be wise. Can we translate the speech of poets? And can our materialistically-trained minds then put to use what we hear? Or is it lost to us forever, our efforts warped to fallacy by the indoctrination of an utterly alien culture?

And can we give our Mother any protection but our own extinction? By loving Her, have we become the enemies of our own kind? Many of the so-called scientific community think so.

Yet in rejecting all that they know, we continue in ignorance to wound that which we love.

We need more than balance: Synthesis. Turn in your compost, and think of that.

An Experiment in Iron Age Living

By Albion

In the year 1977, a producer for BBC (British Broadcasting Corporation) television named John Percival conceived an experiment to see what the Iron Age was like, in modern times. Percival, an archaeology buff, wanted to see, and show BBC viewers how the ancient Celts might have lived. He conceived his plan for trying the Iron Age after visiting a reconstructed Iron Age village in Lejre, Denmark.

Percival ran discreet newspaper advertisements around Britain. From the one thousand replies, Percival chose six couples and three children to spend a year living like their Celtic ancestors might have, in a careful reconstruction of an Iron Age settlement. Twice a week Percival and his BBC television crew would visit and film what was going on for a twelve part BBC television series. After Percival rented approximately 35 acres of woods and approximately 15 acres of fields from an obliging private land owner, one cold March day in 1977, these modern "ancient Celts" moved to their new village.

This modern tribe consisted of three school teachers, a hairdresser, a nurse, a doctor, a social worker, a builder, a mathematician, a National Farmers Union official, two students, and three children aged seven, five, and three.

Little had been done for these new settlers by the BBC aside from clearing a site in the woods, bulldozing a boundary wall of earth, and piping water into a "well" (as the water table was approximately 197 feet down). They were also given a few metal tools, as well as tents to live in till they got their communal roundhouse constructed, which took 14 weeks to build. Using ancient tools, the group chopped 72 wooden rafters and built a conical thatched roof with the walls made out of wattle (interwoven branches) and daub (mud and animal hair). Their house was approximately 30 feet high and 49 feet wide.

Inside their roundhouse, wattle screens and straw blinds divided their Iron Age house into 13 "rooms." These modern ancient Celts slept between animal skins on low wooden beds. Their Celtic house weathered one of Britain's worse winters (of those years) in fine style and never became too cold. Although because the group never allowed the central hearth fire to go out, it consumed a ton of fire wood every five days. Yet even in snowy weather, these modern Celts stayed warm in their ancient house.

Percival also had this modern tribe of Iron Agers trained in Celtic culture and crafts. In addition, they were trained in survival skills and gathering wild foods. They had two dogs for company. For food, they had three cows, four pigs, nine goats, twenty-five sheep, and forty chickens. In addition, some bees were provided for the production of honey. The pigs were a part wild boar species and the chickens were also an old English variety. Their supply of domestic animal meat was also supplemented by rabbit, squirrel, and an occasional deer or rat. However, our hardy volunteers said that rat had so little meat that it "was scarcely worth the trouble" of cooking. In their fields, these modern Celts grew wheat, barley, oats, peas, and tickbeans.

In some ways the 20th century kept intruding on these modern Iron Agers. The British Educational Authorities ruled that the children had to have access to school books. Also, the volunteer Iron Agers were allowed to use Tampax and contraceptives, and four times during emergencies, a doctor was sent in to attend to their needs. British laws also demanded that a butcher be sent in to stun and slaughter their pigs, and that modern fire codes be satisfied in the form of four exits in their Celtic roundhouse in case of fire. However, aside from these few allowances, these modern Celts tried to live as did their ancestors. In fact, their "catchwords" for doing things became "proper Iron Age."

As these volunteer Celts settled in, their focal point of community became the central hearth fire. Usually on long winter evenings, they would tell their life stories; pick out a tune on a six stringed lyre or the pipe and drums; sing; or play Nine Men's Morris, an ancient board game. They also made elderberry wine, beer, and mead. (They made 23 gallons of mead, which they described as being "very strong").

Bathing was also done around the central hearth fire. Water was heated by dropping pieces of heated iron into a large tub of water. After awhile, a good deal of casual nudity became commonplace, as might be expected. Soap became a problem, as experiments at making soap from animal fat failed. These modern Celts started using clay to shampoo with, as clay removed the grease from their hair.

These Iron Agers' experiments with animal husbandry were also only partially successful. Their part wild pig species would not breed but "made excellent bacon." Their efforts with chickens were also not totally successful, as their hens only laid eggs in the spring. On the other hand, their 9 goats produced 16 kids, their sheep had 13 lambs, and their cows had 4 calves.

These modern Celts also tried to pray to the Celtic Gods and Goddesses but at least one of them found it hard to leave this century and return to yesteryear. However, the group as a whole became more superstitious in their year's time spent in "the Iron Age."

They did celebrate Lughnasadh as a harvest ceremony decked out in body paint made from ash and herbs with a rowdy dance and with one member (a man) representing "the Spirit of Goodness" burying an ear of corn in the earth.

Their harvest was so successful that the efforts to reap it all became a real chore, as members had to stop cutting their crops every two or three minutes to sharpen the soft iron blades of their cutting implements. Yet, within four weeks, they had gathered in their harvest, enough to feed themselves and their animals through the winter.

These modern Celts also made their own clothes from the wool of their sheep. However, they estimated that at least 60 sheep would have been needed to fully clothe a community of their size in Iron Age time instead of the 25 that they had. The wool was coarse and slightly greasy but was warm and resisted the rain.

The one real problem encountered by these trial Iron Agers was with foot wear. Attempts at moccasin making all failed until one member finally designed a "clog" that would hold up in the rainy weather by using two strips of wood, between which was attached a strip of calf leather with leather uppers added. These lasted well and elevated feet out of mud puddles.

Much was done in the group by trial and error and metal making was no exception. They learned quickly to shape and weld iron. Making pottery proved harder, because not only did they have to build their own kiln, but they had to learn to use the right amount of "grog" or ground up stone to make the clay bind correctly. Their first experiments with pots crumbled to dust.

Bartering with BBC producer Percival was also essential to their survival. Goat kids, a calf, pots, and baskets were swapped for salt, eggs, cheese, and honey. Yet despite the need to purchase or swap, they ended the year as creditors to Percival and his crew.

All in all, the year was a highly successful venture for the volunteers with all of them learning many things that they had never known before. But most of all, they spoke of the tribal or community feeling that they had shared and come to love. All expressed sorrow at leaving their friends after the year's experiment was over.

There was much debate within British archaeological circles as to how authentic the experiment was, but Percival's group of volunteers was trying to live out some *guesses* about Iron Age people and their daily existence. For British television viewers the series was successful, too. As one commentator on the series said, "what they were really enacting was our own myth: a dream of simple communal living."

**For readers who are interested in another similar experiment. In Iron Age living in Britain, you can look into "the Butser Ancient Farm Project." See the book *The Iron Age in Britain* edited by J. Collins, pages 32-40.

Postmarked 22 Sept 1988

A Druid Missal-Any
Samhain 1988
Volume 12 Number 7

Samhain Essay: Assemblies

By Emmon Bodfish

Samhain, a major High Day in the Druid calendar, is the day between the years. The Druid year starts with Samhain in the autumn just as the Celtic day begins at sundown, The Classic writers of antiquity held that it was a Druid teaching that cold and darkness and difficulty precede warmth and light and benefit.

In old Druid times, Samhain was the occasion of great gatherings in Ireland and Gaul, and probably in Scotland and Britain as well, though there no records of them survived.

The Druids, Bards, and Ovates (Ollafhs) and the political leaders from all parts of Ireland assembled at Tara. In Gaul similar gatherings were held, which sent and received emissaries to and from Scotland and Alba (England). Representatives of the Tuatha, the husbandmen, from the four provinces of Ireland assembled at Tara Hall well before Samhain. There, after ritual purifications, such as running or leaping the bonefires, and the offering of sacrifices, the chieftains and Druids retired indoors, into the Great Hall,. They remained "under roof" all Samhain. Day, the belief being that on this day the forces of Propriety and Order were gathered indoors, and the forces of Chaos were afoot outside. Inside participants took up their traditional stations around the High King: Those of Ulster, representing the warrior caste, to his left; those of Munster, representing Bards, Prophets, and artists to his right; those of Connaught, representing the Druidic (clerical) caste at his back; and facing him, Leinster, representing the Tuatha, "the people," crafts and husbandmen. In this order the Great Counsel of the year was held.*

Elections are held in R.D.N.A. Groves, and a night vigil is held mark the new year. In the morning, the Third Order Druids exchange their red ceremonial ribbons for white, and offer a second sacrifice to the Dawn.

*For the High King, it was "face the people day." No wonder the holiday became associated with dread. From Professor James Duran's seminar, "The Druids," Berkeley, 1985.

> "Some of them seem to have forgotten that their forefathers—the Picts, Danes and Romans—all entered the country illegally!"
>
> From "Punch," December 7, 1977

The Danes and the Romans, yes. The Picts, perhaps not, if we take the Picts to be the long-headed, fine boned people of north eastern Scotland,* they may be the descendants of the original stone age hunters, among the first Sapiens into the British Isles, which were not isles, but were still attached to continental Europe at the time.

The Stonehenge People, Rodney Castleden, Routledge & Kegan Paul, Inc. London, 1987.
The Old Stone Age, Bordes, World University Library, McGraw Hill, NY, 1968.

To All Branches of the R.D.N.A.

Samhain Liturgical Changes

As a Third Order Druid active in the Reformed Druid Movement, I would like to add the following lines into the Samhain Chant, they being in line with what is stated in the "Epistle to the Myopians" in the Book of the Apocrypha, in the Druid Chronicles. They would be read after the second sacrifice, before the Archdruid's request to the Earth-mother "O Earth-mother, guide our paths…"

The new version of the chant would appear as follows. (neatly typeset when I can get that done. E.B.)

This will be, is being, sent to all Third Order Druids who can be located, and so it will become part of the Apocrypha.

Chant

D: Ea, Lord, Ea, Mother, Thou with uncounted names and faces, Thou of the many faceted Nature in and above all, to Thee we sing our chants of praise.
E: Go Thou not from us.
D: Dalon Ap Landu, Lord of this and all Groves, mover by night and by day, descend not beneath the earth, turn not Thy pleasing face from us.
E: Go Thou not from us.
D: The leaves wither, the trees and fields are barren, on what can we depend? Where is Thy order, where Thy strength?
E: Depart not from our midst, sleep not, O most high.
D: The Sun, the bright fire of day, withdraws His chariot; His face is veiled with clouds, and the breath of the North Wind walks the land.
E: Return to us His warmth.

Second Sacrifice

D: Our praise has mounted up to Thee on the wings of eagles; our voices have been carried up to Thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and cleanse our hearts, granting us Thy peace and life.
D: Hast thou accepted our sacrifice, O our Mother? I call upon the Spirit of the North to give answer... of the South...of the East....of the West.

Second Reply

The sacrifice is not accepted.

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

The Archdruid/ess and all other members of the Third Order present now remove their red ribbons and replace them with their white ribbons. The following is the Mourning and Declaration of Faith.

D: Lo, we are as wraiths, our fire is turned to ashes and darkness walks the land.
E: Preserve us, o spirit of day. Keep us in Thy mind, O spirit of power.
D: Lo, the Season of Sleep has come, and darkness prevails. Let us then lie down, in the good and covering dark, and rest, and contemplate, and renew ourselves with this gift of sleep.
P: Rest and heal us, O our Mother.
D: O Earth-mother, guide our paths. If Thou wilt leave us, save us through the time of Silence, keep bright within our hearts 'til Spring.
E: So let it be, O our Mother, for we are faithful, and would keep thy ways.

The R.D.N.A. Samhain Chants as They Now Stand

Chant

D:. Ea, Lord, Ea, Mother, Thou with uncounted names and faces, Thou of the many-faceted Nature in and above all, to Thee we sing our chants of praise.
E: Go Thou not from us.
D: Dalon Ap Landu, Lord of this and all Groves, mover by night and by day, descend not beneath the earth, turn not Thy pleasing face from us.
E: Go Thou not from us.
D: The leaves wither, the trees and fields are barren, on what can we depend? Where is Thy order, where Thy strength?
E: Depart not from our midst, sleep not, O most high.
D: The Sun, the bright fire of day, withdraws His chariot; His face is veiled with clouds, and the breath of the North Wind walks the land.
E: Return to us His warmth.

Second Sacrifice

D: Our praise has mounted up to Thee on the wings of eagles, our voices have been carried up to Thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up this sacrifice of life. Accept it, we pray Thee, and cleanse our hearts, granting us thy peace and life.
D: Hast thou accepted our sacrifice, O our Mother? I call upon the spirit of the North to give answer...of the South...of the East....of the West.

Second Reply

The sacrifice is not accepted.

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

The Archdruid/ess and all other members of the Third Order present now remove their red ribbons and replace them with their white ribbons. The following is the Mourning and Declaration of Faith.

D: Lo, we are as wraiths, our fire is turned to ashes and darkness walks the land.
E: Preserve us, O spirit of day. Keep us in Thy mind, O spirit of power.
D: O Earth-mother, guide our paths. If Thou wilt leave us, save us through the time of Silence, keep bright within our hearts 'til Spring.
Chorus: So let it be, O our Mother, for we are faithful, and would keep thy ways.

Why Another Article on Scrying?

By Emmon Bodfish

Despite the existence of numerous books on crystal gazing, and my pointing of inquirers toward them, this does not seem to be working as a feint. They keep asking. They say they want something "quick," "short", the "ready-Mart" of scrying. "What works." Here goes.

First, I have had better results with a straight sided solid piece of natural crystal than with a polished ball. This was especially true in the beginning. And secondly, as with so many psychic skills, practice does it.

Set up a room where you will not be disturbed. You must be able to be absolutely unselfconscious. A gentle light, coming from one small source, a candle or a low watt bulb, is best. Sit lightly, comfortably, with your back fairly straight, in a position in which you can forget your body. Breathe easily and deeply; "ground down." Put aside your worries and plans; tell them you will hold court for them later. Later, of course, you must do so and give these thoughts a short audience. This way they will learn to leave you alone while you are practicing your magic.

Eyes open and relaxed, take in the scene around you. Compose your emotions about the neutral point, alert and calm. Listen to the sound of your breathing and slowly stop the sentences running through your head. Become mentally silent, alert, and unbiased; anticipate. Feel the pause at the top of the in-breath. The practice of mental silence, being able to stop the verbal stream of thoughts running through your mind, is essential to the success of any meditative or psychic endeavor. It is the first rung of the ladder. This has been independently discovered by numerous religious and magical traditions and by individuals who have found their own way. It is one of the essentials for progressing in either meditative or thaumaturgical work.

Here are two methods of scrying I have used to get good results. One involves putting the light in front of you. In the other, the light is behind your right shoulder.

In the first, hold the piece of crystal in your right hand between yourself and the light source at the distance at which it is easy for you to focus your eyes on a fleck or a spot in the center of the crystal. At first it will be easier to scry while holding the stone in your hand rather than by gazing at it while it rests on a stand in front of you.

Pick a bright spot, a different looking spot, a flaw or a sparkle in the crystal and watch it. Don't anticipate or try to push for an image. Or, in another way of putting it, "Just watch it like it was television." Turn the rock slowly. Find an interesting angle.

What will come first are eidetic images. These are like the "faces" you see in clouds or the little scenes you can see in the embers. Your eye is seeing pure shapes, unnamed images, and

your brain is saying, "oh, that looks like…" Don't scoff at this or try to stop it. It is one gateway to visions and one of the closest. And, some people would add, one of the safest. Relax your eyes the way you did when you were day dreaming as a kid and just watch. If you can prevent yourself from dismissing it with the "Oh, that's only…" response, the eidetic image will become a scene. Small, very distant figures of people moving about at some unknown task, or geometric mask-like faces that appear, change and disappear are common first sightings. Keep your mind calm and silent and watch. The scene may draw nearer and begin to mean something; a mask may become a face or a person. Two negative skills are needed here; not scoffing and not pushing for something better. Watch, remember, get the feel of it. Sometimes the scene will fade back into being flaws in the crystal; sometimes it will just disappear and you will realize how tired your eyes and mind are. You have come to the end of your concentration energy. With meditation practice, you can increase the length of time that you can hold these contemplative states of mind. Look away. Now you can analyze what meaning you what you saw may have for you. As with all psychic skills it gets easier and more refined with practice. Again, remember the metaphor of learning to play a musical instrument.

When you succeed, try to remember to remember how you were focusing your eyes, and the "feel" of your state of mind. These are helpful guideposts in learning to get back to that state.

Scrying with the light behind you, coming over your right shoulder, is similar as to method, the same eye focus, the same relaxed attention, but here reflections are more important and the scenes are more likely to be in multiple colors. Sunlight can be used, but it is difficult. It is important to have the light coming over your shoulder from the right. This is the positive direction in Celtic lore and does make a difference in mood and mental state. This I know from empirical observation and testing as well. (Yes, we test things here at the Missal-Any. Question everything. It's an old R.D.N.A. tradition not to write or teach about a psychic phenomenon unless you have personal experience of it.) The "light from the right" rule is also corroborated in many other traditions as well. Does it stimulate the left hemisphere? I don't know. Energy, messages, and even thought sentences that seem to originate from the left are often untrustworthy and unconstructive and sometimes even harmful. This is not a prejudice; it comes of long observation. But this does not mean that anything from the right hand side is "TRUTH." I'd like to invoke here a former Archdruid's safety tip for psychic experimenters: "Be as cautious about accepting or trusting any entity or "message" which you may encounter in the course of your psychic workings as you would about trusting a person whom you had just met at a party." Common sense, repeated practice, and long acquaintance are good guides. Check your gut feeling. But this moves into the related problem of ethics, judgment, and veracity testing on the non-material planes, another and vaster subject than simple scrying, which was the subject that I was asked to boil down and put in this nutshell.*

—Emmon Bodfish

*And thanks be to the Gods for that!
Holy wars have been waged and volumes written on these matters, and I can refer the interested reader thither.

Calendar

Astronomical Samhain, when the Sun is at 16 degrees 18 minutes South, will occur on November 6, 1988, at 5:40 P.M. Pacific Standard Time.

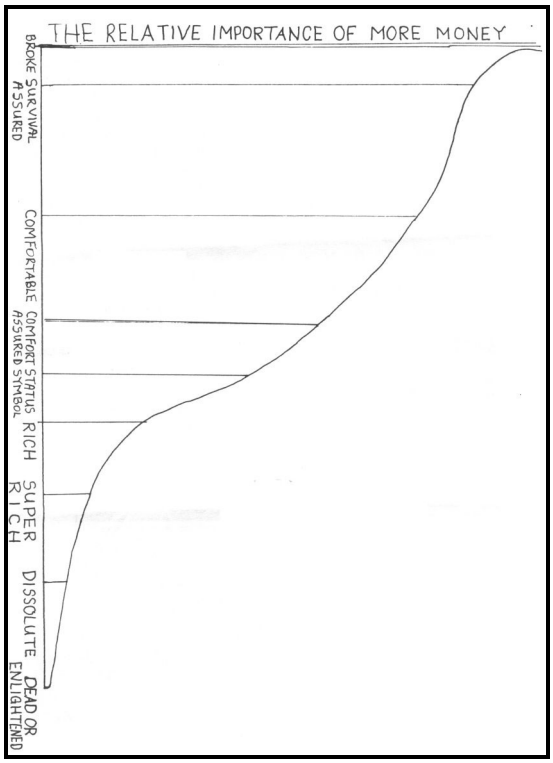
Stock Market Crash

In the old legends
fairie gold turned back to withered leaves
the next day. It shone and lured
only in Elfland.
And by enchantment.
Money is like that.
On the stock market the climbing numbers
increase and multiply and now
nothing but paper,
fit only to write a poem on the back.
Elfland. Wall Street.
Wherever we believe and then
no longer believe.
All over the country the experts are saying
it's a matter of faith:
clap your hands
and Tinkerbell will get well,
and the economy will get well,
and well, we'll see.
Money has always been strange.
It's only real when you don't have it.
Even the sparechanger with a handful of coins
is never sure.
They might refuse to serve him.
They have before.
The Dow Jones
is just another jones to feed.
Everyone needs money to eat
but no one can eat paper.
Where did all this paper come from?
Withered leaves,
fit only for burning.

by
Julia Vinograd

From her latest book, *Graffit*i, Zeigeist Press.
Write: 2500 Durant, Suite 409, Berkeley, 94704

Relative Importance of More Money



Postmarked 29 October, 1988

A Druid Missal-Any
Yule 1988
Volume 12 Number 8

Yule Essay: Alignments and New Years

By Emmon Bodfish

Yule, a Minor High Day in the Druid calendar, marks the Winter Solstice. This was a more important day it appears from the archeological evidence in the preceding Megalith Culture. Not only is the rising point of the sun marked in the stones of Stonehenge, but many of the Megalithic tombs are so constructed that only on Midwinter's Day does the sun shine into the interior, usually through a round window cut in the portal stone, or along the funnel-shaped corridor of stone pillars leading up to it. The link between death, the Sun, Midwinter and an afterlife or a re-birth is a very old one, predating the Druids and even the arrival of the Indo-Europeans in Europe. In the cultures of Eastern Europe and the Mediterranean, about whom we have more information than has survived about either the Megalith culture or the Druids, the celebration of the Solstice is linked with the birth of the new, young Year-God, Corn-God or Vegetation-God. (Yes, the Christians co-opted this motif. According to the tax roles the historical Jesus was probably born around May.)

As we know that the Druid year began on Samhain, we know that they did not consider this the birth of the new season, as did many other Neolithic cultures. But the traditions of Bardic revels and of feasting on the wild boar, the vigil of the Yule log, and the decorating of Yule trees very probably do come from the Druid past. So also may be the tradition of going from house to house, singing a ritual song particular to the holiday, i.e. caroling. But in Druid times this would have been something like the "Hogamany Carols" and the related rituals of circling or dancing around the house, beating on drums and bull hides. This tradition was preserved in the remote Highlands until the nineteenth century. The ritual use of the bull hide, also used with other Druid rites, links it to Druidic, especially the Druidic Filidh tradition, and not to the preceding Megalithic or pre-Indo-European ones.

Here is one such carol. Try marching around your house and singing it this Solstice, with or without bull hide.

(Sun-wise, of course!)

Cairoll Callaig

Nis tha mis air tighinn dh' ur duthaich
A dh' urachadh dhuibh na Callaig;
Cha leig ml leas a dhol ga innse,
Bha i ann ri linn ar seanar.

Dirim ris an ardorus,
Teurnam ris an starsach,
Mo dhuan a ghabhail doigheil,
Modhail, moineil, maineil.

Caisean Callaig 'na mo phoca,
Is mor an ceo thig as an ealachd.

* * * *

Gheibh fear an taighe 'na dhorn e,
Cuiridh e shron anns an teallach;
Theid e deiseil air na paisdean,
Seachd ar air bean an taighe.

Bean an taighe is i is fhiach e,
Lamh a riarach orinn na Callaig,
Sochair bheag a bhlath an t-samhraidh,
Tha mi 'n geall air leis an arain.

Hogmanay Carol

I am now come to your country,
To renew to you the Hogmanay,
I need not tell you of it,
It was in the time of our forefathers.

I ascend by the door lintel,
I descend by the doorstep,
I will sing my song becomingly,
Mannerly, slowly, mindfully.

The Hogmanay skin is in my pocket,
Great will be the smoke from it presently.

* * * *

The house-man will get it in his hand,
He will place its nose in the fire;
He will go sunwards round the babes,
And for seven verities round the housewife.

The housewife it is she who deserves it,
The hand to dispense to us the Hogmanay,
A small gift of the bloom of summer,
Much I wish it with the bread.

Calluinn A Bhuilg [63]

Calluinnen Ho! This rune is still repeated in the Isles. Rarely, however, do two persons recite it alike. This renders it difficult to decide the right form of the words.

The walls of the old homes in the West are very thick—from five to eight feet. There are no gables, the walls being of uniform height throughout. The roof of the house being raised from the inner edge of the wall a broad terrace is left on the outside. Two or three stones project from the wall at the door, forming steps. On these the inmates ascend for purposes of thatching and securing the roof in time of storm.

Calluinn a bhuilg,
Calluinn a bhuilg,
Buail am boicionn
Buail am bicionn.
Calluinn a bhuilg,
Calluinn a bhuilg,
Buail an craicionn,
Buail an craicionn.
Calluinn a bhuilg,
Calluinn a bhuilg,
Sios e! suas e!
Buail an craicionn.
Calluinn a bhuilg,
Calluinn a bhuilg,
Sios e! suas e!
Buail an craicionn.
Calluinn a bhuilg,
Calluinn a bhuilg.

Hogmanay of the Sack

The 'gillean Callaig' carolers or Hogmanay lads perambulate the town land at night. One man is enveloped in the hard hide of a bull with the horns and hoofs still attached. When the men come to a house they ascend the wall and run around sunwise, the man in the hide shaking the horns and hoofs, and the other in striking the hard hide with sticks. The appearance of the man in the hide is gruesome, while the din made is terrific. Having descended and recited their runes at the door, the Hogmanay men are admitted and treated to the best in the house.

The performance seems to be symbolic, but of what it is not even to say, unless of laying an evil spirit. That the rite is heathen and ancient is evident.

Hogmanay of the sack,
Hogmanay of the sack,
Strike the hide,
Strike the hide.
Hogmanay of the sack,
Hogmanay of the sack,
Beat the skin,
Beat the skin.
Hogmanay of the sack,
Hogmanay of the sack,
Down with it! up with it!
Strike the hide.
Hogmanay of the sack,
Hogmanay of the sack,
Down with it! up with it!
Beat the skin.
Hogmanay of the sack,
Hogmanay of the sack.

Hail Braciaca!

Recent excavation of a Bronze Age burial site may have turned up some of the oldest mead yet discovered. The grave was in the town of Ashgrove, in south eastern Scotland and was examined by Professor R.J. Adam and his assistants. Among them was C.A. Lambert, whose attention was caught by the large amount of pollen of the lime tree, Tilia cordata, that she found in the plant debris during the routine pollen analysis of the material covering one of the corpses. This material was mostly leaf fragments, twigs, sphagnum moss, birch bark, and rushes. No lime tree leaves nor bark were identified. The lime, genus Tilia, is not common in Scotland, nor was it common there when the burial was made 3,000 years ago. The possibility of transportation of the small petaled lime flowers, flowering boughs, several hundred miles from the South, seems unlikely even given that it was the custom to place flowers in Bronze Age graves. Pollen of the meadow sweet, Filipendula, was also found in abundance, and also some crusty black material. Although lime flowers couldn't be carried long distances before they wilted and fell, honey made from lime nectar and pollen or mead made from the honey could be carried. Both of these were precious commodities in ancient times and could be traded long distances. The presence of this meadow sweet pollen, also not natively abundant, could be explained in this was, too, as the herb was long used to flavor mead. This is mentioned in several medieval herbals and in traditional recipes. Lambert hypothesizes that a wooden or bark container, such as have been found in other Bronze Age graves was filled with mead, the sacred drink, and placed in the grave. It tipped over and spilled its exotic lime pollen and rneadow sweet brew onto the moss and birch boughs covering the corpse.

Celtic mead may also have been flavored with meadow sweet, as was Bronze Age mead, and as was still the style in the middle ages. The Druidic Celts, lived between these two eras, probably knew the practice and used it, too.

If you buy some commercial mead for Yule, try to buy or gather some meadow sweet and steep some of the dried leaves or a few flowers in the liquor before serving it.

Antiquity, a journal of archaeology. Volume 52, Blouster, U.K. p. 100.

Braciaca: God of Malt and Intoxicating Drink, such as the Irish "cuirm" and "braccat" [not to mention "na h-uisci beatha"—the waters-of-life! Braciaca may also be a God of Altered States of Consciousness and may be related to the Smith Gods.]

One artist's interpretation of Braciaca, God of Brewing.

The Oak King and the Holly King

By Albion

I've always wondered about the Oak King and Holly King Mythology. I used to write to a lady from an (supposedly) Hereditary Pagan group from the Welsh border area of Britain and she illuminated this rather difficult to understand story for me.

In the British Isles, holly, the plant we know here in the United States, didn't grow as a native plant and, in fact, didn't grow there at all until around the 16th century when it was imported from much further south—from somewhere in southern Europe along the Mediterranean Ocean. But a species of oak that stayed green all winter, the holly oak, did grow in Britain (and still does).

Now the holly oak, also called the kerm oak, gets these little red parasites (red bugs) called "kerms," and these bugs do, in fact, resemble true holly berries very much. Its leaves, as the name implies also resemble holly very much. They are shaped the same, have thorns like holly and are green all winter (a sort of "live oak," it is).

Now this tree was/is symbolic of the "Holly King." An Oak King doesn't spar off with a "Holly King," but, in fact, two *Oak* Kings challenge one another for the rule of their respective seasons—summer for the deciduous oak tree and winter, for the holly or "holy" oak, whose life force shows all winter from his evergreen leaves.

This is an ancient mythology I feel, and though not exactly Celtic per se, it is a native British mythology that is very, very old. And now you have a key to its true understanding. I felt that this might be particularly interesting to the folks who live and celebrate at "Live Oak Grove."

A Druid Staff

By Albion

Druids have always been connected with trees, through practicing their rites in groves of trees, to at least one of their Gods (Esus) having to do with trees. Let me share some tree magic with the readers of "A Druid Missal-Any"—a look at the making and using of a magical staff. We don't know how the historical Druids made their staffs, but here is one modern method for making your own Druid staff.

I would like to say that this article will be influenced by my own beliefs (of course) and by some personal correspondence that I did several years ago with a Welsh craftsman, Bel Bucca, as well as an article by Edward J. Fian in a Canadian newsletter called "Standing Stone."

The southeastern part of the United States where I grew up is heavily forested and in spring and summer, is very green. When I was about 19 or 20 years old, I first read about the "Green Man" or Lord of the Forest. I prefer to think of him as a counterpart to Cernunnos, whose time is fall and winter. The "Green Man" rules spring and summer, or so, in my personal mythology, it is.

There are two personal "rules" that I try to observe when taking a piece of wood from the forest. The first is to ask the collective Spirit of the Forest (as I see it, the "Green Man") for permission and for harmony of spirit (in culling, or cutting of this wood). The second is to slow way down, as trees seem to live at a much slower pace than we humans do. Approach the tree slowly. Quiet the mental chatter of your mind and gently let your aura and the tree's aura merge. Then "talk" to the tree's spirit. (Some call tree spirits "Dryads," a Greek word). As you feel your spirit and the tree's spirit align themselves, gently reach out, touch the tree, and feel it respond. Ask the tree if it wishes to be used for a magical staff, to become a partner with you in your magical workings. *Listen* for the answer. It will be either a very definite "yes" or a very definite "no," nothing in between. Again the thing to do is to go into a meditative state, quiet the mind down and *listen*. Trees talk "differently" than humans do, and hence, one must listen "differently." If the tree in question says "no," simply move on to another area and try again. Never try to force a tree to cooperate that doesn't wish to be used. There can be spiritual enemies as well as spiritual allies.

In the old days when culling "live wood" (or wood where the tree's spirit still resides within), blood was spilled as a gift or offering to the tree. However, a piece of red cloth given as an offering (from your spirit to the spirit of the tree) is an effective modern version of this ancient rite.*

I have also heard some long detailed instructions on where or how to get trees, but some simple instructions will suffice I think. If a tree is cut during the waning of the moon, it "feels" the actual cutting less. If the cutting is done when the tree is *not* being touched by the sun's direct rays, say at dawn or dusk, it also will be more effective magically. Also, always say "thank you," as you would to a human who helped you.

The spot from where you take your wood may also be important to you. Remember, trees take in their reality and history (and even "outlook") from *one place*. They are born and have a life and die in a single place. Their view is from that single vantage point. Some feel that trees from a mountainside or a high place are also more magically potent for that very reason.

But also think of what our friends the trees have to offer us who live in what has become a terribly mobile society—stability, knowing the reality of one place, being rooted, and being grounded. These are tremendously important elements of living. As you work with tree spirits, they show a sort of love.

As the Dryads give their gifts to you, you give them an ability that they never had—the ability of movement, of being mobile and of having many views of the world instead of just one—and here lies the true magical partnership and real wizardry.

Some of the more magically potent woods are oak, ash or yew. There are more of course, and in the United States, there are many, many kinds of trees that could be used. There are also "female" kinds of trees—rowan, (mountain ash) or willow, for example, and "male" kinds of trees—oak or ash, for example. I know someone who has a wonderful staff made out of black cherry. It all depends on your needs and the sorts of woods available, of course.

The uses of a magical staff are also varied. In Reformed Druidism I know that there is a beautiful meditation done using a staff on the "Four Pillars of the Day." In some of the older family or hereditary groups, the staff is considered to be a direct link with the Energy of the forest, and is used to form a "ring" (in modern language, a circle) to keep out unwanted or harmful spirits or influences. It could also be used to "charge" (with power) a ring, or circle. It could also be used to banish negative influences from the four quarters of the ring or circle. Of course, an inventive mind could find more magical uses for a staff.

I would say that those with a Druidic inclination could put their name in Ogam letters on their staff, and this too would personalize the staff more. Since we don't know how the historical Druids used their staffs, we can only experiment and perhaps learn anew some ancient techniques. Good luck in your experiments!

*We at Orinda Grove Site use blood meal, a fertilizer which can be purchased at any nursery."

Footnote:

As an afterthought for newcomers to all of this, magic requires common sense. As I write this, it is the end of November. Trees prepare for winter, just as we do. Spring and summer are the times for "tree talking." In winter, as we all know, trees withdraw their life force to deep within themselves. But when spring rolls around again, make a new friend, and meet an excellent magical ally. "Talk" to a tree.

Calendar

Yule, Winter Solstice, will occur at 7:21 P.M. Pacific Standard time on December 21, 1988, "All hail the returning of 'the light!"

Write an article which we publish and get one year's subscription to the Druid Missal-Any free! Regular subscriptions are $4.50 a year, U.S.A., $5.50 Canada, $8.50 overseas, via surface mail.

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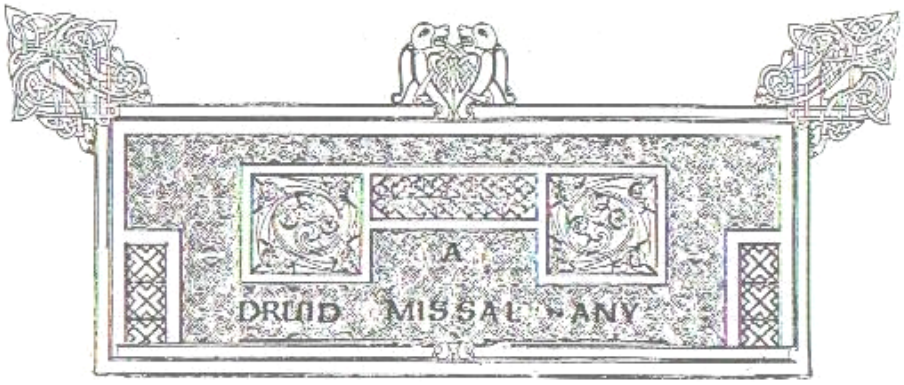
Part 11 of ARDA 2

SECTION TWO



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A Druid Missal-Any Oimelc 1989 Volume 13 Number 1

Oimelc Essay: Brigid's Sanctuary

By Emmon Bodfish

Oimelc, festival of Bride, Bridgit, Bredes, the daughter of Dagda, and Celtic goddess of fire and the hearth. She is patroness of Bards and craftsmen. She sends poetic inspiration which the Gaels regarded as an immaterial and suprasensual form of fire. Always one of the most prominent and popular deities, it is thought to be She who the Romans called the "Minerva of the Gauls." The early Christianizers of Ireland were unable to eradicate Her worship and instead adopted, or co-opted Her into their own pantheon as "Saint" Bridget. According to Charles Squire in *Celtic Myth and Legend*, She is still the most popular of all Irish saints with the country folk, and is still easily "recognized as the daughter of Dagda. Her Christian attributes, almost all connected with fire attest her pagan origin. She was born at sunrise; a house in which she dwelt blazed into a flame which reached to heaven; a pillar of fire rose from her head when she took the veil; and her breath gave new life to the dead." This last attribute of the "saint" may be one of the powers of the Goddess which is recorded nowhere else. Knowledge of it was lost when the Druidic teachings were destroyed by the Roman Church and its soldiers It is preserved only in folk memory and here in the co-opters' own writings.

She may be related to the British Goddess Sul, worshipped at Bath, and of whom the first century Latin writer Solinus says "She ruled over the boiling spring and at her altar there blazed a perpetual fire which never whitened into ashes, but hardened into a stony mass."* A perpetual fire burned on the altar of the Druidic sanctuary of Bride at Kildare we learn from both Christian and Pre-Christian sources. Even after the sanctuary was stormed and taken over by Christians, the fire was kept burning, and some of the Goddess' traditions such as that having all and only women clerics in attendance, were continued until the thirteenth century. By then the Roman Church had enough power to impose its monopoly by force and the persecutions were beginning on the Continent. A British bishop declared the sacred fire "pagan" and ordered it extinguished in 1220 A.D.

*a small knowledge of chemistry would make this easy to arrange.

News of the Groves

On December 16 we held an early Yule Service for the benefit of those who could not come on December 21st. At it we performed a chant to Taranis, Druidic God of thunder, lightening and rain. We welcomed Him and asked Him to end the drought. "Withhold not Thy bounty from us." It rained a light rain the next evening, and the day after that it started to rain in earnest. This year around the 27th and 28th it snowed in Orinda. A chant, it seems, can be the worst sort of doggerel, poetically speaking, and if it focuses the right energy, it may be heard.

We also held the regular Yule celebration on the 21st, and another evening ritual on the 22nd for these who couldn't get back to the Bay Area on the Solstice Day itself.

On January 6, 1989 at the Orinda Grove Site it began to rain at the beginning of the regular New Moon service at twilight, and Emmon petitioned Taranis "Please Taranis, just let us have this and then we'll go." The rain lightened in a bit, and in about two minutes, it stopped. We did the rest of the service dry. In the five or six minutes that it did rain, we noted that it did not put out nor dim the sacrificial fire.

"It stopped raining! I am amazed! (and a bit frightened.) Why are the Deities so good? I don't know. It has been this way a lot here. I just hope I'm not building up a big debt somewhere in the Other World."

E.B.

"Praise Taranis! We thank you!"

The Orinda Grove Site is developing a good contact with Taranis, it seems "my faith is not based on faith. It is standing on solid results."

Calendar

Oimelc, when the Sun is midway between Solstice and Equinox, will occur at 3:27 P.M. Pacific Standard Time on February 3, 1989. The celebration will be held at Orinda Site at Noon, Sunday.

The Four Salutations of the Day

Many readers who have been doing the Proto-Grove ritual on their own for awhile write to us asking "What is the next step?" and "Is there a Druid training program?" There is no Druid Training program yet for those not involved in active Groves. We are working on it. But meanwhile a fruitful place to start your training is with the Four Salutations to the Day. If you have been at one of the regular bi-monthly Summer Services of an R.D.N.A. Grove, you have heard the invocation of the "three ways of day and one of night." In this contemplative exercise you will be marking these four turning points of the day with a short, specific ritual, an active meditation in which you will be learning several basic essentials of all psychic or meditative work. It will keep you mindful of your intention to train and of your specifically Druidic vocation and heritage.

These four times, "trathan" in the old Gáidhlig, are noted in Welsh and Irish folklore as magical times when the "other world" is especially close to ours and communication or passage between the two is easiest. The old epic and Bardic poems speak of these times as power-times when spell working was done and an adept person might receive a vision or message from an ancestor or a patron Deity, a moment when a bard, inspired, might speak a prophecy. These are DAWN, NOON, SUNSET, and STARS. STARS is usually interpreted to be midnight.

One of our former Archdruids recounts that when an acquaintance of his was traveling through rural Ireland recently he found that the cottagers stayed indoors or stayed quiet around the noon point of the day. When he rose to go out, or to move on about some mundane business, they would say, "Oh, sit a while. Have another cup of tea." When asked, they would say something vague to the effect that it is a tricky time, unlucky to be bustling about. He did not ascertain whether they did not know why this was so, or if they were just cautious in talking about such matters to a stranger. Most, he felt, did not know why, and this taboo on activity is the last little remainder in folk memory of the old custom of observing the trathan.

The first purpose of the four Salutations is to put you in tune with the natural, celestial rhythms of the day and the changing seasons. The second purpose of the Salutations is a meditative practice, to practice entering an altered state of consciousness at will. The third purpose is to remind you of your Druidic commitment and to organize your day around the four natural turning points of Earth's time clock, providing stop-points in which you take stock of your day, of the passage of time, of nature and your own existence in it.

You will begin by learning to achieve mental silence, to stop thought, and to hold your mind silent for the time it takes the Sun to rise or set. In the temperate latitudes this is about two and a half to four minutes counted from the Sun disk's first contact with the horizon to its last contact, assuming a flat horizon for averaging's sake.

The first skill to be mastered in the Salutations is the ability to hold the mind silent. You must learn to stop thought. By thought I mean the sentences that are normally running through your mind all day and in your dreams at night. I do not mean becoming unconscious, hypnotized, nor losing awareness of yourself or your surroundings. In the Silence you will in fact become more aware than usual of your immediate surroundings. Some Eastern sects consider this the only "true" form of meditation. This is "outward directed" mediation, as contrasted with inner contemplation, "astral travel," or hypnotic trance. It is harder than it sounds, at first, though most people can do it for a few seconds right off. That's enough to start you. Here are some techniques to help you get further into that state and to help you learn to use it. In this wordless state, your consciousness may be turned by your will either inward or outward. In the Salutations it is turned outward. It surprises many people to find that they can perceive, and in acute detail, without any thoughts or words going through their minds. You will progress through this silent space to other states of consciousness. As you are able to hold the Silence longer you will learn from it and be able to explore with it.

1. Repeat a simple phrase, silently in your mind until all other thoughts cease, then let the phrase grow fainter and fainter and fade out. For the solar Salutations, "Hail Belenos!" This is a crutch; drop it as soon as you can.
2. Enter the Silence. Listen to your breath. Listen as though it were the most important instructions you were ever to hear, and which you must memorize. This will stop your mental sentences.
3. Listen to all the ambient sounds as if they were music.
4. Think to yourself down in to the heels of your feet and the heels of your hands. Feel yourself exist.

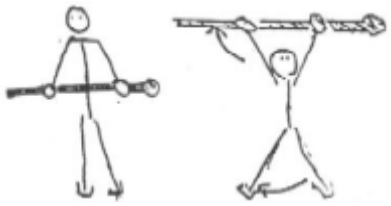
In doing the Salutations four times a day, you are learning to enter a different state of consciousness at will, regularly and often. These three: will, consistency, and practice are the keys to meditative and psychic progress. The goal is to be able to enter, at will, the state of consciousness that you will need in order to do a particular psychic or spiritual work. Small amounts of frequent practice achieve more than an occasional long session.

Do the four Salutations by the celestial clock, at Dawn, Noon, Sunset and Stars whether you are "in the mood" or not. This way you will become capable of entering this clear, silent state at any time, regardless of moods and circumstances, "to find a refuge outside the passions" of the moment, as an old book says. This practice builds and furnishes that refuge, a base-of-operations, for your further work. When you can hold silence for twelve to thirty seconds at a time, alert, eyes open, taking in perceptions as far around toward the corners of your peripheral field as you can, you will notice that things look different from the way that they do in your normal, "mundane" state of consciousness. I won't list the changes because I do not want to bias your perceptions, the self-fulfilling prophecy trap. Not everyone gets all the different changes, but you will discover yours. (Write to the Missal-Any when you do, we like feedback, and we can answer questions individually.) These changes will be your signal that you are in a meditative state, at the Silent Place, rung one of the metaphorical ladder of meditative training. When you have completed the Salutation, then, in line with the third purpose, take some time to consider from this higher perspective what you have been occupied with since the last Salutation. It is a step in getting control of your time, your habits and your life.

The Four Salutations of the Day

Stand, waiting for the first bit of the sun's disk to appear over the horizon. Hold your staff in front of you, your hands in front of your breast bone. Your left hand is above your right hand and the staff is not touching the ground.

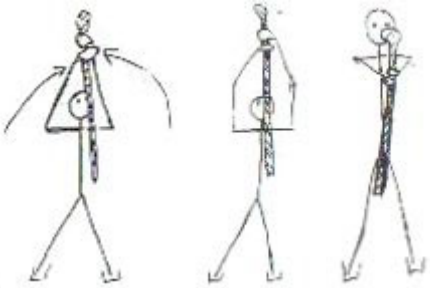
When the first bit of the sun's disk clears the horizon, turn your staff horizontal and raise it over your head in one motion. Breathe in a full breath as you raise the staff, and at the same time step to the right with your right foot. Hold the breath; silence your mind. Your arms and your legs now form two triangles and you are looking at the first sun through a "trilithion" formed by your arms and staff.



Holding the breath, turn your staff back vertical, and, holding it at arm's length, exhale slowly as you lower the staff between your gaze and the morning sun, momentarily blocking it out, until it seems to rise again over the top of the staff.

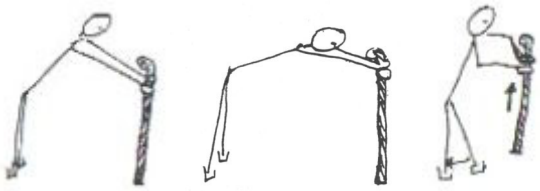
Let go your left hand from the staff and holding it in your right, sweep both of your arms up and outward, breathing in until you reach full extension. Your head, arms, and legs form a pentagram, your lungs are filled with the new air and you are fully open to the morning light. This is true even when there is rain falling in your face in the winter. Then you are open to that truth, that dawn and that aspect of Nature. You hold mental silence here in the open position until the sun's disk clears the horizon.

When it is free of the last horizon* sweep your hands up and together over your right hand, as you inhale. Hold the breath for an instant, then begin slowly exhaling as your turn the staff back to vertical again and lower it again with your line of sight and the risen sun.

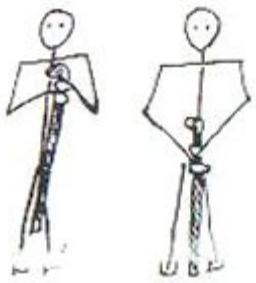


*horizon: trees, buildings, mountains, freeway "on" ramps, whatever is between you and the setting or rising sun.

Continue on down, touching your staff to the ground, arms fully extended and your head bowed between them. Concentrate on the ground and your staff and feel the earth energy move up the staff, through your arms and to your lungs as you inhale another full breath. Raise your head and pull your staff in toward your heart as you straighten up and inhale fully.



Your hands on your staff, touch your breastbone. Hold silence. Perceive the dawning light all around you. Take several (three to nine) calm breaths. Then as you exhale, lower your staff and step right bringing your feet together and the staff to rest on the ground between your two big toes. Press it down. "Ground down" mentally; return to the mundane mental level and worldly functioning. The day has begun.



At NOON you face due South. At solar noon, as opposed to clock noon, the sun will be at the highest pint in the sky that it will reach that day, and it will also be directly South. The movements and the breathing for the NOON Salutation are the same as for the DAWN, however do not look directly at the noon sun. Look at the southern horizon directly below it. Feel the rays and the warmth. Hold silence in the open position for twenty four breaths. Finish the Salutations as at DAWN.

Open Position

At evening, when the sun is about to set over whatever is your local western horizon, take your stance facing it. When the sun's disk touches tangent to the first bit of the horizon, inhale and raise your staff over your head in the first movement of the Salutation. Holding silence, draw it down between yourself and the setting sun until the sun reappears over the top of the staff. Breathe out as you do this. Move to the open position as before and hold it out as you do this. Move to the open position as before and hold it in silence until the last bit of the solar disk is about to sink below the horizon. At that moment, inhaling, bring your arms up and together with the staff between you and the sun. Then as in the other Salutations, exhale as you bring the staff down to ground at arm's length in front of you, bowing forward as the last gleam disappears under the horizon. Feel yourself "bowing down the sun" in synchronization with it. When you feel the ground energy move up along the staff, through your arms, and body, inhale, mind silent, eyes totally perceiving. Hold your staff and hands at heart level as before. See the night begin around you. One day is over; a new day has begun. Press your staff down to the ground again at your feet. "Ground down" mentally. Come back to the mundane world, refreshed. Recall what has happened since NOON.

At celestial midnight, STARS, the sun is on the other side of the world directly below your feet. At this midnight or just before you go to sleep, do the Salutation to the STARS. Face the North Star. Calm your mind. Recall what you have been doing since the last Salutation. When you have achieved mental silence once more, then raise your staff over your head and inhale. View the North Star then raise your staff over your head and inhale. View the North Star through the "trilithion" of your arms and staff. The rest of the Salutation proceeds like the NOON Salutation. Here you will draw your staff down until the North Star seems to rise over the tip of it. You hold silence in the open position for twenty four breaths, then complete the movements as at NOON. Ground down. Retire. Sleep.

A Druid Missal-Any Spring Equinox 1989 Volume 13 Number 2

Spring Equinox Essay: The Birch

By Stacey Weinberger

quinox, one of the four minor High Days in the Druid tradition, signifying the beginning of spring, dawn and the time of renewal. Day and night are of equal length now, and although it is the High Day Oimelc that marks the first stirrings of life, it is at the equinox that this becomes apparent. The Orinda Grove site is blossoming in all its splendor. We have never seen it so green (and without the help of seeding or modern technology!) The hills are a carpet of green, the live oak seems to have recovered from the attack by the oak moths and the ground around the altar has sprouted grass, clover and wintercress, with its peppery tasting flowers and subtle leaves.

As the cycle of the year continues. we move to the next in the circle of the trees at the Grove, the Birch. Passed down through Celtic oral tradition, the Birch is known as "Bride's Tree."

According to Paul Friedrich, author of Proto-Indo-European Trees, (University of Chicago Press, 1970) the birch has been a female-virgin symbol for many of the speakers of the Indo-European languages for over five thousand years. This would fit with one of the aspects of Bride as a Triple Goddess figure.

The Proto-Indo-Europeans, including (the ancestors of) the Celts probably associated the birch with the spring, comparing the brightness of the returning sun, the greening of the earth with something tangible, that represented the changing nature of the surroundings.

The birch's association with spring and the return of light is probably not coincidental. P.I.E. forms of the word (for birch) lead back to "bright, shinning, to be white," and seem to be based on the physical appearance of the birch

(explanatory parentheses by E.B., editor)

Eolas an Deididh Tooth Ache Charm

From Carmina Gadelica, Alexander Carmichael [126]

The teeth of ancient human skeletons found in stone coffins and other enclosures, and without enclosures, are usually good and complete. This is in marked contrast to the teeth of modern human remains, which are generally much impaired if not wholly absent. But there must have been toothache and even artificial teeth in ancient times, as indicated by the mummies in Egypt and the toothache charms and toothache wells in the highlands. One toothache charm and one toothache well must suffice to illustrate this. The toothache well is in the island of North Uist. It is situated 195 feet above the sea, at the foot of a hill 757 feet high and nearly three miles in the moorland from the nearest townland. The place is called 'Cuidh-airidh,' shieling fold, while the well is variously known as 'Tobar Chuidh-airidh,' well of the shieling fold, 'Tobar an deididh,' well of the toothache, 'Tobar na cnoidh,' well of the worm, and 'Tobar cnuimh fhiacail' well of the tooth worm, from a belief that toothache is caused by a worm in the tooth.

The general name of the well is 'Tobar Chuidh-airidh,' well of the shileing fold , to distinguish it from other healing wells throught the Isles. The pilgrim suffering from toothache must not speak, nor eat, nor drink after pilgrimage till after three draughts of the well of Cuidh-airidh are drunk in name of God, and in name of Christ, and in name of Sprit. *

Some persons profess to derive no relief, some profess to derive partial relief, and some profess to derive complete relief from toothache after drinking the water of the well on Cuidh-airidh.

b a chuir Bride bhoidheach
Romh ordag Mather De,
Air mhir, air lion, air chorcraich,
Air chnoidh, air ghoimh, air dheaud.

A chnoidh a rinn domh deistinn,
Air deudach mo chinn,
Ifrinn teann da m'dheud,
Deud ifrinn da mo theinn.

* * *

Deud ifrinn da mo theann;
Am fad 's is maireann mi-fein
Gu mair mo dheud am cheann.

Doighean Eile—

Air mhir, air chir, air chnodaich.
Air mhuir, air chuan, air chorsa.
Air li, air lionn, air liogradh.

The incantation put by lovely Bride
Before the thumb of the Mother of God,
On lint, on wort, on hemp,
For worm, for venom, for teeth.

The worm that tortured me,
In the teeth of my head,
Hell hard by my teeth,
The teeth of hell distressing me.

* * *

The teeth of hell close to me;
As long as I myself shall last
May my teeth last in my head.

Variants—

On lint, on comb, on agony.
On sea, on ocean, on coast.
On water, on lakes, on marshes.

*This sacred well, and this rune pre-date Christianity by millennia.

News of the Groves

February 19, regular service thanks to Taranis! We are almost up to normal rainfall. After struggling for years to grow a lawn around the altar, and then stopping our efforts for the last two years in order to save water during the drought this year, the Deities have done it and the circle within the ring of sacred trees is green with wild plants, many of them Wintercress. When edible food plants spring up spontaneously around your altar, the portent cannot be anything but good.

Oimelc

Oimelc! This was the coldest Oimelc we have experienced at this grovesite. Snow on the Orinda hills, not just Mt. Diablo. Water which I spilled going out before dawn to do the Salutation to the Sun had frozen solid before I returned, ten or fifteen minutes later. I know that is nothing to you easterners and midwesterners, but we here are not set up for this. Our houses are not built for this.* It was about 38° at the grovesite during the Service. One member, who was acting as Preceptor for the ceremony had brought some sheep's wool to sacrifice as an offering since this is the festival of the Ewe. She commented that holding her hand in a pocket full of sheep's wool "sure felt good." It is one theory that you will find the meaning of the religion in the experience of it. And on a day that cold, when your hand holding onto a bundle of sheep wool is the only warm thing about you, you know why the Old Celts were grateful for these animals at this time of year. Not by coincidence do we worship the Goddess of Fire now at the low point of the year! Or that She is Guardian of the Hearth and Shepardess of the flocks.

"A Bhride! Ruler of Fire! Give us this little comfort now!"

*a salutation of admiration to our hardy Carleton founders.

Feed back: On the Four Salutations of the Day

Most readers liked it, one had a hard time following it, some are trying it and one said she'd like to see more of the little stick-man. There's one of those in every group. I used to be like that. Watch out, lady, you end up in the clergy!

Celtic Studies

On January 30, 1989 the office of the President informed the Office of the Chancellor that the proposal for a new undergraduate major in Celtic Studies in the College of Letters and Science has been approved. This is the reward of many years of petitioning and planning. The new undergraduate group major will accept students into the program beginning fall semester 1989, and will offer a full range of courses leading to a B.A. with major in Celtic Studies.

Scrounge!

The wild greens are out and edible and blooming, not just around the altar. "But that would take you all day to fill your bowl!" as one member protested. So for the first time in my thirty or so years as an amateur hunter-gatherer I timed myself. I did a time and motion study. It took thirty eight minutes to gather eight ounces of wild greens for my salad, to fill my bowl, and ten minutes to wash and trim them. I walked about a quarter of a mile. (Four to six city blocks) All organic, these kind of mixed greens sell for $2.98 a pound in our local health food store. That's $3.60 per hour, or there abouts, so I'm over minimum wage. Well what do you know! I'm coming up in the world. The hours are good and the working conditions are excellent.

Making candles for the flame meditation (see Druid training article #2, the Druid Missal-Any, Samhain, 1983 in common years, will take up my afternoon. I got several pounds of half burned candles from a yard sale for around $3.50, a life time's supply of wax. I make wicks by untwisting old, white cotton grocery string which you find thrown out behind markets and then braiding it. The braiding somehow makes it draw wax up and burn longer.* I pour the hot wax into half walnut shells, insert a wick suspended from a twig laid across the shell and let it harden. Where do I get the walnut shells? The squirrels bring them to me. They drop them under the oaks below the grovesite. Where do squirrels get walnuts around here? I don't know. But once I got some special string. A red balloon caught in the Baccaris bushes up near the top of the hill, here. I found it when I went to do Sunset Salutation meditation.

Tied on to the balloon was a postcard with questions asking where I found it, my name and address, and the name of my favorite book. It was a child's school project. It was stamped and addressed to a teacher at our local grammar school, in a child's handwriting, of I'd guess around fourth grade vintage. And the string was white, cotton, and about three feet long. Sealbhach! A whole winter's candle wicks! I filled out the postcard and sent it back. Another time a whole bunch of balloons that looked as though they had escaped from a super market opening, came and caught in one of the grove site's trees, bringing with them yards and yards of string. We must be on a windpath. Oh, well, as Maud always says, "Trust in the Goddess, She will provide."

I don't know how it happens, but it always happens. This religion is so secret, even we don't know what's going on.

—Mad Sweeney

*"Fail il éileadh hao o éileadh
Coisich agus faigh dhomh céile
Fail il éiladh ho ro i

Ring, of Plenty, Folding
Ho! Folding, plaiting...
Come and get me a husband.
Wreath, Plenty, Folding, Braiding.
Ho! of the braiding.

An old Gaelic Lughnasadha chant.
See the Scot's Bardic section of the Druid Chronicles.

We Always Knew it Department

Trees Scream When They Get the Ax.

An Oregon physicist claims high-tech gear proves trees communicate with one another. If you chop into one, he says, adjacent trees send out measurable electrical impulses. W-waves, he calls them. His readings, he says, indicate the axed trees scream.

* * *

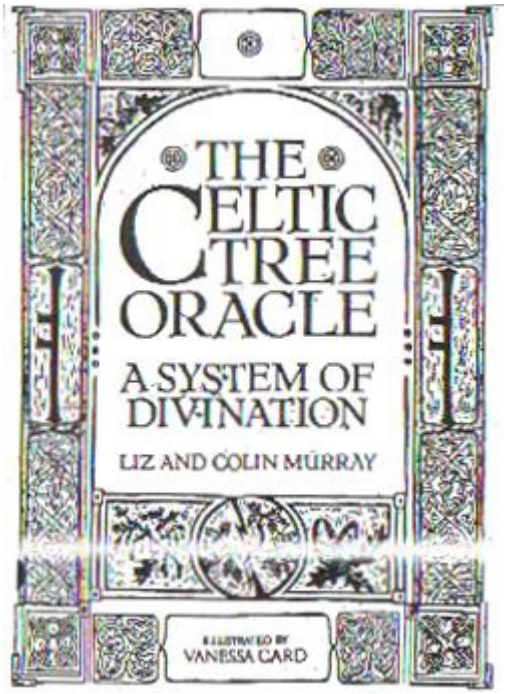
There began to be trouble with the Indians. The Indians of Alameda and Contra Costa Counties caused more trouble to the Spaniards than the Indians in any other part of California.

Apparently the Berkeley traditions of resistance and rebellion are very old indeed! Is it something in the soil or the climate?

This is from a grammar school textbook *The Story of Contra Costa County* by Wima Cheatharn, Harr Wagner Publishing, San Francisco, 1942.

Calendar

Spring Equinox of 1989 will occur at 1:28 P.M. on March 20, 1989. Celebration at the Orinda Grovesite will be held that NOON, and that moment, and also on the following Sunday, at NOON.



Review: The Celtic Tree Oracle

There is available from St. Martin's Press, (175 Fifth Ave. New York, N.Y. 10010) a beautifully put together set of Celtic Divination Cards from England. It comes packed in a quality wooden box and includes a form for writing up each reading you give, and a record book in which to record it. Though I would quibble with their assignation of the trees to the months,* as it follows no system or tradition I have seen nor read, it is still a quality presentation of cards, and could be a useful tool in skilled hands. Our source it is Aardvark Books, 327 Church St. San Francisco, 94114. Phone (415) 552-6733.

*I have always seen Druidic or Celtic Christianized tradition associate the Birch with March and Spring Equinox and the Rowan or Ash with Fall, but they assign the Birch to the month of November and the Ash to March. They are, however, talking months, not High Days.
—E.B.

Postmarked 20 Mar 1989

A Druid Missal-Any
Beltane 1989
Volume 13 Number 3

Beltane Essay: Old Crones

By Emmon Bodfish

eletaine, May Day, begins the Season of life. Hurrah! It marks the end of the Season of Sleep, the rule of "The Leprous White Lady," the "Old Woman of the Mill Dust," the Crone. In several Indo-European legends the wandering hero, in Greece Hercules and in the Celtic, Finn, arrives at the palace of the Gods and after passing numerous tests is enraged by their mocking attitude toward him. He challenges any one of them to a duel. The young and vigorous Deities of both genders distain his challenge and will not fight with a mere mortal. Finally, however, the paternal figure of the pantheon says "Oh, but my aged mother will wrestle with you."

The hero is insulted but he accepts. The Ancient of Days pins him. She laughs toothlessly in his face and lets him go. "Do not feel discouraged, hero," says the pater-deitus, "that old Crone wrestles down every man comes far enough to meet Her. Her name is Old Age." Her name is not given, nor was the hero's in the German version of this myth, which I heard, (it's still a word-of-mouth culture,) from Dr. James Duran, Ph.D. If any out there know, please write us. In the Celtic world She was Cailleach, the Old Woman. She was credited in Scottish myth to appear at sea, in the form of a sea horse or sea-hag, and lead enemy ships to their doom, by challenging the captains to ride or catch her. She is a trickster figure, one who brings down the proud, and tricks the vain and the blasphemous. (As a death figure I wonder if She is cognate with Kali in India.) She is a Goddess of transition and transmogrification, not all like the "Underworld" or Death figures such as Nixus or the Eastern European "Mother of the Dead," who greets the newly dead and nurse and instruct them in their new life in the Other World. She is the harbringer and transmogrifier, and She Herself can change from old to young and back again at will or with the seasons. Hers may be one of the stream of myth that fed the later Ban-shee tales and legends. All the seemingly contradictory characteristics of the Deity, enduring seasonal, warlike, alternately young and old, using allure and trickery symbolize Her station at the point of death and rebirth or rejuvenation. She is not a war Goddess per se, like Morrigu or Badh, inciting men to heroism, but a nature deity of the seasons and the elements, and the natural cycles of creation and decay, rest and strife. As Proinsias MacCana writes, more of Her traditions survived than those of the Goddess Morrigu, and being inexterminable, more were co-opted into Christian hegemony. Even the old bardic odes to Her were taken and rewritten to make Her a figure in the new foreign religion. In the eighth or ninth century one of the monastic collectors recorded and "Christianized" this old pagan "dan" written in Ireland. It is composed in that uniquely Pagan style in which the Deity speaks through the mouth of the bard and mourns with him the plight of Her people.

> "The monkish chronicler, availing himself of the semantic ambiguity in the word "cailleach," invented the fiction that She had taken the nun's veil, caille, in the end of Her days."

He then went on from this to compose around this story of the "nun" of Berre. Cailleach Bherre, the Old Woman of Berre, was a popular epithet for Cailleach in that part of Ireland. Unfortunately Professor MacCana does not give the Gaelic/Goidelic original of the poem in his edition of *Celtic Mythology*, but we can easily guess that the holy Roman changed in recording this lament of a "nun" who had once been the advisor and consort of kings. The real subject of this work is the plight of Druidism and the Bardic Orders in decline, driven out to the heath and wild places among the poor and illiterate by the foreign religion of Rome. Many similar laments for the stability, culture and richness of the old courts of Chieftains, bards and Druids, echo down through the seventh, eighth and ninth centuries as the Dark Ages grew darker and Christianity spread.

Swift chariots
and horse that carried off the prize,
once I had plenty of them;
a blessing on the King who granted
them.

My body seeks to make its way
to the house of judgment;
when the Son of God thinks it time
let him come to claim his loan.

My arms when they are seen
are bony and thin;
dear was the craft they practiced,
they would be around glorious
kings…

I envy nothing that is old
except the Plain of Femhen;
though I have donned the thatch of
age,
Femhen's crown is still yellow.

The Stone of the Kings in Femhen,
Rónán's Fort in Breghon,
it is long since storms first reached
them,
But their cheeks are not old and
withered…

I have had my day with kings,
drinking mead and wine;
today I drink whey and water
among shrivelled old hags…

The flood-wave,
and the swift ebb;
what the flood brings you
the ebb carries from your hand…

Happy is the island of the great sea,
for the flood comes to it after the
ebb;
as for me, I do not expect
flood after ebb to come to me.

From Dwelly's Scots Gaelic Dictionary (get out the magnifying glass!) here is a description of a dance enacted in the Highlands up into the nineteenth century. We may be seeing here a descendent of a Druidic ritual or religious drama, There is also, apparently a bird named the black-headed Cailleach bird, but whether it has anything to do with the old Celtic Goddess is unclear.

95. Cailleachag-cheann-dubh.

cailleach an dùdan (cont.)—

"It is danced by a man and a woman. The man has a rod in his right hand, variously called *slachdan druidheachd*, (druidic wand), *slachdan geasachd*, (magic wand). The man and the woman gesticulate and attitudinize before one another, dancing round and round, in and out, crossing and recrossing, changing and exchanging places. The man flourishes the wand over his own head and over the head of the woman, whom he touches with the wand, and who falls down, as if dead, at his feet. He bemoans his dead "carlin," dancing and gesticulating round her body. He then lifts up her left hand, and looking into the palm, breathes upon it, and touches it with the wand. Immediately the limp hand becomes alive and moves from side to side and up and down. He rejoices, and dances round the figure on the floor. And having done the same to the right hand, and to the left and right foot in succession, they are also become alive and move. But although the limbs are living, the body is still inert. The man kneels over the woman and breathes into her mouth and touches her heart with the wand. The woman comes to life, and springs up, confronting the man. Then the two dance vigorously and joyously as in the first part. The tune varies with the varying phases of the dance. It is played by a piper or a fiddler, so sung as a "port-a-beul," (mouth-tune) by a looker-on, or by the performers themselves. The air is quaint and irregular," and the words are curious and archaic commence as follows:—

"Cailleach an dùdain, dùdain, dùdain,

Cailleach an dùdain, cum do dheireadh rium."

The Druids did not Build Stonehenge

In Answer to Many Inquiries

"If the Druids didn't build Stonehenge, and weren't even in Great Britain at the time, when and from where did they come?" Most likely in several waves and from several sources, from Gaul and from Belgium, of course, but also from Ireland. The Celtic evidence in Ireland seems to predate that from the Sussex Stonehenge area by a number of centuries. So when did they arrive in Ireland? And from where had they come?

Peter Harbison in our day, like Heinrich Schleimann, the self-made nineteenth century business man and amateur antiquarian who, after hearing much debate about the whereabouts of Troy, and if, in fact, there has ever been a real city of Troy, took a shovel and a copy of the Iliad and found Troy right where Homer said it was, has advanced the theory for the origin of the Irish Celts right where legend and *Leober Gabala* said they come from: Spain. Not all of them, Celtic speaking people came to Ireland over a number of centuries. But there is evidence that a Q-Celtic speaking people came to the south and west of Ireland around 500 B.C. from the northern coast of Spain. They may have come first in "raid and trade" forays, then as small groups of warrior-aristocrats, younger sons, and their retinues. There is no evidence in the archeological record for any one, large scale invasion. Later whole clans may have *been* expelled from the Celto-Ligurian areas of Spain by the Roman conquests there from 133 B.C. onwards. The *Book of the Invasions, Leobor Gabala,* may be the story of one of these. The followers of King Mil were not even by their own claim the first Celts in Ireland. They fought against a distinctly Celtic native foe in a distinctly Celtic style heroic battle. One group of Celts displaced another, and there is the echo in the old poem of those other groups having displaced still older, Bronze Age, perhaps non-Indo-European populations. This theory, which coincides with legend, and which Professor Hawks, calls his "gradual Celticization theory" of Irish pre-history, fits David Greene's, the noted philologist's, evidence that a Celtic language ancestral to modern Gaelic was being spoken in Ireland by 500 B.C.. This gradual Celtization of the Neolithic and Bronze Age cultures of the island may have followed the model of the Anglization of Britain by the Angles, Saxons and Jutes in historic times. Coming first as raiders, then as mercenaries hired during some of the endless intertribal conflicts, they remained and eventually made war on and conquered their former hosts. This is speculation of course. But it is backed by the (non-conclusive) evidence of the gradual appearance of more and more Celtic types of artifacts, especially military ones, and objects of aristocratic ornament. The farming tools such as stone hoes continue in the native style. In the South and West there aristocratic items are of a non-La Tene style. This may tie them to the Spanish Celts rather than to the La Tene Celts north of the Pyrenees. The possibility is strengthened by the "chevaux-de-frise" style of fortifications on the Aran Isles in County Galway. Similar examples appear in Spain and none in Britain or Gaul. However, some archeologists would see a wooden version of this scatter-stone style of architecture in some early Belgian forts, hence the name. No chariot burials have ever been found in either Ireland, Britain, or Spain, though these figure prominently in the other Celtic areas. Burial rites are usually conservative, slow to change, and generally faithfully preserved by immigrants in their new homelands. This is true even when they adopt the better adapted technologies of the native farmers and craftsmen!

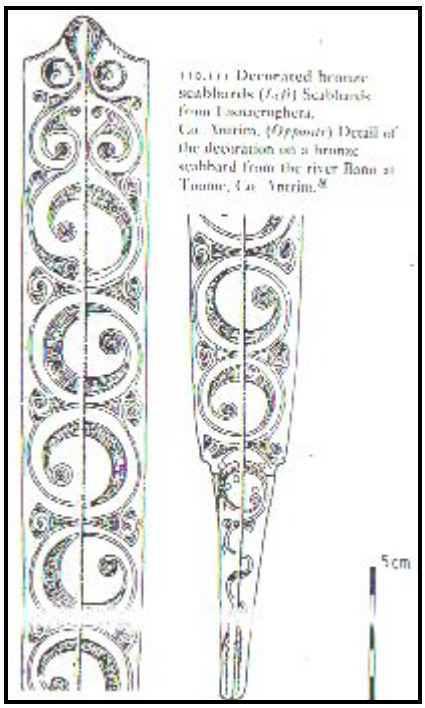
The North of Ireland has always shown more influence from Britain and by way of Britain from the Continent, and this goes back at least as far as the late Hallstatt Period. Iron Halstatt style swords appear in both Britain and North Ireland.

Later, scabbards of elaborate and uniquely British design appear in Antrium. But the influence was not all in one direction. The Celts of Ireland first raided and then settled in Wales, bringing Irish Druidic culture and the artifacts mentioned by Myles Dillon in his article "The Irish Settlements in Wales," in the academic journal "Celtica" #l2. The first evidence of Celtic cultures in Britain are not so early as those in Ireland and are of clearly Gaulish or Belgian origin. Again the pattern seems to be one of gradual Celticization with wave after wave arriving from the Continent all the way up to the arrival of the Belgae, who just precede Roman conquerors in the fourth century B.C. Thus the Heroic society of the Celtic epic warring chieftains, bards, and Druids may go back no farther than the La Tene Period in

England approximately 400 B.C. to 100 B.C. Its roots in Ireland and Wales seem to be a good deal older.

—E. Bodfish

Illustrations by James Adam of Revere, Massachusetts



110, 111. Decorated bronze scabbards (Left) Scabbards from Lisnacroghera, Co. Antrim. (Opposite) Detail of the decoration on a bronze scabbard from the river Bann at Toome, Co. Antrim.*

*From Pre-Christian Ireland, Peter Harbison, Thams and Hudson, London, 1988.

A New Theory about Stonehenge

By Robin McKie
London Observer Service
In the San Francisco Chronicle
Monday, June 6, 1988

LONDON— A recently discovered stone slab, apparently intended for use at Stonehenge, could be crucial in proving a remarkable new theory about the monument's origin.

The stone may show the Stonehenge's ring of distinctive "blue stones" were actually part of another stone circle that was completely dismantled, transported across Britain and incorporated in the great monolith.

This theory suggests that construction of one of the world's most extraordinary edifices was less a matter of religious self-sacrifice by Stone Age Britons, as has been supposed, and more a matter of colonial exploitation of other tribes.

Everyone assumes the blue stones were moved from a Welsh quarry in a rough form before being carefully shaped and incorporated at Stonehenge," said archaeologist Julian Richards, who has just completed a major survey of Stone Age settlements near the monument. "But it is equally possible the stone were transported in completed form, from a ring that had already been built."

Wales' connection with Stonehenge was discovered in 1923 when geologist Dr. H. Thomas discovered that the blue-spotted dolomite stones at the circle were the same as those found at Carn Meini on the Preseli Hills 135 miles away.

The discovery of a stone slab—believed to be a blue stone—in the Daugleddau River is very important because it may provide the information needed to prove or disprove the blue-stone theory.

"If the stone is found to be dressed and carefully shaped when it is eventually taken out of the river, that will suggest it had already been part of another stone ring," added Richards, "of course, if it is relatively rough and only crudely cut, then that would tend to disprove the theory."

The idea that the blue stones, which form two of the Stonehenge's four main rings, were taken from another monument helps explain one of archaeology's major puzzles: Why go to the extraordinary trouble of moving stones, some weighing more than 50 tons, from a site so far distant?

Taking already dressed stones would have meant far less work for its builders. In addition, it is now known there existed a great deal of trade between the regions.

"Nor do you have to suppose that Stonehenge's builders simply invaded that part of Wales, subjugated the locals and forced them to take their stones to Wiltshire," added Richards. "It is quite conceivable that Stonehenge was considered to be such an important religious project that the original blue stone owners gladly gave them away and helped in its construction."

What's Alive? What Counts?

During rush hour on the San Francisco Bridge there is a special free lane for cars with three or more riders per car. Some acquaintances of ours were stopped recently and pulled out of this lane by a CHP who insisted, "You have only two riders." "No, there's the two of us and the child here." "No, that doesn't matter, that's irrelevant." "But he's a passenger." "No, we can't see him. (from the toll booth)" etc. etc. Finally deciding that more than ten minutes of argument was not worth the price of the toll, our friends paid the dollar and departed.

Some religions say life begins at conception, some say at birth, some at naming, but according to the Bay Bridge Authorities and the Dept. of Highways, it's not until you can see over the dashboard.

News of the Groves

In response to last issue's article, "Scrounge!" I have been informed that Miner's Lettuce sells for $10.99/lb. in San Francisco's health food grocery stores. Here I've been, eating it for free and feeling like a scrounge.

And if you're near a Gary Larson Far Side "Off the Wall" desk calendar for 1989, you might check out Wednesday, September 20.

A Druid Riddle

On the table are eighteen odds and ends. You sweep seventeen of them off. Quickly now, what's left on the table, an odd or an end?

Pagan Parents and Kids—Can You Help?

My son, age 9, has declared himself: he is a pagan, and he especially loves "The Lord of the Beasts and the Woods." The only other pagans he knows are adults, or at least too big to remember very much about being 9 years old. Our neighborhood is sort of remote, and I don't know whether he'll ever meet many of Mother's younger children out here. How about a pen pal network for kids in the same boat? If anyone else out there has declared him or herself at an early age, and would like to write, please let me know. I would also be willing to keep a list of addresses, and match penpals as to age-mates or disciplines, if enough people are interested.

—Olin Stoltz (age 9) and Leslie Craig (age 37)
Box 215, Myers Flat, CA 95554

The Heathen on the Heath:

The Heathen on the Heath Babbles on about Patronage

I recently had a very dear brother tell me that my life in the woods had a romantic mystique of being more genuine than a pagan life in the town. May I say, hogwash? The only thing the Heath has managed to impress upon the Heathen and make it stick, so far, is how *un*-genuine a life she usually leads, next to her other brethren of water, beast, and tree. Oh, close-up adoration of the gods is a very moving experience. But there's more to a god or goddess than loving him or her, and it's all much too big for us, and I suspect that the energy of our natural comedy is a better feast for the immortals' table than any amount of praise and sacrifice.

One thing that I'm sure inspires a veritable salvo of godly giggling is how we deal with our patrons and teachers, both in the other world and in this one. Most of you probably know your patrons, and have at least some idea of who your totem beasts are. Some of you may know a departed of discorporate spirit who teaches you, or uses you to speak to others. Some of this stuff is very recognizable; other times, you may shake your head, check whatever resources you use to identify the "real" archetypes, and decide that you're simply crazy.

Totemism, for instance. I'm not going to get into whether our forebears practiced any precise or organized form of totemism, although Cuchullain's relationship with the hound (killing one, then having to fulfill its function, and thereafter being forbidden to harm the hound or eat of its flesh) sounds a lot like totemism to me. But we Neopagans are balanced between two influences: What is born into us from our ancestors? And then, what do the gods and the beasts do to us in the here-and-now?

For instance, I sit at the feet of the entire canine tribe. Wolf, dog, coyote, fox—all bitches and vixens are my sisters. *Elder* sisters. A totem is a teacher, a giver of omens, a bridge between human anomie and the solidarity of nature. I don't know anyone else whose attachments are so general. I do not know that for me to ignore the call of any pack-running nightsinger means disaster. It puts me in quite a dilemma, because a country homestead, with its deliciously helpless ducks and chickens and its panicky newborn grazers, is an even worse place to interact with large number of canines than a house in town. So in a very undignified, non-ritual way, my totem is constantly teaching me the difference between genuine love and respect and the phony human construct of charity. *We* are not the gods. An ordinary housedog knows the gods better than I do.

It can be a pretty harrowing relationship. There's you, and there's your teaching-beast, and there's the rest of the world. Are you brother or sister to a beast that the neighbors regard as property, or a menace, or a running larder? I listen to the song of the Grey Brethren on the ridges with an entirely different emotion than do the sheep-ranchers a little further down the valley, though we meet on the common ground of wishing dysentery and poison oak on the morons who dump unwanted dogs "out in the wilds" to seek out their niche as incompetent pack members and stock killers.

Sometimes an animal relative will come to you for its *death*. Fub that one, and you're in big trouble. I know.

Then there are the creatures other than your totem who show up here and there with messages or lessons, or just to make your day, There was the king stag of our hill, laughing at me. There was the squirrel crossing the road, to show me the consequences of letting faster drivers (or anything else which is simply more aggressive or socially acceptable than I am) push me around. There are the white cranes that feed in the pastures north of here, whose mere presence lights up my heart for no reason that I can name, and the river otters who join me for a dip: "Screw it; this is playtime!"

You can't put your life in a pattern, or make a pretty pattern with the wild things in all their rightful places: not and know anything about yourselves. Nonhuman logic is not going to make sense to you. A brave man can find himself chosen by a grazer; a timid woman might have a totem that hunts to survive. There is more to any animal or spirit than one human can know.

To the sparrow, the sparrow was himself; to the raven, he was dinner, Definitions can be a real bitch sometimes.

Plants will choose you, too. What kind of wood is your staff made of? I don't have one. I kept waiting for a branch of madrone to wave yoo-hoo at me. Meanwhile, the bay tree at the head of my garden, that I had talked to and cried on and rested under for the last dozen years, dropped a branch in this winter's snow. It's about ten feet long, and as thick as my 1eg and finally today it occurred to me that my staff is smack in the middle of it, waiting for me to get my lazy butt in gear and whittle it out. "Hey, is anybody awake here?"

I suspect that the gods sort of meet us in the middle, choosing us when we most need them. Perhaps we look harder for our gods, because religion makes such a blatant difference between us and the rest of the world, and the gods are such an obvious feature of it. We meet with blessings, opportunities, and quest. Eventually, we find the gods who are our patrons. When I was younger, I always thought that my patroness would be the goddess who ruled over my purpose in life, or my identity. Now I know better: my patroness is the goddess that don't cut me no slack.

Paganism is not a TV set, and the teachings of gods and beasts are not a spectator sport: our patrons and our totems will all want something from us. Our laughing disclaimer at the beginning of services may remind us to respect reason, but the praise and sacrifice that follows is just as necessary, to keep our end of the bargain up until we find something better to offer. Wherewith, I offer this praise:

Who loves you?
Whose laughter caresses your departing back?
Beneath whose cloak of midnight do your eyes adjust to the dark,

And whose hand sets the geas before you
Like a wall of stone?
To this, I give my heart.

Beltaine Fire Invocation

Bhride
Firedancer
in the many-hued arms of flame
daggers of light contained in the chalice of the sky,
overflowing with stars
bright with the song of a thousand souls.
Dance with us, our lives wound in glistening threads
about the spokes of the universe,
braided into the umbilical cord of the navel of the Earth.
Teach us to kindle our inner fire,
And dance our lives in the weavings of flame,
The fire that enkindles the heart into spiralling song.

Bhride
Firesinger
voice leaping with the strength of many deer
into the gates of starlight
where the ancient flames soar.
Sing with us, our lives as the weavings of song
on the loom of the many stringed sky
reflected in the inner sky of the spirit.
Teach us to light our inward flame,
and sing our lives into rising smoke
the fire that burns behind the eyes of all souls
and laughs in the cosmic dance of the universe's music.

May 1989, Blue Moon Eagle

Rome Discovers It May be Older Than it Thought

Archaeologists find wall that could add credibility to legend

By Carol Cirulli, Associated Press Writer
San Francisco Chronicle, Thursday, June 30, 1988 D/11

ROME—Archaeologists have dug up a wall in the heart of the Roman Forum that could help them discover the secrets of the founding of Rome. The city could be older than it thinks it is.

The archaeologists say the discovery also could find some truth in the legend of Romulus and Remus.

According to the legend, Romulus established Rome by building a defense wall around the Palatine Hill, the site where he and his twin brother, Remus, were suckled by a she-wolf and reared by a shepherd. Romulus then founded Rome in 753 B.C., as the legend goes.

While the archaeologists don't believe they'll find any proof of Romulus, Remus, the she-wolf and the shepherd, they do think they might find some truth in the legend about the way Rome was founded and when.

Andrea Carandini, a University of Pisa professor who is leading the dig, said archaeologists in May uncovered a stone wall on a slope of the hill just at the spot described by the ancient Roman historian Tacitus as the site of the wall that first defined and protected Rome.

Experts have dated the find to the 7th century B.C., but Carandini said in an interview he suspects underneath it is an earlier version of a defensive wall that could have been built a century earlier.

Archaeologists say reaching the wall could be the first tangible piece of evidence to back up the story of Rome's legendary founding in 753 B.C.

But secrets of the earliest days of Roman civilization may stay locked in the ground if the government fund that has financed the dig for the last three years is not replenished. Carandini says the team needs the equivalent of about $400,000 to continue.

For now Carandini keeps digging.

"We will never discover the wall of Romulus, because Romulus is a legend, of course," he said. "But I think the nucleus of the legend is right, and in a way, we already proved this because nobody believed that there really was a fortification of the Palatine Hill.

The base of the hill eventually developed into the Forum, ancient Rome's market and meeting place, now a major tourist attraction.

Experts who have observed the excavations say the discoveries, if fully documented, will provide significant insight into the little known period between the 8th and 6th centuries B.C.

"It is interesting that the physical objects that (Carandini) is discovering not only seem to be dated very early in the history of the city, but are related to the historical texts that talk about the foundation of the city," said Richard Brilliant, professor of art history and archaeology at Columbia University in New York, who visited the site in May.

"Whether or not conclusions can be drawn about the wall in the development of the city is something much more research is needed to demonstrate."

Alessandro Guidi, an official with the regional archaeology office, said the find indicates that Rome may have evolved much earlier than was once believed from a primitive village inhabited mainly by shepherds into a more advanced society.

"This could be very important because it may be proof that before the Etruscans conquered Rome, Rome already was a very big center," Guidi said.

The defensive wall, discovered about 10 feet below a grassy surface, probably surrounded a "pomoerium," or holy place, in the city that had been founded with the gods' blessings, Carandini said.

Above the excavated wall, archaeologists found remnants of houses they believe date back to the end of the 6th century B.C. and belonged to aristocrats of Etruscan origins.

The houses probably were built after the defensive wall was expanded to surround the seven hills of Rome, Carandini said.

But it is what lies below the wall that may give real insight into the founding of one of the world's most ancient civilizations.

[Again, Pagan myth and legend is found to have a core of truth.]

To the Missal-Any:

It warms me to hear from you again. "Something" is about right. The seasonal diary format of "Heathen on the Heath" so far requires me to be a lot more together than I am. I'll keep the by-line 'cause I like it, but when I do show up, it may be as poet or general essayist and big mouth, or fictionalizer of small experiences or writer of love letters to the gods, with no more whys or wherefores. My ritual consciousness, as of now, is shot to shit.

As I become more a part of my community, other pagans begin to emerge one by one from the woodwork—a cohort in my school music schemes, a Star Route Journal reader or two, other

school connections, other hill people. We're circumspect up here, and not real available to folks we don't know.

Folks come up to me. They talk. They leave. I turn to the person next to me and embarrassedly whisper, "Who was that?"

Music grows more important. I practice a lot. I sing my heart out.

What is a pagan life? I ask myself a thousand times a day, at least. I find that alone, I am driven by a sense of urgency: to be more outspoken, to be a support to my own kind and less fearful of offending or hurting those who do not accept me. If they do not accept me, are their opinions worth wimping out on my own people for? In personal doings, I say what I must immediately, lest fear or habit drag me back into my old hiding-places, out of reach of my spiritual kinfolks. "Let there by no authority between us!" I say. "I'm an anarchist." Swiftly, while pride still lives! Then I am committed, and can't back away from my own will as I have in the past. There may be trouble in this, but as Rhiannon is my witness, I mean no ill-will.

Your scholarly work grows more interesting each issue. I am turning friends on to it—pagans who know who they are, but are barely aware that there is anyone like them in the world, and who know even less than I do of the teachings of our forbears. And in the department, you say it better than I could.

Love,

Les

Calendar

Astronomical Beltaine, at which point the sun is half way between Equinox and Solstice, will occur at 6:31 A.M. on May 5, 1989. Celebration at the Orinda Grovesite to be planned; bring a 15' ribbon.

Postmarked 26 Apr 1989

A Druid Missal-Any
Summer Solstice 1989
Volume 13 Number 4

Summer Solstice Essay:
Danu and Summer Fun

By Emmon Bodfish

idsummer, the Summer Solstice, the longest day, the shortest night, this is one of the four astronomical High-Days of the Druid year. It is associated with Danu, Mother of the Celtic family of deities the Tuatha de Danann. She is cognate with the Irish Anu and Breton Ana. She may be cognate with classic Roman Diana, though Her character and role are more like those of Juno. Like Her, Danu is the patroness of marriage and sanctifier of the home. The particular luckiness of June weddings may be a folk memory of the time when this time of the year was sacred to the Goddess of marriage. She is associated with fertility of grain as well as of women, and She is linked to rivers and river valleys which bear Her name or cognates of it stretch all across Europe from the Danube to the Don and the De in Scotland. Rivers, valleys, grain, home, fertility and prosperity formed a thematic group in the Celtic mind. Her festival was on Midsummer day and all night bonefires, dances, and games of courtship and revel continued to be celebrated on the day and the preceding night well into this century. Again we see the Druid custom of counting the night which precedes the high-day as the one sacred to that day. There are many, many references to this night of revels in medieval and Renaissance folksong, as well as in Shakespeare and his Contemporaries.

The tension between the folk customs and the Christian church is succinctly in the traditional verse:

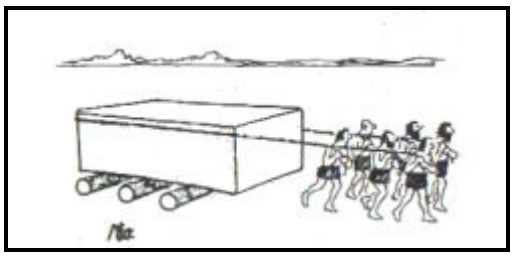
"Mierry do not tell the priest,
For I fear he would call it a sin,
But we have been in the woods this night,
A' conjuring the summer in."

This fragment of a ballad was quoted to us by a folksinger whom we talked with at the Live Oak Park Faire, who had collected it in England. In this case the folk tradition probably goes back to Druid times.

This would be a propitious night for a vigil, or just to try sleeping out of doors if possible. Following another folk tradition whose roots are probably Druidic, single women might try sleeping with a pillow stuffed with mugwort, an herb sacred to Roman Diana, and probably to Danu or Ana, under their heads. This will bring dreams of their future husbands, and was a practice carried on into this century in Celtic countries. The only similar divination practice I have ever heard of for young men involved looking quickly into a particular sacred well, in which he might catch a glimpse of his future mate. But this had nothing to do with Danu or Midsummers.

Editor's Note:

As you can tell by now, our proofreader is absent this issue, attending other festivities in Southern California. This Trath's issue should leave her with no doubts about being needed.



What exactly is a 'henge,' anyway?
From "The Pick of the Punch"

What is a Henge?

But he wouldn't have called it that!

The word "henge" came in to the English language in the late middle ages. According to Unicorn Productions, by way of Channel 4, later written down by Catherine Hills and relayed to us, the term "henge" originally referred to the stones of Stone Henge, specifically the trilithons, the huge uprights and the horizontal stone crossbars which they support. These looked like gallows to medieval scholars, and "henge" meant gallows at that time. Stone Henge was "the hanging stones," or "gallows of stone." This fit with the grizzly fantasies that medieval Christians imagined about their religions and cultures but which, sadly, better reflected practices of the Inquisition and their own day.*

"Recently," reports Hills, "some French archeologists organized an experiment in which two hundred persons dragged a (similarly) large stone some yards along a field. Enormous stones can be moved without recourse to Merlin, UFO's...or modern heavy equipment. (Poor Merlin, out of a job again!)

This is not conjecture. I have found this out by talking to a number of these types while wrapt in my weekday cloak of invisibility: a three-piece suit.

I and other modern Druids are often condemned and called to account for the fact that Roman writers recorded that the Gaulish Druids practiced human sacrifice. Forget that the sane Classical writers also mentioned that the victims were usually prisoners or criminals. The Celts, like other Iron Age pastoralists, could not afford to run jails. Some of the others sacrificed were, according to Ward Russell, Celtic scholar and author of *The Druids,* quoting from another ancient source, individuals who became frenzied during the ceremonies and demanded to be sent, along with the "gift" of war captives, to the Other World. And, yes, a portion may have been chosen "victims."

Human sacrifice is found in the histories of many cultures. It represents a stage in cultural evolution which we, today, have long since passed. It has no more bearing on the modern, Neo-Pagan Druids than does the story of Abraham sacrificing his son, Isaac, to *his* God bear out the behavior or inclinations of modern Judeo-Christians. I know of very few Christians who long to sacrifice their first born sons to Yewah, even if they could be

certain they wouldn't get caught. Yet it was a stage through which their spiritual predecessors passed. (Abraham clearly came from a society that accepted human sacrifice, as did most, if not all, other human groups at a similar stage in their development.) But that is far back in our mutual pasts, and PERSONALLY, I'M TIRED OF TAKING THE RAP FOR IT!

*This primitive thinking is unfortunately still in evidence among fanatical splinter groups of "Christians." It goes something like this: "We Are Christians. We are good. If we do things like _____ (running inquisitions, burning heretics, fire-bombing clinics, (list the latest outrage,) then those other groups must be doing things that are even worse! ('Cause they're just BAD.)" Or: "If I weren't inhibited by all these darned Christians ethics, what would I like to get away with? Well, that's what they must be doing, and we got to stop them."

To Whom It May Concern:

Two disturbing trends that have been growing in the United States—1) that there has been a rise in violent criminal activity with Satanic ritualistic overtones, and 2) that some fundamentalist Christian groups have been spreading false and malicious statements about Witchcraft and Paganism to media and law enforcement personnel attributing such crimes to Witches and Pagans—have made it necessary for the Pagan and Wiccan community to delineate our position to local, state and Federal levels of government. This Resolution was first conceived, written and presented at the Ancient Ways gathering in Northern California on May 22, 1988, and has been successively modified to incorporate input from the Pagan community. This final version now continues to be reprinted and circulated to help clarity the tact that Witches and Pagans are not Satanists and do not engage in abusive or criminal activities. Please share this information with law enforcement officials, educators and media. If your group wishes to be added as a signatory to this Resolution, send a letter of affirmation to GREEN EGG magazine, PO Box 1542, Ukiah, CA 95482.

The Pagan Anti-Abuse Resolution

We, the undersigned, as adherents of Pagan and Neo-Pagan religions, including Wicca (also known as Witchcraft) practice a positive, life-affirming faith that is dedicated to healing, both of ourselves and of the Earth. As such, we do not advocate any acts that victimize others, including those proscribed by law. As our most widely accepted precept is the Wiccan Rede's injunctions "harm none," we absolutely condemn the practices of child abuse, sexual abuse, and other forms of abuse that does harm to the bodies, minds or spirits of individuals. We offer prayers, therapy and support for the healing of the victims of such abuses. We recognize and revere the divinity of Nature in our Mother the Earth, and we conduct our rites of worship legally, and in a manner that is ethical and compassionate. We neither acknowledge nor worship the Christian devil, "Satan," who is not in the Pagan pantheon. We will not tolerate slander or libel against our churches, clergy or congregations, and we are prepared to defend our civil rights with such legal action as we deem necessary and appropriate.

The Heathen on the Heath:

War on the Plants

Okay, enough already! This is war. Sweat runs down too fast to blink away from my eyeballs, and my hands are too filthy to mop it away. How can so many slugs exist in the *world*, let alone in my garden? And where did that eighth duck go, and just what is it that got past my eight-foot fence, stacked tires and assorted whirligigs and wind chimes to eradicate half my potato plants? Hey, gang, there's a limit! Isn't there? At Beltaine you came to party. Now the sun is past the zenith, and you're still raiding the pantry. I've tried asking you to go home. No dice. And the dog has some inexplicable wound on his paw—boars? Bobcats?

This is war. Somehow mine ancient enemy, the wild gooseberry, has started some fifth-column activity amid the tomatoes, and sent spies among my mealybug-ridden brassicae. No use griping to Mother: She and her Consort are making hay while the sun shines, and hardly interested in the squabbles of the children.

Whoever first characterized life in Nature as peaceful had a somewhat warped sense of humor.

The very plants do battle; this winter my pruning-saw must break up a slow-motion barroom brawl between an oak, a madrone, and a whitethorn, all of whom can survive quite nicely if they will simply settle for their own spaces and leave each other alone. Fat chance! All living things demand to not only live, but win, preferably at the expense of any and all possible competitors. That herd of wild pigs must not only have the next ridge, but also *my* ridge, to find true happiness.

And what members of any one species think of each other cannot be printed and sent through the U.S. mail.

Where does that leave your everlovin' Heathen? Confused, mostly. While I have no compunctions about claiming the fruits of my own labor, and whatever else I can pry loose (I'm not even a vegetarian) there are certain human-engendered refinements on the art of war that I will not use. Mom may not care whether my tomatoes or her gooseberries grow in the garden, but that's not sufficient reason to dump assorted petrochemicals in Her water-table—or feed to my down hill neighbors, if it comes to that. I'll go after rodents with cats, traps, and a .22, but I have no desire to bring down my allies the redtails with the "friendly fire" of B-gon or DeCon. Can this be said to make a difference, in view of how the rest of my species chooses to nuke their nuisances? And ought I to be messing around in here at all? This garden is an invasion in itself, exotic and pampered organisms installed in the devastation of turf that I chose to call French Intensive Double-Digging. That's not what was here to begin with.

Thing is, an attitude of noblesse oblige requires a certain amount of backup. Kindness is for what we control, and as I gaze in utter dismay on the ruin of my efforts, and the impossibility of reverting to humanity's original mode of participation (hunting and gathering) without overstressing an already depleted wild economy, I realize that my control over this environment is minimal. And wasn't that what I wanted?

Admittedly the fight is rigged. Pit me, with a rifle, against a boar with tusks and I'll bet on me every time. I ought to know; I rigged it myself…I, and forebears who shared my motives, long ago. Like the boar, we also want it all. Unlike the boar, we may someday be unfortunate enough to *get* it all, thereby destroying it. Will we someday live on chemicals, or mutated yeast, because we have won all our wars and there are no other surviving species?

The squirming, biting, struggling child takes endless comfort in the unarguable restraint of Mother's arms. But as the

child ceases to be a baby, a little caution creeps into its protest, unaware at first: we don't want to *hurt* Mommy, after all. And hopefully, by the time we are big and strong enough to do Her real damage, we will have thoroughly absorbed the lesson that She has feelings, too.

Except that people-en-masse are always a little dumber than people one at a time.

Where are you in the world? Where are your battles, what have you won…and at what cost? Come, swap war-stories with me, for even if you are busily making chemicals out of other chemicals, or laying concrete over ground, we are all the same in this. Nobody gave us the right to be who we are; we have made ourselves. Nobody owed us a place in the world; we have taken it. This is *our* nature, as surely a part of us as greenness is of grass, to be channeled but never truly changed.

Just remember that perhaps it is not worth postponing, indefinitely at finite cost to the rest of the world, one's own last battle. For *sus scrofa*, *homo sapiens*, or any living creature, anywhere, there is but one ending. Let the sun blaze on into the night, drink deep, and gird yourself with honor. It is a good day, at least, not to know what's going to happen. And no matter how many sandbags we make of our environment, to pile around our laughable foxholes in the scheme of things, it's out there, waiting for us, somewhere: the fight we can't win.

Nobody's getting out of here alive.

Calendar

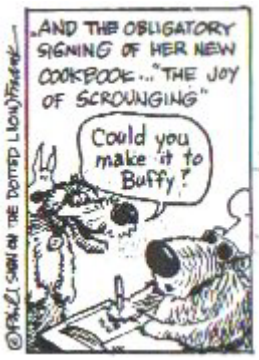
Astronomical Summer Solstice will occur this year at 2:47 A.M. PDT June 21, 1989. The earth will have reached that point in its orbit at which its north pole is farthest inclined toward Belenos' shining countenance. Celebrations will be held at the Orinda Grovesite that afternoon, after, alas, secular "work," circa 5:30 P.M., and on into the evening.

In Answer to Inquiries:

Where does RDNA Druidism stand on abortion? That it is a woman's choice. It is mentioned in the *Druid Chronicles*, which are the foundation of RDNA style Druidism:

The reasoning goes that since Nature and the Deities have seen fit to give this power of gestation and birth only to women, they alone make the decisions regarding it, and matters of pregnancy, birth, and milk giving are no man's business. These are private matters; the woman, not some organization of philosophers and theologians, nor the medical profession, nor society in general, knows and can decide how many children she can safely create and care for. Druidism is a religion of individual responsibility. You make the decisions, you take the consequences, good or bad or puzzling. There is no devil in Druidism to use as a cop out who "made you do it." If in some hypothetical century we were truly running out of people, I would propose that all an RDNA-based society could do would be to try to bribe women into making more copies of themselves, as societies bribe people with the cookie of money and status for undertaking other difficult but important jobs.

I also propose that it would be true, though it is not stated in the *Druid Chronicles*, that neither should women or society in general make laws on matters affecting only males: laws about circumcision, vasectomies, baldness, or whether men should or should not grow their beards. These are individual decisions.



We received this in response to our recent article "Scrounge!"

Postmarked on June 20, 1989

A Druid Missal-Any Lughnasadh 1989 Volume 13 Number 5

Lughnasadh Essay: Lugh the Protester

By Emmon Bodfish

ughnasadh is the celebration of the funeral games given by the God Lugh for his father, Cian, who was slain by the sons of Turenn. Cian was a shape-shifter and magician, i.e. one of the Druid or clergy-caste. Rhys considers Him a minor solar deity, but in mythology He acts more the part of shaman and ambassador. The games show Lugh's filial piety, as Lugh represents all that the ancient Celts thought good in a young man. He is the multi-competent god, defender against oppression, patron and teacher of craftspeople and artisans, God of commerce and its wealth, protector of travelers, and Lord of the Harvest.

The figure of the young boy-God, son of one of the old Pantheon, who saves the people from an unjust ruler, in the myth of Lugh, King Breas the Fomor, is a very old and widespread theme in sacred literature. Many cultures have myths dating back probably to the Neolithic, of a young agricultural and solar deity born on the Winter Solstice, who defends the people, exemplifies morality, teaches the arts of civilization, and is associated with the harvest: Lugh, Balder, the Balkan New Year God, Prometheus, Zeus in His battle with the Titans, Mithra, and some aspects of the Moses and Jesus myths. (The early Judeo-Christian writers grafted these age-old aspects of the Young God into the founders of their faith, just as they did with numerous sayings, rituals and ideas borrowed from the older cultures surrounding them. These things were not new.)

Lugh in His defender role was also a tax protestor. When the Celts had fallen under the sway of Breas, a half-Fomor from "under the sea," Lugh, son of the old God, Cian, appeared. Breas, in one of his acts of mis-rule had levied an oppressive tax on the Tuatha de Danann by means of a deception. Breas is portrayed as a smart man (or demi-god) and clever with words. When he first joined the de Danann pantheon, before the first battle of Moy Tura, he was the one chosen and sent out to parley with Streng of the FirBolgs. But later as king, he perverts his intelligence into trickery. Like Loci in the German myths, Breas has a legalistic, literalistic, conniving turn of mind. And like Loci he is an outsider, possibly an adopted God from the pantheon of the Pre-Indo-European inhabitants of the region. He has ancestral ties to the long term enemies of the Pantheon he now serves, Breas represents the negative aspects of intelligence, as Lugh represents the positive ones. The Battles of the Gods, as one school of theology holds, are the battles of the archetypes and choices within the human conscience. "Mythology is not about how things are; it's about how they feel," Joan Carruth, circa 1983. Breas had the Tuatha de Danann agree to surrender to him the milk of every cow, in Ireland that was brown and hairless. They agreed. He then caused every cow in Ireland to be passed through a fire which made them all brown, scorched and hairless. A more moderate version of this fire ceremony was part of the annual Beltaine purification rites. This may have made his proposition seem at first hearing acceptable to the Tuatha. Then after perverting the sacred purification rite into a destructive one, he claimed the milk of every cow in Erin. Crops also failed to prosper under Breas' rule. The people were starving. Lugh came and won acceptance into the Pantheon with his multitude of skills, high character and regal bearing. He vanquished Breas, restored Erin to the Tuatha de Danann and their king, Nuada. Under Nuada's rule the land prospered and harvests were bountiful. This, in the Celtic theory of sovereignty, was the mark of a true and rightful king.

Celebrate Lughnasadh by offering up to Lugh the first fruits and produce of your gardens, any plants you've grown or windfall profits received. (no animals!) Dance, sing, be grateful for the harvest!

News of the Groves

One interesting bit which a reader brought to our attention on the subject of the Goddess Danu, A.K.A. Anu, Ana, is this brief passage in Boswell's 1773 manuscript: A Tour to the Hebrides:

> The first thing we came to was an earthen mound or dike extending from one precipice to the other. A little farther on was a strong stone wall, not high but very thick, extending in the same manner. On the outside of it were the ruins of two houses, one on each side of the entry or gate to it. The wall at the entry is four lengths and a half of my cane.[4] The wall is built all along of dry stone; but of stones of so large a size as to make a very firm and durable rampart. It has been built all about the consecrated ground except where the precipice is steep enough to form an enclosure of itself. The sacred spot will be more than two acres. There are within it the ruins of many houses (none of them large), a cairn, many graves marked by stones thus: but what Mr. Macqueen insists on is that the remains of a small building standing east and west was actually temple of the Goddess Anaitis, where her statue was kept, from whence processions were made to wash it in one of the brooks. [5] There is a hollow road really visible for a good mile from the entrance. But Mr. Macqueen walked with great action along what he saw to be a continuation of it, for a little way, till there is an easy descent to the brook on the _____.* As I have often observed what looked like visible road in moors, that is to say continued pieces of ground greener than the rest, and perhaps a little lower, I could not be sure that he was right here. All the houses, temple as well as the rest, have not more than a foot or a foot-and-a-half in height remaining of their walls. The temple is in length, within the walls, five lengths of my cane and six hands; in breadth, two lengths and a few hands, I think six too, so that it has been but a poor building. The waters on each side join at the north[6] end of the sacred ground, which is like a theatre elevated above the neighbouring ground, and then the water or river formed by them runs away due north[7] towards the sea. Whatever this place has been it has been a most striking solemn scene. The sight lost in some places on a wild moor around; the hills in some other places

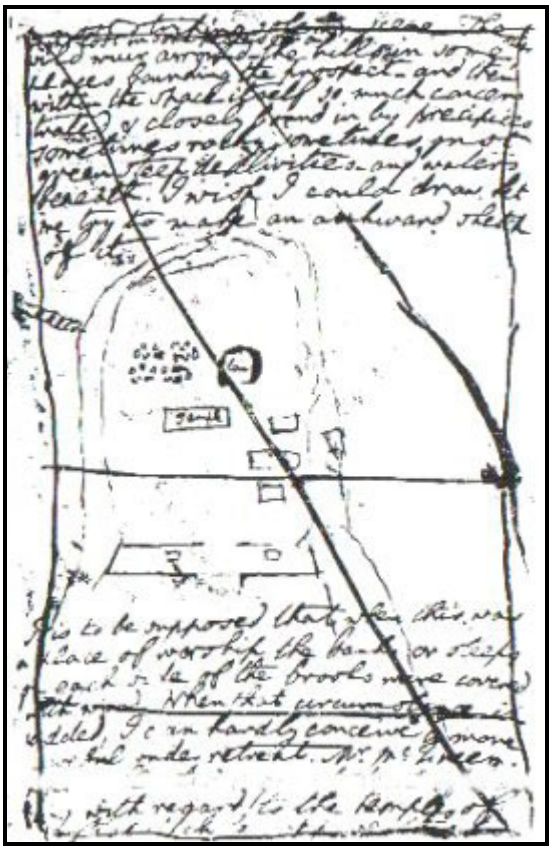
bounding the prospect; and then, within, the space itself, so much concentrated and closely bound in by precipices, sometimes rocky, sometimes just green steep declivities—and waters beneath. I wish I could draw. Let me try to make an awkward sketch of it.[8] It is to be supposed that when this was a place of worship, the banks or steeps on each side of the brooks were covered with wood. When that circumstance is added, I can hardly conceive a more awful rude retreat. Mr. Macqueen has collected a great deal of learning with regard to the temples of Anaitis, of which he supposes this to have been one. My sketch of it may convey some idea. But there is no exactness in it. I may truly be said to

Write about it, Goddess, and about it.[9]

When we got home, and were enjoying ourselves over admirable roasted venison, we first talked of portraits. Mr. John-

*These blanks appear in Boswell's journal where he did not know a direction, East, West, etc.

She [the submitter of the article] asks: "Could this be a folk memory of a Druidic ritual of the washing of a statue of Ana?" Anaista Gaelic "Anaeache," or Anaiad in the Gaelic manner of deriving an adjective from a noun. In this way "bliochd" meaning milk becomes "bliochdaiche" meaning milky or giving milk. It is also to be remembered that "Anaistis" is Boswell's guess at the spelling of a word pronounced by an illiterate Gael, a local guide. Boswell spoke no Gaelic. He likes to show off his Latin and Greek classical education, and falls back on it when he is puzzled. A few pages later on in his journal he notes that a goddess "Anaistis" was worshipped by Celts living in Asia Minor. He must have read this in some one of his classical sources, but does not give a reference. We know from several different sources, some classical, some later, that the Pagan Germans had an annual ritual in which a statue of Nerthus, their Goddess of Earth, grain, and crop fertility was taken to a sacred lake and washed as part of a ceremony after being transported through the countryside in procession in a special, elaborately decorated wagon. This ritual marked the end of the spring festivities. Nerthus seems similar in function to Druidic Danu, if not cognate in name. "Nerthus" may have been originally a euphemism for the Goddess, meaning "of the Earth." As often happens, Her name may have become to sacred to be pronounced and so a substitute, a description, was used instead until name was lost, and the descriptive euphemism became Her name. Mr.s Pottle and Bennett, editors of the edition which our reader used, *A Tour of the Hebrides with Samuel Johnson, LL.D.,* Literary Guild, Inc., New York, 1936, include a footnote in which they, like many Victorian scholars, to explain away the Pagan possibilities by saying that Anaitcha, or Anaiad, may be connected with some ecclesiastical term used in early Christian monastic architecture. But this does not explain the ritual of the washing of the statue. All this is speculation, true, but it is suggestive. The Christian faith did not really gain supremacy in the outer reaches of Scotland until much later than elsewhere in the British Isles. Would anyone like to fund an archeological expedition to the site of Boswell's Temple of Anaista" and settle the question?



Boswell's Plan of the Annait

[4] Boswell's cane is shown, by the dimensions which he gives for "The Temple of Anaitis," to have been thirty-nine inches long.
[5] "The oldest ecclesiastic term existing in the Islands is *Annait (Annaid),* which us peculiar to the Celtic Church, and probably indicates in Scotland, as in Ireland, the mother-church or monastic community of the earliest Christian settlement in the district. It is now structurally represented only by example in Skye." (*Ancient and Historical Monuments of Scotland, Ninth Report. The Outer Hebrides and Skye*. 1928. p. xiv. See the full description, *ibid*., p.p. 149-50)
[6] Supplied by the editors to fill a blank in the MS.
[7] Supplied by the editors to fill a blank in the MS.
[8] See the facsimile.
[9] "For thee we dim the eyes, and stuff the head
With all such reading as was never read:
For thee explain a thing till all men doubt it,
And write about it, Goddess, and about it."
Pope, *Dunciad*, IV. 249-52.

Letter to the Editor:

A Druid Missal-Any
Live Oak Grove
616 Miner Road
Orinda, CA 94563

June 26, 1989

Dear Druid Missal-any (and Hello, Emmon Bodfish!):

Regarding your article on the Summer Solstice:

Oh, please!! You quoted, on page 2, a "traditional verse .... quoted to you by a folksinger…at the Live Oak Park Faire".

That particular verse is far from *traditional* and does NOT, most certainly, date back to Druid times, although the sentiment may well have! It comes from a poem, which later became a song, written by Rudyard Kipling, and which comes from *Puck of Pook's Hill,* entitled *Oak and Ash and Thorn*. The poem later found its way into the Craft literature via (most likely) Gerald B. Gardner. Of course, where Kipling's inspiration came from is speculation. Do you like Kipling? Assuming that you've ever Kippled, that is.

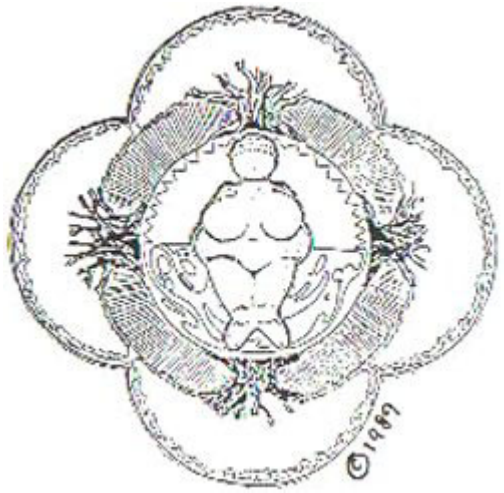
Also, on your fourth page (although it isn't numbered—yes, indeed, you need your proofreader back!) you cite "Ward Russell" in the section on Druids practicing human sacrifice. I believe you properly mean *Ward Rutherford*, author of *The Druids: Magicians of the West.*

I'd like to know more about RDNA and where I can obtain copies of the *Druid Chronicles*. I've been receiving *Druid Missal-Any* since I was the editor of "News from the Mother Grove," one of the publications of Ar nDraiocht Fein: A Druid Fellowship. Although I'm not the editor anymore and no longer serve on the Board of Trustees, you've kept me on your mailing list, most generously. So, I'd like to know more about your organization and your spiritual path. I know from ADF Druidism, but I don't know much about other Neopagan Druid groups and organizations. I am naturally (or preternaturally) curious.

Let me know what your subscription rates, etc. are, so that I can give you something toward your publishing costs.

Walk with Wisdom,

Susan



Drawing by Rob Lansley

Dear Susan,

I certainly never meant that the verse itself dated back to Druidic times. If anyone took it to mean that, I apologize. I meant that the custom of going out into the woods or moors and conjuring the summer in, etc., on Solstice Eve night is a custom that dates back to Druidic times, and maybe a lot farther. I did not know that it was a Kipling quote. Yes, I have a copy of Ward Rutherford's book, *The Druids: Magicians of the West*, and that is the one to which I was referring.

Our subscription rates are $5.00/year/8 issues. Write to us at the Druid Missal-Any, Box 142, Orinda, California 94563

—Emmon Bodfish, Editor

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A Druid Missal-Any
Fall Equinox 1989
Volume 13 Number 6

Fall Equinox Essay:
Cernunnos and Dances

By Emmon Bodfish

quinox approaches! This is the time sacred to Cernunnos, the Hunter God. The cult of the horned god, the shaman-god dressed in the horns and hide of a hoofed prey-animal, is one of the most ancient themes running through Indo-European-Siberian group of cultures. Cave paintings in France and Spain dating from the Paleolithic show these figures, and he is seen again on the Gundestrup cauldron, crafted by the Eastern European Celts under Druid auspicious and direction, he wears the antlers of the stag. It would be rash to think of all the horned Eurasian gods as Cernunnos, each tribe probably had their own name for him, but the theme seems universal among those cultures which lived through the last Ice Age in Europe and Eurasia north of the Caucus. In the Pre-Indo-European Balkans he is associated with the goat, in Siberia with the. reindeer, in England with the Red Deer, and in the Mediterranean and Ireland with the bull, (Here is another element linking Erin to Spain and the Mediterranean world as opposed to the rest of the British Isles or Gaul.) Everywhere Cernunnos is associated with a horned and hoofed, food producing species. He may be the Being commemorated in the "horn-dances" carried out in a number of English villages up through the nineteenth century, and now exclusively in Abbots Bromley. Whether this is a local survival from Druidic or even Pre-Celtic times, or is a rite brought with them by the Anglo-Saxon invaders in the service of their cognate deity, Hern the Hunter, is not known.

Masked Dancer
Paleolithic Engraving from the Fourneau du Diable, Dordogne

Originally Cernunnos seems to have been a hunter's god, and later to have become associated with flocks and herds as "Master of the Animals." Still later he is appealed to for prosperity and fertility in general. This was the stage of the tradition seen in the Grecian Pan cult, and in that of European "Robin Goodfellow," later distorted and debased by Christian missionaries into their "devil" cults and images. There is no devil in the Celtic Pantheon. A cosmic "bad guy" is a theological invention of a set of Middle Eastern religions including Zoroastrianism, Persian, Sumerian and Semitic as well as Christianity. Devil inventing and worshipping as we see it now is a Christian spin-off, and usually a rebellion against that same faith. It has nothing to do with the older, indigenous religions and God-figures of Europe. Cernunnos was an extremely popular figure among the farming peoples of Celtic Europe, and the Romans, newly Christianized themselves, seeing that they could not co-opt his worship, or euphemize him into a "saint," as they did a number of the other Druidic deities, debased him into a demon, i.e. the god of a rival, competing theocracy. Margaret Murray first enunciated this theory in the 1920s. Her work then fell into disrepute in the '40s and '50s, but has since been revived and vindicated. Her book, *The God of the Witches*, Oxford University Press, 1970, is worth reading if you can find it. G. Rachel Levy also sheds some light on the Mediterranean versions of his worship In her book *The Gate of Horn,* Farber and Farber, 1948. (This book is now published as *Religious Conceptions of the Stone Age and Their Influence Upon European Thought*, New York: Harper, 1963.)

The Gaelic word "Faighe" that come to be translated "prophet," originally meant "seer" and was the name of one class of Druids, solitary forest-dwelling mystics, who may have originally been connected with the worship of Cernunnos in his role as the shaman-god. "Fiagh," the Gaelic root word for "deer," is suggestive in this regard. The old "seer" whom Finn encountered beside the sacred pool was probably one such. They are associated with the Hazel, as Cernunnos may have been as Bride is associated with the Birch and Lugh with the Apple tree.

The Horned-god had a second sacred time beginning around the Winter Solstice with the tradition of the Flying Shaman, Mystic and inter-world journeyer, he descends Into the Land of the Ancestors, (the sun, sinking to its nadir?) to bring back new souls, of game animals and kine and humans, that new animals and Infants may be born and increase and prosperity be assured. This journey, "dedicated to the continual flow and renewal of life,"* was still being undertaken by Finn-Ugric and Siberian tribal shamans into this century. It is well documented and the beliefs behind it recorded by A. A. Popov, the Russian anthropologist in his numerous books and articles.

Cernunnos' rituals and, from the evidence of offerings left secretly at cave shrines, his worship, continued long after nominal Christianization of Europe. The Highland Calluinn (Hazel-tree) Ritual is an example of one such rite, still in practice in the nineteen century. The Protestant cleric who recorded it seems to have had no inkling of its meaning, but he writes that the people of the west Highlands, in the middle of the seventeenth century, were "little more than heathens, having been neglected by the Roman Church." According to Dwelly, of *Dwelly's Gaelic-English Dictionary* fame, it is an old west Highland belief that old Calluinn night, when the winds blow from the West, is the night of the fecundation of the trees. The West is the direction of the Celtic Other World, and of the dead. One wonders if this post-Solstice celebration marks the successful return of the shaman, (as well as the sun) from the Land of the Dead with his sack of new souls and spiritual gifts from the Ancestors. (See the Yule Druid Missal-Any for 1986 for the "Santa" Claus-Cernunnos-Flying shaman connection.)

*Quote from the R.D.N.A New and Full Moon Day Service

Hazel

By Emmon Bodfish

One of the basic myths of Druidism is the story of Finn, a young renegade of the warrior caste and his encounter with the Druidic Salmon of Knowledge and the awakening of his psychic and spiritual self. This is in a psychological sense his ascent to the Druid caste and Awareness. The myth was popularized by a nineteenth century author under the name of "Ossian," who added a good deal of "Celtic twilight" of his own, but the myth is very old.

"Around a sacred well, in the heart of Erin, grew nine Hazel trees which bore crimson fruit." (This is most likely a cognate of the well and the World Tree in Germanic mythology, and part of the basic Indo-European World Tree cosmology.) "It was the property of these Hazelnuts that whoever ate them immediately came into the possession of knowledge of everything that ever existed in the world. One class of creatures alone had the privilege of feeding on them: the magical species of immortal Salmon who lived in the well." The human who ate one of the Salmon would attain instant Awareness of everything. However, only a person selected by destiny, or probably originally by a deity, could secure the sacred flesh; from all others it would be taken away before they could taste of it.

Finn, having mastered all the skills of the warrior while he was still a youth, did not go into the service of any chieftain, but, perhaps dissatisfied with that life, wandered alone over the plains of Ireland. At length he came to the banks of the River Boyne, which sprang from the sacred well of the Salmon of Knowledge. There he found a Druid, a woods hermit called Finn the Seer. (He was probably one of a class of Druidic hermit-mystics who were a feature of Pagan Celtic society and probably cognate with the solitary forest Yogis of Brahmanism.) He had been living beside the pool for seven years, hoping to secure one of the salmon and total Awareness, it having been prophesized that one called Finn would attain the Ultimate Knowledge at this well. Finn the Seer approves of the young man and agrees to take Finn MacCumhal as one of his servants, not knowing the youth's real name. (In place of servant, we should probably read student, apprentice, disciple, as that is how one learned mystic skills in most ancient cultures, by ingratiating oneself to an accomplished shaman or mystic and serving him or her as a master.)

Soon after Finn MacCumhal's arrival at the well, the old Seer catches one of the salmon. He hands it to the young man to cook, warning him to eat no portion of it. When Finn brings his master the cooked fish, the Seer immediately perceives the change in his young servant. He has attained All-Knowledge. "Have you eaten of the Salmon?" he demands. "No indeed!" replies the youth. "But while cooking it, a blister arose on the skin of it and I put my thumb on that to push it down. It burnt my thumb, and in pain I put my thumb under one of my teeth to cool it." The old man was perplexed. "You told me that your name was 'Deimne'. Have you another name?" "Yes," answered the youth, "in my warrior trials I was known as 'Finn.'" "That is enough," said the old man. "It is for you that the Salmon was intended. Eat." Finn MacCumhal ate the rest of the Salmon of Knowledge, and in the rest of his life he had only to place his thumb under his tooth (a valid concentration, meditation technique) to receive foreknowledge and divine counsel.

This and other early exploits of Finn MacCumhal are contained in a little tract written on a fragment of a ninth century Psalter of Cashel. I have used the Ossianic Society's translation, from Charles Squire.

The Hazel is one of the sacred trees of Druidism. Its seeds symbolize wisdom.

This fall, when I came across some organically grown Hazel nuts in a local market I decided to try this experiment. I have been on a salt-free, vegetarian diet for a dozen or so years, now, and sense the effects of different foods fairly rapidly. After fasting for half a day, I ate just enough hazel nuts to satisfy the hunger. I was surprised at how few this required. They produced a clear, calm, and satisfied state of mind, contemplative and appropriate for taking a wide and long perspective on things. And they kept me from feeling hungry again for a long time. I could see that these effects would be helpful in scholarly pursuits or in a contemplative lifestyle. We cannot know, of course, whether this effect was any part of the reason that the Ancient Celts had the Hazel tree standing beside the pool of knowledge in their mythology, where the Teutonics had the Ash.

There Yggdrasils stand over the three Wellsprings of the World." I think Celtic Hazel pool is a cognate of Mimir's well in the German system. Both point back to some Proto-Indo-European myth of a World Tree and sacred springs.

A fellow Druid pointed out in Professor Fredrick's reference in his book, *Proto-Indo-European Trees*, University of Chicago Press, 1970, to evidence that the Hazel may have been one of the first native European plants to have been deliberately cultivated by the inhabitants of central Europe before the arrival of grain from the Fertile Crescent.

Hazel *Corylus avellana*

Local names for nuts: COBNUT, FILBERT; FILBEARD, Glos, Oxf, Northants; HALE, HALES, Corn, Dev, Som; HASKETTS, Dor; WOODNUT, Yorks.

Abundant throughout the British Isles, except in very damp areas. Grows in woods, hedgerows and scrubland. A shrub, 4 to 12 feet high, with roundish, downy, toothed leaves. Best known for the yellow male catkins, called 'lambs' tails," which appear in the winter. Nuts from late August to October, ½" to 1" long, ovoid and encased in a thick green lobed husk.

The problem with hazelnuts is that if you hold back from picking them until they are fully ripe, the squirrels and jays will get there first. If you pick whilst the nuts are still abundant on the tree, you will not have the same flavor.

Food for Free: Nuts

…the trees in late August, they are soft and tasteless and apt to wither in their shells within a day. There is a curiosity about these times, for St Philibert's Day—from which the nut received one of its names in an attempt to exorcise its pagan associations—is on August 22. At this time some of the bigger green nuts will give you a crunchy mouthful if you eat them immediately, but they lack the dry, almost fishy flavour of the ripe brown cobs.

Late September is probably the best compromise. Searching for hazelnuts at this early autumn time is a pleasurable test of eye and reflexes. You must beat along the hedgerows like a hawk, trying to distinguish the nuts from the crinkly, parchment

yellow of the changing leaves. If you see some, in bunches of two or three, go for them very carefully, for when they are ripe they will fall from the husks at the slightest vibration of the bush. If the ground cover under the bush is not, as it usually is, an impenetrable tangle of nettle and dead leaves, but relatively clear ground or grass, then it is worthwhile giving the bush a shake. Even the invisible ripe ones should find their way on to the ground after this. In fact it is always worth searching the ground underneath a hazel. If there are nuts there which are dark or grey-brown in colour then the kernels will have turned to dust. But there is a chance that there will be some fresh windfalls that have not yet been picked on by the birds.

In spite of their apparent hardiness and ability to thrive in the British climate, hazels are not always successful at producing fruit. There are any number of pressures which can prevent the formation of nuts, as happened in 1969 when there were very few to be found. For a start, the bushes must be at least seven years old. They must be allowed to branch and produce catkins and flowers—which contemporary hedge-cutting techniques inhibits. The pollen from the catkins must succeed in reaching the delicate crimson stigmas of the female flowers, which appear in January. If the winds are too strong, or there are heavy frosts, both catkins and flowers can be destroyed.

Once you have gathered your nuts, keep them in a dry, warm place—but in their shells, so that the kernels don't dry out as well. You can use the nuts chopped or grated in salads, or with apple and raisins on raw oatmeal (muesli). Ground up in a blender, mixed with milk and chilled, they make a passable imitation of the Spanish drink *horchata*. But hazelnuts are such a rich food that it seems a little wasteful not to use them occasionally as a protein substitute. Weight for weight, in fact, they contain fifty per cent more protein, seven times more fat and five times more carbohydrate than hens' eggs. What better way of cashing in on such a meaty hoard than the unjustly infamous nut cutlet?

Melt two ozs of fat in a saucepan, and stir in the same weight of flour. Add a pint of stock and seasoning and stew for ten minutes, stirring all the time. Add three ozs of bread crumbs and two ozs of grated hazelnuts. Cool the mixture and shape into cutlets. Dip the cutlets into an egg and milk mixture, coat with breadcrumbs and fry in deep fat until brown.

If you gather your nuts early, and have an interest in the more bizarre branches of cookery, you might like to pick some hazel leaves as well and try this fifteenth century recipe for a 'noteye'. It contains all the classic characteristics of the medieval style of cooking: extensive use of spices, the fine cutting and blending of all ingredients, and the gruel-like consistency of the final product.

> 'Take a great procyoun of Haselle leuys, and grynd in a morter as small as you may whyl that they ben younge; take pan, and draw uppe a thrift of Mylke of Almaundys, y-blaunchyd and temper it with Freysshe brothe; wryng out clene the ius of the leuys; take Flysshe of Porke or of Capoun, and grynd it small, and temper it uppe with the mylke, and caste it in a potte, and the ius there-to; do it ouer the fyre and late it boyle; take Flour of Rys, and a-lye it; take and caste sugar y-now there-to and Vynegre a quantyte, and pounder Gyngere, and Safroun it wel, and Sall; take small notys, and breke hem; take the kyrnells, and make hem white and fye hem uppe in grece; plante there with the meat and serve forth."

Slightly adapted from *Two Fifteenth Century Cookbooks*

Food for Free, Mabey, Richard, Collins Press, St. James' Place, London, 1972.

Legal Matters

It is to be remembered that the Ancient Druids were the lawyers and magistrates of their day. So on a practical note, we are reprinting here some information on the standing of living wills. This is an important document to have enacted if you want to avoid a medicalized death and embark consciously and naturally on your transitional journey. You should check with a local lawyer about the status of this new four page document of Will in your state. In the S.F. Bay area, write to us for references to lawyers who have helped us, or write to Circle, P.O. Box 219, Mt. Horeb, WI, 53572. They may know of lawyers who have been helpful to the Pagan community.

As the Associated Press reports, and as was noted in the Journal of the American Medical Assoc., living wills are rarely enforced because they are "too vague" and the courts find it hard to hold hospitals to account for permitting, insisting upon, or refusing to cooperate with specific requests of patient and family. The authors of the press report felt that doctors are resistant about living-wills because they believe that a living-will represents a rejection of medical care, rather than a choice of treatment under specific circumstances. Linda Emanuel recommends getting around this balking on the part of medical persons by being very specific. She proposes a four page document which the research staff calls a "medical directive." It lets the signer indicate ahead of time which treatments s/he would find acceptable and which s/he specifically forbids. For each scenario the "directive" lists twelve possible treatments, and the person enacting the directive ranks whether s/he wants or does not want a treatment, or is undecided. Still, after you have enacted one of these, it is best to discuss it and reach an agreement about it with your doctor, if you have one, or any health care professionals you could reach in an emergency. Have standing arrangements with those people the law defines as you next of kin. It is too bad to have to have to prepare for battle, but that is the state of medicine in America. The fight for freedom never ends.

Calendar

Astronomical Equinox will occur on September 22, 1989, at 7:14 Pacific Standard Time, 8:14 Daylite Time. Autumn begins!

Oct. 14: ISC Harp Concert with Laurie Riley and Michael MacBean. Call Mary O'Drain at 234-8412 for more information.

The Roman Chariot, unique in the Universe, built in 1972. Walnut and velvet. Power by BMW R905. Comfortable for long trip. Museum item. Has a beautiful story, sale: $25,000 with trailer. 794-885-2232, NC.

We have a biological need to immerse ourselves in living green at all seasons of the year.

To clear up some misconceptions that have been 'round and about in the community: This newsletter, "A Druid Missal-Any," is a product of the Reformed Druids of North America of Orinda Grovesite. It was founded by Chris Sherback, Joan Carruth and myself, Emmon Bodfish, in the Berkeley Grove, in 1983. I am not a penname for anyone else, but am a real, physical body; I live here, take care of the Grovesite and edit the Missal-Any. We have NO connection with any other Druid groups or persons: Ar nDraicht Fein, Ancient Order of Druids, B.O.D., Rex Benson, Isaac Bonewits, M.E. Barrs, Robert Brooke, Nora Chadwick, or the Primrose Hill Group. The Reformed Druids of North America was founded by David Fisher at Carleton College in 1963. It is made up of independent Groves scattered around the country.

Subscriptions to the Missal-Any are now $5.50/year in the U.S. and $6.50/year in Canada. For European or Pacific Rim subscribers we have worked out the individually, depending on postage and transit time. Write us at P.O. Box 142, Orinda, California, 94563

Ice Phoenix

P.O. Box 247
Fields Landing
CA 95537

Elven Glen

Wild Magic Bulletin

ECOLOGY—EARTH RELIGION—TAO official publication of E.L.F. P.O. Box 1082, Bloomington, IN 47402—$8/4 issues—includes 25 word or less listing of any product/services you may offer CONTAX, PROJEX, EVENTS, & more PSI-LINKS, CLASSES, FESTIVALS!

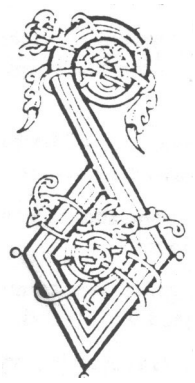
Left. 'Cernunnos' as 'lord of the animals' upon one of the inner plate of the Gundestrup cauldron. The deity sits in cross-legged position, is crowned by a splendid pair of antlers asnd wears a torc about his neck. In his left hand he holds a ram-headed serpent, in his right another torc. Nationalmuseet, Copenhagen.

Postmarked September 19, 1989

A Druid Missal-Any
Samhain 1989
Volume 13 Number 7

Samhain Essay: Paying Respects

By Emmon Bodfish



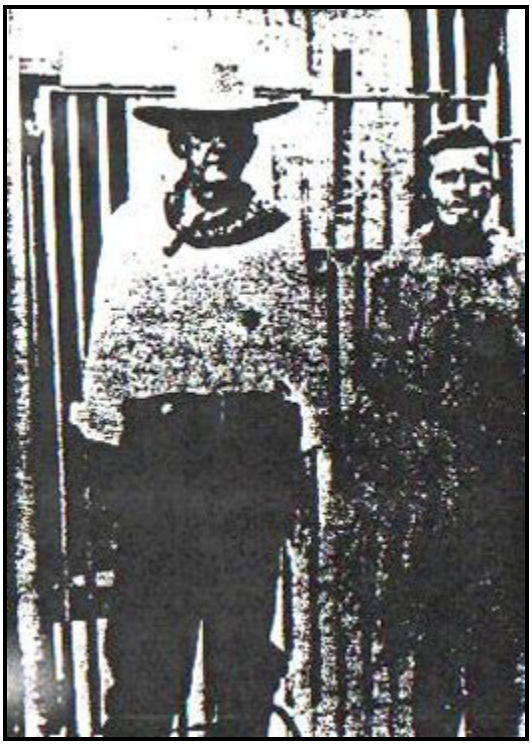
Samhain, Celtic New Years, the Day Between the Worlds, the Druid year starts on Samhain, The sun is half way between Autumn Equinox and Winter Solstice. Samhain marks the end of the harvest season. All fruit and grain not gathered in by Samhain Eve must be left in the fields to feed the birds and wild animals, the flocks of Cernnunos, and its vegetable life essence, its "spirit" becomes the property of "The Little People," the Sidhi, and feeds them. (Is our word, 'fairy," derived from "fear an sidhi," meaning in proto-Gaelic "a person of the Sidhi," one of the little people?) Sidhi is pronounced in Gaelic as English "shee." A Banshee, the spirit that gives prophecies and mourns for the dead, means literally "a woman of the Sidhi." Another folk tradition, probably from old Druid times, holds that "Pukas," mischievous spirits, will come out on Samhain night and steal the nourishing essence of any food crops left in the fields, or, if it is not to their liking, will despoil it. Their mythic descendents swarm out in the form of hordes of trick-or-treaters and disguised, costumed revelers.

This is the night when the Other World, the world of the dead, the future souls, and of the ancestors, comes the closest to our world and "dimension hopping" is the easiest. It is time to honor dead ancestors, and remember old friends. This was "the day of the dead" long before the Christian era. The dead were thought by the ancient Celts to have a wider and truer perspective on things than we mortals do, and to be able to advise their descendents and friends. They know all history, are aware of all forces and causes, and can intuit the future better than we. Pay your respects at graves or memorials, ask questions of departed friends, ancestors, or mentors. Leave out food offerings for them at your Samhain Eve celebrations and vigils. Get out old photographs. Review the past, this pre-Samhain week, and pay old debts, spiritual or emotional. Find lost belongings; make amends. Then celebrate.

News of the Groves

The "Mad Sweeney" Tradition Lives!

A correspondent in Florida sends this picture of their local "forest hermit" who, on an impulse, like his name sake, forsook civilization and went "to run with the deer." He seems to have done pretty well for himself and, as H.D. Thoreau once said, to "have liked it tolerably well."



23. Suibhne the Wild Man in the Forest

Little antlered one, little belling one, melodic bleater, sweet I think the lowing that you make in the glen.

Home-sickness for my little dwelling has come mind, the calves in the plain, the deer on the moor.

Oak, bushy, leafy, you are high above trees; hazel-bush, little branchy one, coffer of hazel-nuts.

Alder, you are not spiteful, lovely is your colour not prickly where you are in the gap.

Blackthorn, little thorny one, black little sloe-bush; water-cress, little green-topped one, on the brink of the blackbird's well.

Saxifrage of the pathway, you are the sweetest of herbs; cress, very green one; plant where the strawberry grows.

Apple-tree, little apple-tree, violently everyone shakes you; rowan, little berried one, lovely is your bloom.

Bramble, little humped one, you do not grant fair terms; you do not cease tearing me till you are sated with blood.

Yew, little yew, you are conspicuous in graveyards; ivy, little ivy, you are familiar in the dark wood.

Holly, little shelterer, door against the wind; ash-tree, baneful, weapon in the hand of a warrior.

1. The legendary miraculous, builder.

—From *A Celtic Miscellany*

Obituary

On October 20, 1989, Avatar the cat belonging to Rapheal and Stacey, affiliates of the Orinda Grovesite, died. He had contracted feline leukemia. We held an R.D.N.A. style service for him in one of the local parks.

Further Suggestions for a Druid Funeral

By Emmon Bodfish

The basic outline of the ceremony is as follows. It can be added to, to fit the needs of the people for whom the service is being done.

The grave is prepared and a means of replacing the soil is ready at hand.

The ceremony begins with the processions up to the grave.

The pall bearers carrying the body of the deceased proceed first.

They are followed by the Third Order Druid[1] who will be conducting the ceremony. S/He will recite the funeral chant as they approach the grave. People carrying the grave goods follow immediately behind the Druid, the one carrying the food offering walking first, just in back of the Druid.

When they arrive at the grave, the Druid continues the chant while the body is lowered, and the participants form a circle around the grave, with the person carrying the food offering stopping first, just at the Druid's left, and the person walking behind him, stopping at his left, and so on.

The food offering, traditionally a joint of meat and a glass of mead, but in modern practice, the deceased's favorite food and drink, is then placed in the grave to the right of the body.

Next all those carrying grave goods come forward in order, deasel, (Sun-wise) around the circle, and place their goods in the grave.

A hymn or some favorite music of the deceased's may be played at this point.

Then in the central and most important part of the ceremony, the Druid steps forward and puts the handful of "releasing earth" onto the body and says, "With this soil I do release thy earthly bonds."[2]

The grave is then refilled with the earth removed from it. When this is done, the Druid consecrates a chalice full of the Waters of Life, using the "Charging of the Waters" from the regular R.D.N.A. Service, for Summer half of the year. S/He drinks a sip of them, makes the Druid Sigil and says "The Waters of Life," if S/He confirms them to be such. The chalice is then passed sunwise around the circle with each member making the sign of the Druid Sigil and stating "The Waters of Life," as s/he passes the chalice to the next person. When the chalice returns, it should *not* be totally empty. The Druid tastes of it again, and if s/he again confirms that it is the Waters of Life, s/he again makes the sign of the Sigil and then pours the remainder over the grave, saying "For thee, (name of the deceased,) we return this portion of the Earth-Mother's bounty, even as we must return with thee."

Lastly, a pine spring or bough, as the pine is the gateway to the otherworld, is placed on the grave.

Then the participants file sunwise around the grave, back to the path on which they processed toward it, and then each backs away nine steps, as it is traditionally very bad to turn one's back on a new made grave.

Footnotes:

[1]Third Order Druid is one who is ordained in the R.D.N.A. or N.R.D.N.A. systems, need not be the Arch Druid of a Grove. If an ordained Third Order is not available, the funeral ceremony can be done without the section of the charging of the Waters of Life, as only a Third Order can consecrate the Waters of Life.

[2]The putting on of the releasing of earth, is the core and necessary part of the Druid ceremony. It can be done by anyone and is quick and unobtrusive enough to be done most anywhere. If you know that your fellow Druid wants this to being her/his journey to the Other World, it can be done with a pinch or handful or any earth, in a home or hospital where a person has just died, and it should be done before the casket is closed in a modern closed casket funeral, even if it is to be done again at the Druid ceremony itself at the grave as described above. Every Neo-Druid and friends of Druids should know to do this and memorize the one, brief line: "With this soil I do release thy earthly bonds."

Copies of this are being sent to all R.D.N.A. and N.R.D.N.A. Third Order (Ordained) Druids, and it therefore becomes part of the official R.D.N.A. Apocrypha. Reactions, additions, and objections should be sent to the Druid Missal-Any, P.O. Box 142, Orinda, California, 94563

[**2003 Note by Stacey:** Without this as a guide, I was able to put a small bag of food in Emmon's coffin: oats, quinoa, barley, and a "spooky fruit." He especially loved spooky fruits, which were the oddest most alien looking fruit he could find. For this little bag it was a lychee nut in the shell. His executor was the one who put the earth in the casket before it was closed.]

Emmon the Filidh

With Apologies to Elizabeth Barrett's Husband

Go crazy along with me!
The best is yet to see.
The outer reaches of the mind,
For which the mundane brain was made
To work and keep us fed.
Who saith: "A whole I planned."
A Sea of Holes, to other realms
Sanity is but a closet.
Trust in your Gods: see all,
Nor be afraid.

Today, driving down University Avenue Berkeley, I found myself behind a license plate frame proclaiming :

INDEPENDENCE FOR WALES
ANNIBYNIAETH ! *

That's Welsh for "Erin, go bra!"
The Cymric independence movement lives.

A letter received by one of our correspondents.

ILLINOIS~ INSTITUTE OF TECHNOLOGY

Lewis College of Sciences and Letters
Department of Social Sciences

14 June 1989

Dear Ms. _____,

It was extremely kind of you to think of me, as the senior author of STONEHENGE: THE INDO-EUROPEAN HERITAGE, in sending your package of research material: which I am hereby returning.

The either/or debate between diffusion and independent invention is not worth bothering about, because things are never that simple: one way or the other. Human culture is always a complex interplay between both factors.

As for the people who built Stonehenge, we know who they are, for they are buried all around it. Remember, as pointed out in my book, the stones of Stonehenge are situated in the midst of an immense cemetery.

The people and goods buried in this great cemetery belong to a Heroic Society of the Bronze Age, not unlike that celebrated by Homer in his poetic memories of pre-Classical Greece. (I mean those buried in the "round barrows," postdating the "long barrows" of the Neolithic Age; for the monument we know as Stonehenge was very long in the making, from c. 2900 to 2000 B.C., and with minor adjustments into the Iron Age.)

It is true that the center of Stonehenge was "messed up" by early archaeologists.

"Heel Stone" is the proper name (from the legend of the Devil's heel-print on it) and not "Hele Stone." The latter is a misreading of the former by the legend makers of sun worship. Actually, this is one of a pair of stones that once stood there. The axis running between them to the center of Stonehenge was more or less aligned with the midwinter sun in 2000 B.C., when the main stones of the monument were erected in the Bronze Age. I say "more or less," because the alignment was not astronomical but cosmological. We may thus conclude that people gathered, there on or about 1 November, New Year's day of the later Celts, a holiday Christianized as Halloween in Charlemagne's Europe in c. A.D. 813.

My book was written in a rebuttal to the astronomical theory proposed by Gerald Hawkins in STONEHENGE DECODED. That I converted at least one or his archaeo-astronomical (or astro-archaeological) followers is indicated in the enclosed review.

Sincerely,

Leon Stover, Ph. D., Litt.D.
Professor of Anthropology
IIT Center, Chicago, Illinois 60676 (312) 567-5128

Letter from the Editor:

As editor of the Druid Missal-Any for the last five years I am calling for anyone who would like to share the organizational side of the work for a while. Other health and meditative matters will have to occupy me for a while, and if we are not able to find an editor-pro-tempore we will reduce publication frequency or declare a "time-out" while we re-organize. For those who have contributed articles which have not yet been printed, we can either pass your material on to other interested Neo-Pagan magazines or return it you should contact us at P.O. Box 142, Orinda, Calif. 94563,

"Give me a hidden rill
A house free of noise and distraction
Birds help me to sing
Overhead white clouds for neighbors
Nobody asking the fate of this or that noble family
Just this Hazel tree, now-a-days
Starting up from beside its spring
For how many years?"

—Circa Tenth Century

On a list of the world's shortest books, a travel guide: *La Dolce Vita in Scotland.*

Calendar

Astronomical will occur at 11:39 P.M. on November 6, 1989. It will be celebrated at the Orinda Grove Site on the evening of the 6th, and an all night vigil provided for those who are up for it. (Yes, pun intended.) Other celebrations and a service may also be held at a later time for those unable to attend. Contact the Missal-Any, (415) 254-1387

A Druid Missal-Any
Yule 1989
Volume 13 Number 8

Yule Essay: Mistletoe and Sickles

By Emmon Bodfish

ule, Winter Solstice, mistletoe and white bulls, this is one of the four minor Druid High Days on the Coligny Calendar. Pliny the Elder, in his *Natural History*, gives us our first look at the use of mistletoe at this season of the year. "The time of the rite was the sixth day of the new moon, and preparations were made for a feast and the sacrifice of two white bulls. A Druid in a white robe climbed the tree and cut the branch of mistletoe with a golden sickle, the herb being caught as it fell on a white cloak spread below. The bulls were then sacrificed, and all present ate of them." The gold of the sickle has been prolifically debated by scholars ever since. (The Gods find harmless for idle hands?) Real gold is too soft to hold a cutting edge and slice through the tough, woody stem of the mistletoe. Polished bronze is a more likely candidate, but the bronze may also have been gilded. Elsewhere Pliny writes of the necessity of gathering the mistletoe left-handed after first fasting (and purifying oneself.) He also writes of the Celts plucking Selago without use of iron knifes or tools, barefoot and with the right hand through the left sleeve of a white tunic, but these were private rites, not public ceremonies, The golden nature of the sickle may simply have referred to the taboo on the use of iron implements in gathering the sacred plant.

Whatever the metal was then R.D.N.A. Druids now use bronze sickles, cast for us years ago by a member who at that time had access to metal casting equipment as well as the necessary skill. Does anyone out there know how to cast bronze? Have the set up? For, alas, we have no more sickles for new Third Order (Ordained) Druids.

This feast should be celebrated with feasting among friends and relatives, all night bonefires to welcome back the Sun, and much singing and merriment. The exact time of the turning of the Sun God will be, according to my almanac, 1:15 P.M. on December 21, 1989. That's a Thursday, a work day for most of us. If you can't do anything else to celebrate it, surreptitiously light a match. Or, rank and job security permitting, you could jump up and shout "Saoul" (shaou-el), that ought to wake the office up.

Food

One of our readers recommends this brand of Hazelnut Paté which includes little bits of Pagan religious education on its label. It is even Organic! Use it as an alternative to "Greasey-Death" Brand peanut butter with phosphates and TSP (shelf life 1 million years.) It can be ordered from Real Food Company, 2140 Polk Street San Francisco, Calif. 94109. Or, if they don't respond to you with any joy, you can order through us, but then you'll have to pay for the postage and insurance. (The words under the wrinkle on the label are "wisdom to.")

I eat it on unleavened, whole wheat bread with a jelly made from local berries by one of my neighbors: One can now have a thoroughly Druidic nutbutter and jelly sandwich. Mad Sweeney's High Day treats.

A Wicca friend of mine has opined that I should share with a larger audience some of my dear little old Pagan Mama's* successful childcare techniques.

Leftover food on the child's plate:

Instead of stuffing oneself in honor of "starving children in Europe," and initiating future fat, she told me to take it outside and give it to "the birds and wild animals; they lead very hard lives out there." This teaches sharing, good character, and ecology. It helps to live in the country, but there stray cats, dogs and sparrows who frequent city parks and vacant lots. "But," objects one member, "the food may not be good for wild animals!" True, uncooked rice or wheat can harm birds, but I'm talking about leftovers. And if you're feeding kids food you wouldn't give to a stray dog, shame on you.

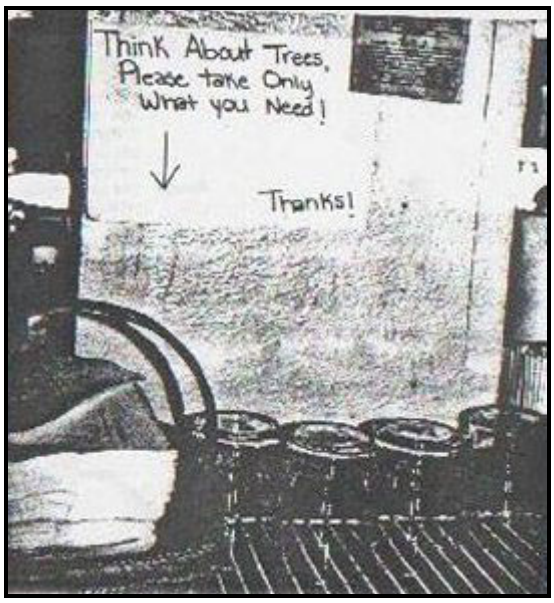
*She dropped out of the Unitarian Church in her teens, declaring herself a pantheist and free spirit. It took a lot of courage to do that in those days.

Business Management and Group Dynamics Dept.

By Wess Roberts, Ph.D., Warner Books, New York, 1987, $l6.95.

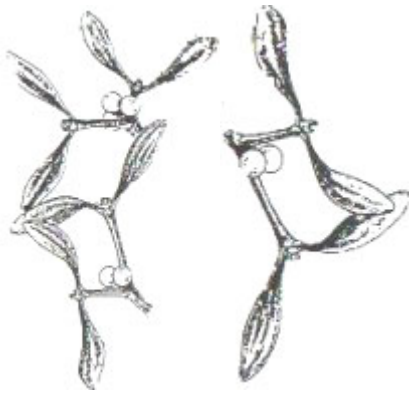
Druid Guilt Department

(and this restaurant wasn't even Druidic!)



Mistletoe

This is from a very good medicinal Herbal, (Manual of herbs,) titled *The Spotter's Guide to Healing Plants*, by Dr. Jaroslav Kresanek, originally from the Slovart Publishers, Bratislava, Czechoslovakia. It is available from Moe's Books, 2476 Telegraph Ave., Berkeley, Calif. 94704.



MISTLETOE
(+) *Viscum album*
Loranthaeae
(+) Herba Visci albi—herbage

20-50cm (8-20cm)—++
Flowers: March-April
Caution

Botanical Description

Woody evergreen, semi-parasitic on the branches of trees. Round stems; coriaceous leaves, elongatedly, ovate, obtuse. Inconspicuous flowers forming terminal heads in the leaf axils.

Habitat

Parasitic plant growing on both deciduous and coniferous trees throughout Europe. American mistletoe is a different plant, *Phoradendron flavescens*.

Collection

The young tops of the leafy branches can be collected the whole year round.

Drying

Dry by artificial heat (the only possible method in winter—maximum 40° C; 104°F).

Cultivation

Practically impossible. The seeds are scattered by birds.

Active Constituents

Mainly peptides, which also represent the toxic principle of Mistletoe, viscotoxin (from which amino acids are obtained by hydrolysis). Others are choline acetylcholine, triterpenoids, saponins. flavones, sugars pigments and mucilage (sometimes called viscin).

Efficacy

Metabolicum. hypotensivum, antirythmic, antiscleroticum.

Use

Water and alcohol extracts from Mistletoe have a mainly metabolizing effect; they lower the blood pressure, are beneficial for arteriosclerosis and regulate the beating of the heart. They can be used as an adjuvant for bleeding and excessive menstrual flow. The drug inhibits malignant growths but as it is very toxic, its therapeutic use is limited. The therapeutic dose is very near to the toxic dose.

Dosage

The usual dosage for an infusion is ½-1 teaspoonful to 1–1 ½ glasses of water (macerate 10 minutes). Drink ¼ glass, 2-3 times a day. Mistletoe is often an ingredient in antisclerotic and cardiac herbal teas.

Warning

Do not confuse Mistletoe with the similar deciduous species, *Loranthus europaeus* or *Phoradenciron flavescens*.

Editor's Note:

Caution! Mistletoe, like all strong medicines, can be quite toxic in excessive dose! We are not recommending it. We merely review here the work of Dr. Kesanek in a popular European herbal manual to show that the "Golden bough" herb is still in use in popular medicine on its native continent.

Scientific Proof at Last!

Offensive Opinions Department

(Some people like it, some people hate it. It grew out of a discussion of Cernunnos, and last Fall's Missal-Any...)

T: "Well, I'll concede on the matter of Cernunnos.(being Celtic) but I still think He is connected with Val Camonica and paleolithic hunting magic."

E: "I agree; I'm not fighting you on that. In fact I think that Jim Duran DOES connect Him, as Cernunnos, with the pre-Bronze Age horned gods like at Val Camonica, and before that with the hunter's rock paintings from the Stone Age, and with the Siberian Reindeer Shamans, too."

T: "They were still going in the 1920s and '30s. In Mircae Elaide's book *Archaic Techniques of Esctasy* he goes into that."

E: "Have you got Jim's tape of his seminar "The Horned God of Europe?"

T: Yeh, I've got that one. It's on there."

E: "He sees all of Northern Europe and Western Siberia as one Paleolithic cultural area: similar myths, concepts, and graphic motifs, similar mental pictures. They've all got the Reindeer Shaman Themes: the shaman who leaves his body and travels to the Reindeer Mother, the Mother of Herds, the Earth-prosperity Dispensing Deity, and brings back the souls of reindeer or some other prey animals, and scatters them in the forest to increase the deer, whom the hunters can then go out and harvest. That's the general idea of the myth, anyway. And it's found all across Central Siberia and Northern Europe to Cornwall and Ireland. He's one of the most persistent archetypes, the Flying Shaman who brings back food and prosperity, "if we keep the taboos and are good." Connected to Pluto, maybe, the Underworld deity who also sends prosperity."

T: "I think fauns, Pan, Satyrs, Zandharva types are also related to Cernunnos, and the reindeer deities. I think the original Indo-Europeans, the Kurgan people, for example, were slightly more agricultural than the Finn-Ugric, Ural Altaic Siberian types. They were slightly less nomadic, as they moved into more fertile lands where they settled down."

E: "But He's still food and fertility oriented."

T: "Indo-European third function obedience, resourcefulness, wealth, fertility, fecundity, loyalty."

E: "And according to Kieswetter, the Flying Shaman is still with us, under the pseudonym of an obscure Cornish saint, who probably never existed. We call him 'Santa Claus,' he'll get a lot of press for the next few weeks."

T: "The saint you mean is probably St. Cornely, who I've read in lot of places has something to do with Cernunnos."

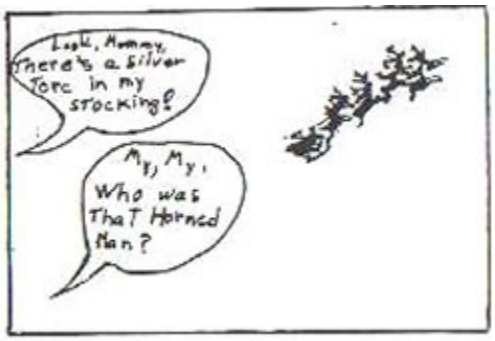
E: "Have you seen the 19th century painting of him in Murray's book, the one where he still has little horns on his forehead?"

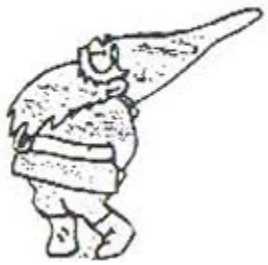
T: "That's funny, Santa having a Reindeer-Cult connection."

E: "Count 'em: He lives at the North Pole and has flying reindeer; the Shamans in Siberia fly 'through the Pole Star' on their ecstatic journey. Santa Claus brings us presents from there, a 'right merry old elf;' the Shaman brings back reindeer souls, hence food and feasting. Santa has elves, i.e. familiar spirits, that work for him; so do Shamans. The special red coat and pointy cap Santa wears, his having a special outfit, riding a flying deer or a flying horse, it all sounds right out of Eliade. Does this mean that all those department store Santa Clauses are doing a 'god-assumption' ritual?"'

T: "Could be. But Christmas trees are Nordic-Druidic, the Indo-European strata."

E: "But I agree with you that Cernunnos, or really the Horned God, Cernunnos is just one instance of Him, is pre-Indo-European, or maybe Proto-Indo-European, too. The Indo-Europeans may have brought Him with them from their Caucus homeland. So this year let's get ourselves red suits and participate in this 10,000 year old religious ritual: eat 'til you drop."





And in the spring, the public schools will hold a "May Pole dance." Encourage 'em, Lords, they know not what they do!

Bay Area Report: The Antler Dance.

Marishia Malone(left) and Tamara Dickson, both 4, danced to a Christmas jingle and wore foam reindeer antlers while watching the ninth annual Santa parade in Oakland yesterday. Thousands of spectators lined Broadway from 11th Street to Jack London Square to watch the hour-long parade of marching bands, floats, horses and Santa riding a stagecoach.

Calendar

Astronomical Solstice will occur at 1:15 P.M. Pacific Standard time, on Dec 21, 1989. Time and place of Services for the Orinda Grovesite group will be arranged.

Pumpkin & Xmas Tree Farm for sale, 40 acres, Coastal Peninsula loc. $375,000. $75,000 dwn, owner will fin. 941-3960.

"To Display Our Own Magic"

Druidical druthers, they cave be so clean
Your wizard works hard to not ever be seen
Moving the novels to remove their dust
And wiping the shelves more free of their lust
We cudgel our brain
Till his answers lie bare
In the drolleries chapter
That describes why we care.

"Dearest Vivian"

Lady of the Lake she walks before me
Controlling each image I happen to see
Vibrant her wish that the magic may spin
Our minds further out and deep within
Her veil and her dress both flow to command
That the book that she holds
All must understand
Pages with spells and others with prayers
Or so they're defined
By our mind's many layers.

Good spells,

Fletch Dewly

Sheila Na Gig Advertisement

Sheila na Gig still has some of these albums from their second pressing. They are $10.95 plus postage. Contact us or write direct to Calleach Records, 85 Calle de Quein Sabe, Carmel Valley California 93926. They are all out of the cassette tapes. (So, buy the record and put it on tape.)

Here is a sample of the contents:

(2) Fenian Chant, Charm Song against Hail, Rowing Song

This fragment of a Fenian chant was spliced together by Jim from two sources. The text is from the (Duanaire Finn) the Poem Book of Finn, and the tune (Duan nan Ceardaich) an Ossianic chant sung by Mrs. Archie MacDonald (Song and Pipes of the Hebrides) Folkways Records Fe 4430. The fact that an old literary source can be reunited with a modern oral one speaks well for the strength of the tradition. The antiquity of this type of sung epic poetry is so well known that discussion is virtually unnecessary, but suffice it to say, this is the most archaic piece that we perform. Clach Mhin Mheallain (Charm Song against Hail) is a spell for good weather, of a type once common in Celtic society. As sung by Colum Johnston of Barra, on (Scotland) Columbia records FE 4946.

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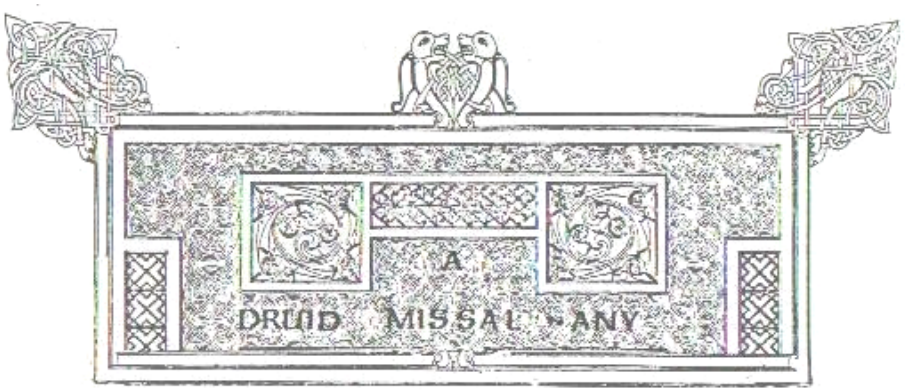
Part 11 of ARDA 2

SECTION TWO



A Druid Missal-Any
Volume Fourteen
1990 c.e.

Drynemetum Press

A Druid Missal-Any Oimelc 1990 Volume 14 Number 1

Oimelc Essay: Triumph of Light

By Emmon Bodfish

Oimelc is one of the major high days of the Druid calendar. For the Celts, a pastoral people, this holiday marks the birth of the first lambs and the lactation of the ewes. Sheep's milk was an important food in those times, as it was among many herding peoples into this century. The calves would not be born until late April or May.

Oimelc marks the end of "dark January," as it is called by the Gaels. The days are noticeably longer now, and we are past the nadir of the year. The light and life invoked on Yule Solstice are indeed returning.

This festival is presided over by Bride (Bridgit, Breedes) as Lugh presided over Lughnasadh at the opposite point on the Celtic Wheel of the Year. Bride and Lugh are poles, complementary figures, who balance each other across the calendar in another of the Druidic systems of checks and balances. The Druids found good in the balance between opposite poles of a quality, light and dark, summer and winter, woman and man, producing and harvesting. Though a patrilineal society, the Celtic world was less male dominated than our own has been, and certainly less patriarchal than the Middle East or the Mediterranean societies of the time, or than the Christian society that replaced it.*

In this the Indo-European cultures and many of those of the Far East contrasted with the Mid-Eastern group of religions from which Christianity and its offshoots developed. There good was defined as the final and total victory of one pole of a quality over the other. Thus it's light triumphing over darkness, summer over winter, man against Nature. They have partly succeeded; in the middle of the Arabian desert, it is always sunny. Summer has triumphed. The deserts are spreading.

*See Professor Green on the status of Celtic women in *The Gods of Celts,* and Jean Markale's work *Women of the Celts*. Both can be gotten at remaindered price from Publishers' Central Bureau.

News of the Groves

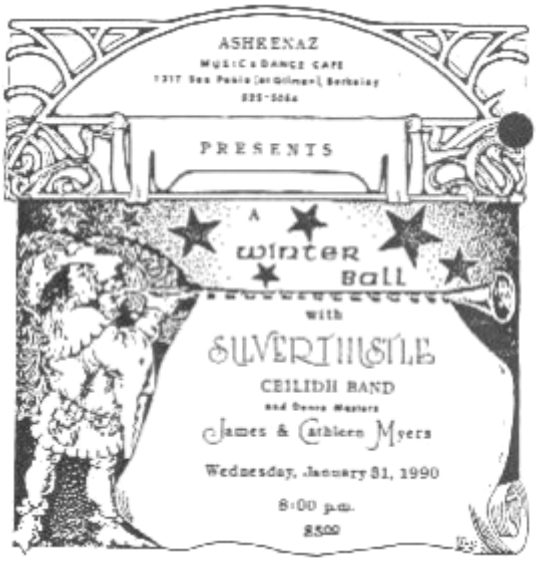
One of our subscribers in Florida, Betty F., wishes to announce the birth of her grand-son. She sent us the modern "Mad Sweeney" picture and information two issues ago, and promises to send more.

Joan Carruth, ArchDruidess, retired, has a new nephew, Ash, which he has been helping to raise. She plans to get back into active involvement in the Pagan community soon, perhaps even with the coming of the spring.

We received a letter from Italy announcing the publication of a new Neo-Pagan periodical, "Sabazio." It is in celebration of "The Religion of Life," as they put it. It is in Italian but with an English summary. It is four pages, well put together. If you speak Italian, or would like to learn, it looks like a good deal. Price was not mentioned.

Mensile Della Vera Religione
V. Luigi Einaudi 33
00040 Frattocchie (Rome), Italy
Tel. @ fax: 06/935 7583
Direttone Responsabile:
Massimo Consoli

"Forever Forests," will be holding their annual tree planting on February 24, 1990 outside of Laytonville. Contact them at Box *1542,* Ukiah, Calif. 95482. (Forever Forests is a very well organized Neo-Pagan conservationist group, founded by Gwyddion Pendergest, he of musical fame, in the '70s.

A new, at least to us, Druidic god: Neit. He is the consort or the war goddess Neimainn. He is not a true immortal, as many consorts were not, and he died at the Second Battle of Mag Turidh. The land was divided between his sons. In some quarters he is reputed to be the grandfather of Balor. Is "Nicht!" the English anger expression cognate with Neit the husband of the war goddess? No, it's probably just the onomatopoeia. The trouble with cognates is that when you get into this research, you start seeing them everywhere.

Dance steps will be taught from 8:00 til 9:30 pm.
Silverthistle will play from 9:30 til 12:30 am
Dances will include: Congress et Vienne, Sir Roger de Coverly, Flowers of Edinburgh, Golden Slippers, Le Chinche, Vels Jete & Much More!
Food, soft drinks, beer & wine for sale.
Minors welcome.

White Oak Bark Medicine

By Nonie Gienger
(Re-printed by permission of the author and Star Route Journal)

That first year after he was born, we were still living in a tent, right up until November, when a huge winter storm came along and just about blew us away. Literally. Don Edwards came along and rescued us. He had us go over and spend a couple of days with him, riding out the storm. Then, when the storm subsided, we went back and a wandering friend came through, fortunately. He and Richard built a little 7' by 10' cabin in five days. So then we had a floor and a roof and a tarpaper and plastic cabin.

There was one little window in the front and I would sit in front of it, nursing my baby and looking out this one window.

So, that first winter, we had a pattern established where Richard would go to town and work several days for cash and I would stay home and take care of the baby and cook and wash and haul water and get firewood. That was our way of life. Very simple. I'd do small watercolors whenever I'd get the chance.

When Richard would come back from town and be home, and we weren't working on the garden or the house, we would go down to the ocean for several days and gather seaweed and nettles, plantain and dandelions, berries and wild apples, too. We didn't go and buy greens; we ate wild greens. We had money for rice and beans and oil; things like that. But we were even grinding all our own flour to make bread. I was a pioneer housewife and we were living off very little money. But it felt good because I knew where everything came from. Everything was accounted for. We weren't living beyond our means or society's means or the earth's means. I always felt that I had a kinship with Third World women. Actually, I had it so much better than any of those women. Relative to a lot of people in this area, I had kind of a rugged life. But I'd read every so often about a woman walking six miles carrying water on her head for her family, and I'd think, well, gee, I only have to walk one-eighth of a mile. I realized I had it pretty good.

But one thing that was special and is still really special to me, even with the changes in my life and they haven't been that immense since I still grind flour and make bread, but one thing that was special to me was feeling that I had an understanding of other women in the Third World. I wasn't out of touch. So when I read about El Salvador or the infant mortality rate there, I felt I could understand what they felt, and very directly, since we were living on parallel lines. It was a sound life, but there was a certain precariousness to it, too. You had to keep going and you had to keep working to keep alive. You couldn't just fall back.

Right before my second child was born, we developed dysentery. It showed up first in my son. He was two and a half years old, so he would squat outside rather than walk out to the crapper. You know how little kids will get lazy sometimes. One day I found him outside crying and his intestine was hanging out. I didn't know what had happened. I was horrified. I called Richard and we didn't have a vehicle at that time so Richard ran; carrying him in his arms, over to our neighbor's house to have him taken to the doctor.

It turned out he had dysentery. I was six months pregnant with my second child. Dysentery is the biggest killer of Third World babies.

Mary: There was the precariousness.

Nonie: Right. We all went to the doctor to be tested and we all had it. He asked us if we'd been to Mexico recently and we said no. He said he couldn't understand why we had it. We didn't understand either.

Mary: You hadn't had any symptoms?

Nonie: Well, yes, I did, but I was attributing it to being pregnant. But dysentery is one of those funny kind of things. You don't always just have diarrhea You might have abdominal cramps and real irregular movements, but not always diarrhea. It's a bacterial sickness.

But anyway, the doctor told me that there was no medicine that I could take. The only medicine they had for it caused birth defects, so I couldn't take it. He could give it to Richard and to our son, but not to me. He said I would just have to be sick until after I'd had the baby and then I could have the medicine, but I wouldn't be able to nurse my baby.

I was just really blown away. I thought, oh my god, for three more months I'm going to be this sick! By the time I have my baby I'm going to be weak, the bacteria will be rampant and it's the biggest killer of babies in the Third World. It was really frightening, life and death. So, I'd used herbs before for different things and I went home and looked in *Back To Eden*. I found the herbal remedy there and Richard went up to the Perry Meadow Road area and got white oak bark. He brought it back and we used it for colonics and cleaned ourselves out. We had a lot of blood; we were really sick and used Golden Seal. Then we went back and did some more tests and the doctor told us we had cleaned it up ourselves. We saved our own lives and the coming baby. I felt really good about that, and I also realized that babies don't have to die of dysentery. Modern medicine does not provide for pregnant women in the Third World who have this. Here this is, an easily remedied illness, but because modern medicine doesn't use it, babies are dying of it and mothers who are pregnant are suffering from it right now.

But my second child was born and we got running water at that point. It turned out that the cause was in our water. Animals were getting in our water and dying. That was what caused it, but we didn't know enough to look at our own water. We were starting so much from scratch that we were ignorant.

Mary: There were a lot of things that we didn't understand when we first moved to the country.

Nonie: Well, we had made this break with the past generation, so we didn't have this knowledge being passed on to us. We had to learn it all over gain.

Then when my daughter was born, we got running water and when she was six years old, we got a running vehicle again. We had been hitchhiking everything back and forth. That can get pretty rough, especially a mother with kids. Laundry, food and whatnot.

Mary: Did you still feel strong?

Nonie: I still felt strong, but by the time we got a truck, I was ready for a truck. I wanted a truck. I had two children and it was getting harder. And the dysentery had taken a toll. Those things all make you tired and you need certain comforts.

The Celtic Tradition

Caitlin Mathews, Element Books Ltd. Unit 25, Longmead, Shaftesbury, Dorset SP7 8BR, U.K.

A well researched book in an easy, conversational style which is a lift after the dense scholarly tone of most of the material written on the topic. Here is a seasonal excerpt.

There are fewer myths and stories about the feast of Oimelc. There is an obscure tradition which relates the origins of the feast of Samhain which has a direct bearing on our understanding of Oimelc. It comes in 'The Book of Lismore' and purports to explain why Samhain is also called the Feast of All Saints. The boys of Rome, says the story, traditionally played a game every year on this day. It was a board game with the figure of a hag at one end and the figure of a maiden at the other. The hag let loose a dragon against her opponent, while the maiden let loose a lamb. The lamb overcame the dragon. Then the hag sent a lion against the maiden, who caused a shower of hail which defeated it. Pope Boniface asked why the boys played this game and who had taught them. They replied that the Sibyl taught them, in token of Christ's combat with the devil. The pope then forbade the game, since Christ's coming was a historical fact.[72]

The explanation of this game might divert us from the real meaning. The hag is the Cailleach who stands at the edge of the season of Winter. Opposing her, at the other end, is the maiden, represented by Brigit. It is Brigit whose feast of Oimelc marks the failing of winter's strength, at which time lambs are born. The Cailleach is traditionally associated with rough weather, but here is Brigit who sends rain. The transition of one season into another aptly reflected in the rnythos of Cailleach and Brigit. Throughout Celtic myth, cailleachs are transformed into beautiful maidens at crucial periods of transition. We have already seen how important this myth is to Celtic kingship rites (Chapter 3) with the transformation of the Goddess of Sovereignty. The Cailleach equally puts off her hideous appearance and transforms herself into the maiden aspect of Brigit once more at the festival of Oimelc.

The feast of Beltain may once have had stories about the Celtic deity, Belenos, attached to it, but these have not survived. Beltain contains the word teine or 'fire' within it and this is one of the main features of the ritual practiced on this day. Keating records only that 'they used to offer sacrifice to the chief god they adored, who was called Beil.'[62] What does remain are the evidences of myth and folklore. The Gaelic tradition of going out on Easter Sunday or upon Whit Sunday to see the sun dancing may well have derived from the feast of Beltain, when, as today on May-morning, people rise early to fetch in the May at dawn.

Announcement

"A Druid Missal-Any" will now be published four times a year instead of eight. All current subscriptions will be extended to twice their current length.

The Boot Legged Concert

Some time in the first or second or such centuries C.E., Rorey Mor, a filidh, had become a woods-hermit in the tradition of Mad Sweeney or Finn the Elder, and he no longer played the harp or sang in the great courts. He had been reputed to be the best harper in the provinces of Connaught and Munster, and the local chieftain of the area to which he had retired determined to get him to play for his court. No entreaties or bribes availed, so the chief and some of his Druids hatched a plan. They sent an invitation to Rorey saying that Conal, the then most acclaimed harper in Erin, was coming to play for the chieftain, and asking Rorey, since he no longer played, to join them in listening to the great bard. The chieftain's Druids knew that Rorey did not attend feasts any more, but they also surmised that he would be curious about what his old rival was composing and would not refuse to come and listen. They were right.

Rorey was shown into the hall where a fine fire was lazing and on the table was a harp of willow wood of the finest crafting, which Rorey assumed to be Conal's. Beside it stood a silver flagon of wine and the benches all around were covered with white fleeces. Rorey was left alone. He waited and waited, but no harper or festive crowd arrived. Meanwhile, the chieftain and his court had hidden themselves behind a wicker partition that curtained off the far end of the hall.

"I'll just see what sort of harp strings the great bard has gotten himself now," thought Rorey, and picked up the harp and brushed his fingers over the strings. What he heard was wonderful. He dipped a finger into the wine and tasted a drop. It was marvelous. (Wine in those days was an import from Roman traders, exotic and used only rarely.) He sipped the wine and his old songs came flooding back to him. He began to play and was soon lost in the calling of his art. The chieftain and his court had never heard such wonderful sounds. All listened on and on, entranced, until, at an interval in his playing, Rorey tipped the flagon to his lips and—nothing—! No more wine came out.

"Aye me! What a mischief I have done! I have drunk up all of the bard's wine!"

They heard him put down the harp. They heard the window shutter open. Before the chief or any of his men could leap up and push aside the partition, Rorey had bounded out of the window and across the court yard and off toward his favored woods.

"Take my two best horses and fetch him back at once!" the chieftain shouted. But it was too late. The retainer searched and searched but he couldn't find the hermit and had to return alone, wet with the morning dew.

This pair of bronze jugs with inlaid red enamel and coral, found before the last war in a burial mound at Basse-Yutz, Moselle, is without doubt the most sumptuous Celtic drinking service so far discovered. Luxury pieces like this would be used at banquets organized by important figures and would accompany them to the Other World; they indicate the importance of such gatherings in the social life of the ancient Celts. It is almost certain that the rich ornamentation of these exceptional pieces has a religious significance, but the actual meanings of the different elements and their inter-relationship remain hypothetical. The upper part of the handle represents a carnivorous animal with fierce fangs, perhaps a dog or a wolf, in hot pursuit of some small waterfowl on the spout—waterfowl were linked with sun worship in the Bronze Age. Two other crouching carnivores watch the bird, obviously ready to join the chase. The lower join of the handle is in the shape of a particular type of head, probably representing one of the great Celtic gods (see illustration page 102). These jugs show a strong Etrusco-Italic influence and were no doubt executed in the first half of the fourth century B.C.

Calendar

Astronomical Oimelc will occur at 9:08 P.M. Pacific Standard Time on February 3, 1990. The sun will be half way between Winter Solstice and Spring Equinox.

One angry logger calls it…

Strip Mining the Forest

Clear cutting 2,000-year old trees,

Driving millions of forest creatures from their homes—a death sentence for most of them,

Cutting an entire river valley—over 100 square miles—leaving only the youngest trees,

Exporting whole forests of unprocessed logs—and exporting with them jobs that local lumber mill workers depend on,

Intensifying the greenhouse effect—why point to the Amazon rain forest when we are destroying the forests right here in California?

That's why we wrote the…

Forest & Wildlife Protection Initiative

The forest cleans the air, moderates the weather, filters and stores the water, serves as a nursery for the salmon, and restores and refreshes the spirits of its many visitors, as well as providing shelter for wildlife and products for building our houses—but *the forest cannot speak for itself.*

Which will be history—clear cutting, or the ancient forest? To put the initiative on the ballot, we need your money, and a lot of help. With your support, we can speak for the forest, strong and clear.

California Election November 1990

____ YES! I support your efforts, and I've enclosed my donation.

___ *$25* ___ $ 50.0 ___$100
___ $10 ___ $5000 ___ $

____ YES, I will help collect signatures. Please contact me.

Contributions are not tax deductible.

name: _____
address: _____zip:_____
phone: ( ) _____

Forests Forever
106 West Standley
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Postmarked 5 Feb 1990

A Druid Missal-Any Beltane 1990 Volume 14 Number 2

Beltane Essay:

Presiding over the Festival

By Emmon Bodfish

eltaine, one of the greatest, and, now-a-days, one of the best known of the old Celtic High Days. It marks the beginning of Samhradh, summer, the "Season of Life." In old Pagan times, it signaled the moving of the herds up to summer pasture in the mountains and the beginning of the new cycle. Great fires were built to welcome back the Sun, and the cattle were driven through the flames for purification before starting on their way to the high meadows. The Druid caste, priests, priestesses, ovates and bards, presided over these rites at which all the clans gathered together at such ritual sites as Tara, in Ireland, and Carnutes in France. Though a Good Day, Beltane was also considered a tricky one, and great care had to be taken that there were no errors or mishaps that day. The High King, in Ireland, remained indoors, surrounded by his advisors and magically guarded by his Druids. The dancing and festivities were carried out by the farming and craftsmen castes. Previous to Beltane Eve, all quarrels been settled, and justice meted out. This was another Druid function, that of magistrate, with a specialized sub-group of the caste acting as judges. A different sub-group of Druids presided over the sacrifices offered to Belenos, the Sun, and still another specialized group of the Druid caste, often women, Druidesses, actually offered the sacrifices, and dispatched the offered animals. The Ovate sub-group then read the will of the Deities by whether and how the sacrifices were accepted in the fires,

For the RD.N.A. Druids today, Beltaine also marks the Season of Life. Though we have no White Bulls nor mares to offer, (animals sacrifice was forbidden by the Reform which made us R.D.N.A. in 1966 (sic)) there will be whiskey in the Chalice and tree food in the Tree Chalice, offerings of flowers, and the Third Order Druids will exchange their white ribbons of winter for red ones of the summer season. High Kings and politicians will be left indoors, and a merry time will be had by all.

News of the Groves

One of our members who works on an organic apple ranch in one the northern counties of California, has donated four young apple trees. Another Second Order member has given three baby Birch trees, gotten from the P.G.& E. booth at the Earth Day carnival in Berkeley. For providing them, P.G.& E. gets two minutes off the 474 million years they owe for what they've done to the Earth, but our Second Order Druid is now definitely several waves closer to Apple Isle. Another member brought tumbled gem stones to bedeck the altar and another who travels the country over, and has no constant address, donated return address stickers and the impetus for getting the new stationery and printed envelopes.

The events of the Beltane ceremony itself and its sacrifices and offerings will be given in the Lughnasadha-Solstice Issue.

Making Your Religion Work for You

(Helpful Hint #321)

If you are desperately poor, and can't afford any luxuries at all, call it asceticism, and at least get religious points for it.

Bob Winston in Pleasant Valley teaches lost wax casting, BRONZE, GOLD, SILVER! $160 + metal for a six weeks course (415) 947-3980

Before each of the major and minor High Days, eight of them, you should wash your robe. You can of course wash it more often than this, and that is good. But washing once before each Holiday is the minimum. You should wash it by hand, if you have strength, and contemplate the High Day, and the past time between it and the last High Day. What have you been doing? Meditate as you lean over the bath tub, kitchen sink, laundramat sink, or whatever substitutes for the rocks by the river. Of course a sacred river, such as the Boyne, would be the best, but these are largely inaccessible to our members.

Calendar

Beltaine, the beginning of the Season of Life, when the sun is half way between Equinox and Solstice, will fall this year on May *5,* 1990, at 10:30 Pacific Stellar Time, 11:30 A.M. Daylight. The Summer Solstice, June 21, 1990, will occur when the Sun reaches its most Northernly point, and the Earth its greatest tilt at 8:25 A.M. Pacific Daylight time. This being close to noon this year, this should be a lucky and well portending Solstice.

Answers

Got a question that's bothering you or just one that you always wanted the answer to?

Pick out a tree you like, in your immediate neighborhood; I'd prefer an oak. Visit it at approximately the same time every day. The time of the Sunset Salutation would be good.* Touch the tree; I'd recommend with your right hand, while touch, ask your question. Wait thirty seconds or so. Break contact. Go about your business. This is a very ancient method, and it works.

*See "The Four Salutations of the Day" in the Oimelc Issue, 1989, or write us.

If you are having trouble getting into a meditative state, this may help. Zygon, an alternative consciousness research group, has a new "Ultra-Meditation" tape that many claim *will* put your mind in the proper mode, "neuro-entrain" it there. It sounds a lot like Tibetan music, or old Celtic harp and staff-bells. Their old stand-by, the Brain Supercharger tape, works well for centering, and sounds, as one of our members put it, "like being yelled at by angels." I'd prefer the more Druidic phrase, "being beaten into line by Brownies." Admittedly it's high-tech, and a bit forceful, but many have found it helpful. Their "Cetacean Link" whale song tape is also interesting. Write for free information:

Zygon International
325 E. Hillcrest Dr. Suite 203
Thousand Oaks, California 91360
(805) 379-1611

Dagda, who some scholars call the father-figure of the Celtic pantheon, was the patron of the harp. He had a living harp of oak. On it He could play, in addition to Bardic music, three enchanted strains; one that makes its hearers joyous, one that makes them weep, and one makes them sleep. Using music to change one's mode of consciousness has a long tradition in Druidism. Angus Mac Og, the young love God, son of Dagda, also had a harp, but of gold. Its strain was so sweet that any who heard it could not help but follow it. Is this a cognate of the European "Pied Piper" myths? Or just of the nature of love? Modern science finds that music affects a different part of the brain than do speech or the written word.

Help out the Missal-Any. You can draw and color and cut out and paste and stamp and sort. Kindergarten graduates preferred. Contact Emmon:

"The Missal-Any"
616 Miner Road
Orinda, CA 94563.

Press Release

For Publication

Pagan/Occult/Witchcraft Special Interest Group of Mensa: What It Is and What It Does

by Valerie Voigt, National Coordinator, POWSIG

Pagan/Occult/Witchcraft Special Interest Group of Mensa is an international network of persons interested in Nature religions, Witchcraft, magic, and related topics. It was founded in the early or middle '70s, and has been continuously active ever since. POWSIG invites contact and networking from both groups and solitaries, and requests that self-addressed, stamped envelopes be enclosed for quick reply.

What POWSIG Is

POWSIG has three primary purposes, as defined by its members in their questionnaire answers: to disseminate accurate information about Paganism and related topics, both to its own members and to the general public; to publish a newsletter to provide a means of communication and education among its members; and to foster contact and fellowship among its members arid within the worldwide Pagan community.

The SIG's interests include just about anything related to Nature reverence or worldwide mystery religions or magic ancient or modern, including, but not limited to: Witchcraft; magic (abstract and operative: theurgy, thaumaturgy, alchemy); Druidism; the Qabalah (both Hebrew and Hermetic); shamanism (Korean, Amerind, NeoPagan, etc.); Afro-diasporica (Santeria, Candomblé, Voudoun, etc.); Indo-European and non-Indo-European folklore and traditions; Taoism; Buddhism; Hinduism; philosophy; theology; ecology; family life and childrearing.

The SIG publishes a well-known newsletter, *Pagana,* and engages in extensive educational and networking activity. The SIG furnishes speakers to local and national organizations, provides consultation to law enforcement and other public officials, and supplies accurate information and expert consultation to the media. Additional activities such as contact referrals, bulletins, and gatherings and other events offer many opportunities for members to be active in their local and national communities.

What POWSIG Does

For its members, POWSIG is a vehicle for getting or staying in touch with the Pagan community, for contact with SIG members and other interested persons in many geographic and topical areas, and for organizing activities and making things happen. It accomplishes much of this through information and referrals. SIG members in various parts of the world have, through or with the aid of the SIG, established Pagan information lines and hotlines; established covens, groves, and open Circles; worked with law enforcement; and done Pagan PR work in their local communities. Some have formed intertraditional Pagan community organizations in their towns, and many have organized round-robin forums, workshops, classes, or community-service groups.

Members help the SIG and its goals by writing for the newsletter; doing research; helping their Regional Coordinator or other officers with organizing or paperwork; keeping their Regional Coordinators posted about events and issues of interest to SIG members; organizing events of their own; and by being active in their local communities.

The SIG's newsletter, *Pagana,* features articles, news, art, reviews, announcements, letters, contacts, resources, and more. Published about six times a year since 1980, it has both a regular letters column and a forum section for debate. Regular subscriptions to *Pagana* are available only to members, although sample copies are available to non-members.

Reviews and Other Groups Old and New

Planet Drum Foundation

Founded by Peter Berg

This is the principal and oldest organization devoted to the bioregional concept, developed by Peter Berg and Raymond Dassman. Its aim is "to provide a grassroots approach to ecology that emphasizes sustainability, community self-determination and regional self-reliance." A *bioregion* is an area of coherent plant and animal communities, often defined by a watershed. Planet Drum puts out a bi-annual newspaper, *Raise the Stakes*, which present descriptions of bioregional activities from around the world, and essays on topics such as the greening of cities, watersheds, borders, and the like. They have also published "A Bioregional Anthology of Northern California," under the title *Reinhabiting a Separate Country*. The concept of *re-inhabitation* is central to the bioregional movement: it means "learning to live-in-place in an area that has been disrupted and injured through past exploitation." The bioregional concept is now being adopted, along with deep ecology, by most of the Green political groups, in this country and abroad.

Planet Drum Foundation
P.O. Box 31251,
San Francisco, CA 94131

The Order of Bards Ovates and Druids

260 Kew Road, Richmond, Surrey, TW93EG
Telephone: 01-7222966

An Druid Uileach Braithreachas

Green Earth Foundation is a not-for-profit, tax-exempt organization. Contributions are deductible to the extent allowed by law. Annual membership is $25.00; student and low income $15 (Canada $30, Foreign $35). The Green Earth Observer contains brief articles and poetry related to GAIA consciousness, book and periodical reviews, and information about ecological and environmental organizations. Members will also be able to purchase books, tapes and other educational materials through the **Green Earth Foundation.**

Name_____

_
Address_____

_
City_____State_____Zip_____

I want to support and contribute to the research and educational objectives of the Green Earth Foundation. I enclose my membership fee of $_____ which entitles me to four issues of the newsletter, the **Green Earth Observer**.

I enclose a $_____ additional tax-deductible contribution to further the purposes and objectives of the **Green Earth Foundation**.
Funds must be in U.S. $; from foreign countries—international money orders.

Please send to: Green Earth Foundation, P.O. Box 1119, Fairfax, CA 94930.

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Druidism = No incense enlightenment.

Postmarked April 30, 1990.

A Druid Missal-Any Lughnasadh 1990 Volume 14 Number 3

Lughnasadh Essay: Cycle of Lugh

By Emmon Bodfish

Lughnasadh, festival of the god Lugh. In one tradition these festivities marked the funeral games originally held by Lugh in honor of his murdered father Cian. In another tradition, in Ireland, they commemorate the death of Lugh's divine foster mother Tailtiu, who cleared the forest from the plains of Ireland to make them fit for agriculture and died of the effort. She is a goddess of agriculture and one of the Irish female origin-figures. Irish clans often traced their ancestry to a female divinity, a goddess of the land. Lugh is the son of Ethniu and Cian, and the grandson of Balor, the elder Sun God, whom he later vanquishes in battle, reminiscent of Zeus overthrowing Chronos.

Lugh is the youthful Celtic Deity of Light, eulogized as "The Shining One." Some see in him an evolved form of the Neolithic "Young Year God," representing the Sun, born on Winter Solstice, married at Summer Solstice, and triumphant at Lughnasadh when he brings the harvest. He is fated to die on Samhain at the end of the harvest season and to sleep until the returning of the Sun on Winter Solstice.

Lugh is the multi-competent god, patron of all crafts and of commerce, protector of travelers, poet, harper, physician, smithy, magician, and defender of the people against their oppressive Fomorian king. Some scholars think he is cognate with Grecian Apollo. He is master of the throwing spear and has the title "Lamhfada," long arm, far reaching; he owns the spear that cannot miss its mark but seeks out its enemy.

The Sun is now half way between Solstice and Fall Equinox, and already the days are perceptively shorter, though the strong heat is still to come. This festival marks the beginning of the harvest. The first fruits are of each farmstead were brought and offered in the sacrifice. Sheep had been sheared, and the surplus wool and lambs could be bartered.

In Reformed Druid tradition, any members who have a garden, a fruit tree, or a tree that gives mast or nuts, or wild land that gives any vegetable food, bring the first fruits picked this season to offer in the Lughnasadh bonefire. (No Animals! That was forbidden by The Reform in 1966 (sic) which gave us our origin, constitution, and laws.) Lugh's tree is the apple. I cannot find a scholarly reference on this, but so folklore and tradition have it. (If you know of one, send it in and get a free subscription if it checks out.) Celebrate with apples, apple pie, cider, apple jack, and the planting of apple trees. Lugh is the divine father of the Celtic champion, Cu Chulain. Reread some of these epics* aloud.

**Tain Bo Cuailnge*, tr. Thomas Kinsella, Oxford University Press, 1970.

To All the Members of the Council of Dalon Ap Landu

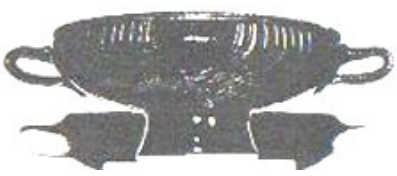
By Emmon Bodfish

I propose at this season between, Solstice and Lughnasadha, to make these changes in the RDNA/NRDNA ordinary, New Moon and Full Moon Services, the "Order of Common Worship," Services for Samradh and Foghamhar and for Geimredh and Earrach.

1. I propose to change the "False Uncil" script titles in the written text, (not spoken,) from "Catechism" to "Libation," and from "Communion" to "Connexus." This eliminates an obvious borrowing, and the bad memories that cling to such for many modern people. It installs in place of each a new title of Pagan lineage.

2. I propose adding to the RDNA/NRDNA ordinary New Moon and Full Moon Services, the same "Order of Common Worship" Services, for Samradh and Foghamhar and for Geimradh and Earrach, the practice of pouring out offerings to the trees. This has been tried and practiced and found to be successful at Live Oak Grove, and now at Orinda Grove Site.

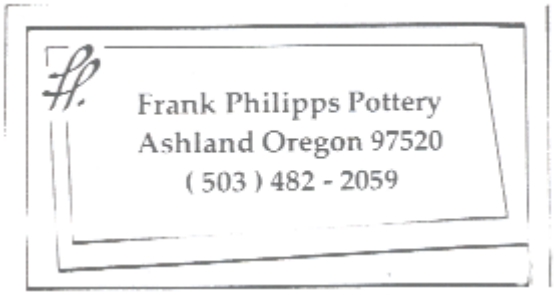
It is inserted in the Services after the "Communion" ("Connexus") and before the "Meditation." After the Waters-of-Life have been shared and the final portion poured out into the fire and or the earth, the officiating Third Order Druid/ess hands the Grove Chalice back to the Server and receives from the Server the Tree Chalice. This is a ceramic or precious metal cup preferably in the shape of the Sutton Hoe cup or of Greek, Roman or Indo-European libation cups.



It is filled with pure water and blood meal* in the summer half of the year, the Season of Life, and with pure water in the winter half of the year, the Season of Sleep.

The officiating Third Order Druid/ess walks Sunwise (clockwise) around the Grove altar circle, stopping before each tree, calling its name in Gaelic, Gáidhlig, or English, (Ex. "Ah Bheithen!" or "Birch!") and pouring out part of the blood meal as offering to the tree. The last of the libation is saved and offered to the earth in the Offering Shaft, if the Grove has one, or one the ground to the right of the altar. The Third Order Druid/ess then passes the Tree Chalice back to the Server, who replaces it beside the Grove Chalice. Then the "Meditation" begins.

* Blood meal is available in the plant food section of any nursery or garden shop.



From the Editor

One reader wrote in to say that a sentence in the last issue's Beltaine article sounded sexist. "...and still another specialized group of the Druid caste, often women, Druidesses, actually offered the sacrifices, and dispatched the offered animals." The "actually" here sounded sexist as in "they *actually* let them do it."

If you took it that way, I apologize. I didn't mean it that way; I did not see that interpretation. I meant by the word "actually" that the Druidesses did the actual physical work of leading the animals up to the altar and killing them. They did the actions, the nitty-gritty real doing of the thing, the muscle-work necessary to make things happen in this solid, mortal, three dimensional world of ours. The donor "offered" the animals in a different sense of the word and the presiding Druid or Druidess of the "Mitra" type "offered" the animals in a another sense, that of communing with the recipient deity and transmitting the community's prayers and thanks. That's what I had in mind.

The English language, (and all other languages,) have for so long been used to vilify women that these secondary, snide meanings of words crop up everywhere. The language is polluted. It will take time and vigilance to rehabilitate it, but a start is being made.

"You need never again pretend that your life is *not* Hell. Feel better already? Good."

So goes the little pessimist and his book of right hand wisdom. Vernon Howard is a "Guru" who is easier for the Western unconscious to assimilate. He is a Westerner and speaks American working class English. I recommend a look at his writing, if only for the curiosity of it.

'member we published this? This was from a book Vernon Howard wrote in the early '80s. The book was good.

Warning! He has since sold out to the Aging Right simultaneous with getting a lot more where-with-all and opening a new school in Ojai, California. Too Bad. His early writing was good, 1983 and before. (I went back and checked the publication dates of the books and tapes.) But we have all seen this happen to authors, philosophers and related Gurus upon a certain degree of "success." Now he's putting out this kind of nostalgic-old-man nonsense.

Do you remember when...?

- Songs were pretty, not jungle screams
- You could travel safely anywhere[1]
- Criminals were punished promptly
- God and sacredness were honored
- Demanders did not force guilt on you
- Clean television taught decency[2]
- You could find uncrowded places
- Men were men, women were women[3]
- Police were respected as protectors
- You did not fear changes in society
- Wrong was not called right
- Women were treated with courtesy[4]

[1]That time has never existed in the whole course of recorded history.
[2]That has never existed in the whole course of its tawdry history.
[3]Yes, we remember it and we hope that it never happens again.
[4]The pedestal and the kitchen

Calendar

Lughnasadha, when the sun is midway between Summer Solstice and Fall Equinox, will occur on August 7, 1990 at 3:33 P.M. Pacific daylite time. Fall Equinox will be on September 22, 1990, at 11:48 Pacific daylite time.

What is Green Spirit?

We are an association of spiritually committed persons seeking to combine our spiritual commitment with service to the wider environment which sustains us. We are loosely, affiliated with the East Bay Green Alliance, but as an independent organization emphasize cooperative and service oriented approaches within a spiritual context towards helping our environment. We seek to serve as a catalyst for multi-faith projects benefiting other persons, and all beings upon and within our earth. Our general meetings are the first Monday of

every month, at the home of one of our members. If you are interested in attending, please call Ms. Usha Muliyil at 653-9899; Gus diZerega at 763-4910; or Ms Suzy Worcester at 540-0269.

Linguistic Lazarus: Cornish Language Is Back From the Dead

Spelling of Long-Lost Words Inflames Local Passions;

By Glynn Mapes
Staff Reporter of the Wall Street Journal

Bes den heb tavasa golhas e dir.
A man who has lost his tongue has lost his land.

—18th Century Cornish Proverb

MOUSEHOLE, England—She has been dead for over two hundred years, but Dolly Pentreath, a combatative fishwife from this tiny village In Cornwall, is still something of a heroine around here. Dolly was the last native speaker of Cornish, a once-thriving Celtic language that died—when she did, in 1777. In her last days, sought out by an English antiquarian, she gave vent to a few well-chosen words of Cornish that the historian later deciphered as "I will not speak English…you ugly black toad!"

Like Dolly Pentreath, the Cornish people today are a fiercely proud and stubborn lot. Which helps to explain two developments in this remote, starkly beautiful corner of southwest England: The Cornish—against all odds—have brought their language back from the dead. And they are fighting with one another about it, tooth and nail.

A Linguistic Miracle

That there's anything to fight about is something of a linguistic miracle. Only one other lost tongue has been successfully revived to everyday use—Hebrew—and it had the full weight of the state of Israel behind it. Cornish isn't in the same league. Though the numbers are growing each year, only a few thousand have studied Cornish, of whom maybe 150 are completely fluent.

But the small number of speakers hasn't prevented a brouhaha, complete with hate mall and even a death threat. "What a glorious mess!" exclaims David Green, who is covering the dispute for a local newspaper. "The whole county is involved in an enormous row over an obscure language that hardly anyone can speak." Readers of Mr. Green's newspaper, the Western Morning News, have vented their outrage in letters to the editor. A sampling: "this load of codswallop," "a tragic schism" and "utter rubbish!"

What's at the bottom of all this?

Spelling.

It seems there are now at least two spelling systems for the revived Cornish language. The old way, called "unified" Cornish, was developed by native Cornish scholars who started the revival in the 1920s. It is based on how the language was spelled in medieval literature and draws from the many Cornish words that old-timers from West Cornwall mixed into their English conversation and from the huge numbers of Cornish place names that still exist.

Then, about four years ago, a new spelling system called "phonemic" Cornish started gaining adherents. Based on a linguist's 1984 doctoral thesis, it attempts to simplify the sometimes illogical spelling of unified Cornish, in hopes of making it easier to learn. For example, phonemic Cornish abandons the letter "c," substituting "k" and "s" for hard and soft consonant sounds. It introduces double consonants for stressed syllables, and it makes clear distinctions between 'y" and "i" sounds. After a power struggle, the phonemic camp, some of whom are not native-born Cornish, gained control of the language's governing body, the Cornish Language Board.

The dispute remained in the Ivory tower until January, when it emerged with a vengeance. John King, a member of the Cornish Language Board and of the town council of Camborne, persuaded the highway authorities to erect a road sign reading "Welcome to Camborne" and, in phonemic Cornish, *Kammbronn a'gas dynnergh.*

Born in London, Mr. King is an ardent Cornish speaker who teaches the language in a local school. But he didn't reckon with the sensitivities of those long used to the unified-Cornish spelling of "Cambron," the old name still widely known. Irate phone calls and mall poured in to him and to the press. He was called an Englishman—an insult hereabouts—and accused of making a laughingstock of the language and of giving the town a German name. One letter writer, he says, threatened to kill him.

"It's a terribly racist view of what Cornishness is all about," Mr. King declares. "Proponents of unified Cornish are identified with blood Cornishmen. I've lived in Cornwall for 20 years, yet I'll always be seen as an outsider."

Fear of Suburbia

There are overtones here of the nationalist fervor that swept Wales and Scotland in the l970s, though Cornwall has avoided the violence that plagued those regions. "Those who want to steal our language think they know better than the people born here," says Len Truran, a proponent of unified Cornish whose small publishing house puts out textbooks, poetry and novels in Cornish. Adds James Whetter, head of the Cornish Nationalist Party, "If we don't hang on to our land and language, Cornwall could sink into London suburbia by the sea."

In the mid-19th century some 50,000 miners hauled tin out of deep shafts around the county, continuing a tradition of underground work going back to the Bronze Age. That industry is nearly all gone now, leaving Cornwall one of the poorest counties in England. Like the ruins of some lost civilization, the remains of rough-stone pumphouses and smelter chimneys dot the windswept moors and perch on sea cliffs.

Only a few decades ago, the language lay in ruins, too. Now proponents run evening classes and correspondence courses, and speak Cornish at regular get-togethers in homes and pubs. A number of state and parochial schools teach the language, and a state-administered exam for secondary-school students is graded in both the unified and phonemic systems. There are church services in Cornish as well as summer camps and play-groups for children. Banks here even accept checks written in Cornish, though often grudgingly.

Nonetheless, there's worry that the spelling dispute may slow or even kill, the language's comeback. "Cornish can't afford an academic debate right now," says Diarmald Breathnach, administrator of the European Bureau of Lesser Used Languages, a European Community agency in Dublin that provides financial support for some 30 small, indigenous languages like Cornish. "Our reaction is, my God, your

language is in enough danger without splitting it apart yourselves."

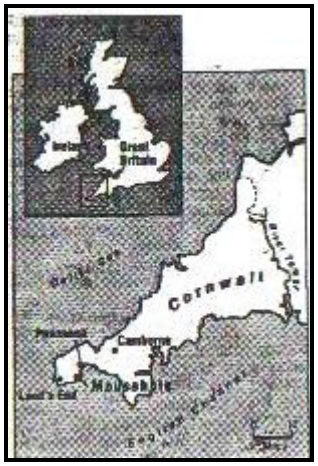
Family Feud

Such worries seem far away from a recent Sunday afternoon get-together of Cornish-speaking families near the town of Liskeard. As their parents chat in the backyard, the children play cricket in an adjoining sheep meadow, shouting happily in Cornish. All of the eight or so youngsters are being raised bilingually and seem at home in both tongues. Eleven-year-old Lowena Sandercock says she would much rather speak Cornish than English to her blond friend Tristan Jenkin, age 20 months. Tristan's first word was *tikkidiw*, Cornish for butterfly. (Pronounced TICK-ee-doo, its literal meaning is "beautiful little thing of God.")

Tristan is a third-generation Cornish speaker, one of the few in Cornwall. His grandfather, Richard Jenkin, was instrumental in the language's rebirth and remains a vocal advocate of unified Cornish. But Tristan's mother, Loveday Jenkin, is on the opposite side of the fence: She's a teacher of phonemic Cornish.

Richard Jenkin, who says he tries to avoid heated arguments with his daughter, isn't optimistic that the language battle will be resolved soon "It's a sad thing that's dividing friends from friends," he says. "I can't see either side giving up its beliefs"

Loveday Jenkin takes a broader view. "It's largely an academic problem, irrelevant to the many people who just want to learn to speak," she says. "If the Cornish people are arguing about it, it's proof the language is alive and thriving."



Cornishmen's distrust of outsiders goes back a long way, to the fifth and sixth centuries. Their Celtic ancestors, who occupied most of southern Britain and spoke a language called Brythonic, were steadily driven westward by the tribes of Germanic invaders, the Angles and the Saxons, ending up in Cornwall and Wales and splitting the language into Cornish and Welsh. A third group of Celts fled to Brittany on the continent; some 300,000 people there still speak a language very similar to Cornish called Bretton.

Among more-recent invaders of Cornwall are upper-middle-class Britons seeking country homes away from the hurly-burly of London and its environs. Their arrival has pushed real-estate prices beyond the reach of many born and raised here.

Crowds are drawn to Cornwall by the land's haunting loneliness. With the sea on three sides, it is almost severed from the rest of Britain by the River Tamar.

If you find you are one of those to whom the Universe responds negatively, you can develop a reverse magic of your own. Example: to stop wind, you have only to walk out a door carrying a kite.

Who do you call about a thing like this?

Is Goddess Worship, Finally Going to Put Men in Their Place?

Spiritual Movement Reveres Mother Earth and Power of the Female "Energies"

By Sonia L. Nazario
Staff Reporter of The Wall Street Journal.

In the beginning, there was no God. There was the Goddess. She peered into the great void and created the Heaven and the Earth, and in this new domain women ruled. The world was peaceful, and both sexes worshipped Her.

But then, about 3000 B.C., men decided they had a better idea. They installed male deities—among them the sun god Marduk, who did in Tiamat, the mother of all gods, by pumping air down her throat and blowing her to bits. Things, sadly, haven't been the same since.

Or so say people like Ruth Barrett. Ms. Barrett, who lives in Los Angeles, is a Goddess worshipper, one of a growing number of revisionists who believe it's high time to give credit where credit is due: It was a woman who molded the Earth, argues Ms. Barrett, and it is men—and their male gods—who messed it up. "We don't want men to wear dog collars and be on leashes," she says. "But patriarchy must be put in its place."

Divine Rite

So it is that Evie-Kaiulani Daufin, a lapsed Catholic, has found spiritual enlightenment not in church but in the Garden of the Goddess. In Costa Mesa, Calif. on a recent sun-

splashed afternoon, Ms. Daufin, decked out in a grass skirt and bead necklace in the shape of fallopian tubes and ovaries, joins five others in the Garden (actually, someone's backyard) for a fertility rite.

They giggle as they plunge a 12-foot pole into a hole they have dug in "Mother Earth." Then Ms. Daufin, a journalism professor, dances with the other women around the Maypole. The worshipers include a graying ex-nun who calls herself Changing Woman. They purify themselves with burnt sage, sing in a circle, clutch their wombs and beseech the Goddess to make their lives more fruitful. Their wails reach a feverish pitch and peak in a primal scream.

Just another New Age fad? No way, says Judith D. Auerbach, who studies gender issues at the University of Southern California's Institute for the Study of Women and Men. "Women first wanted to apply feminism to political and economic realms, then to their families," she says. "Now, they want it in their spiritual lives." Goddess worshipers believe that to recreate a harmonious world, traits they consider male (dominance, aggressiveness, competitiveness) must give way to female "energies" (intuition, nurturing and compassion). Women should be revered, they say, because they bear offspring, and are thus linked to nature's cycles.

"This isn't just God in drag," insists Susan Gitlin-Emmer, an artist and Goddess worshipper in Reseda, Calif. To her, the Goddess is earth-bound, represents harmony—not hierarchy—among all living things and can take on many faces. Lunaea Weatherstone, who publishes a magazine on pagan rituals, has fashioned an altar to the Goddess. It bears a statue of Aphrodite, a crystal penis, purple candles, a chalice and a shell. It is here, she says that she worships the Goddess on solstices, equinoxes and Groundhog Day.

Joy of Spell Casting

Goddess worship has been around for a long time, but a recent spate of academic works on Goddess religions, and growing debate in traditional faiths about male bias in theology, has brought in a new wave of believers. Worship groups—most, but not ……

[Goddess Worship Rises, Replacing Old Patriarchy. With Female 'Energies' Like Nurturing, Compassion.]

…exclusively, female—have sprung up from California to Massachusetts. Now there are Goddess newsletters, Goddess books, a California Goddess hotline and a monthly cable-television Goddess show (with host Starr Goode). Ms. Barrett, a self-described witch, says she gets a steady stream of students for her yearlong course on the Goddess. One big draw: the introductory spell casting.

In San Francisco and Los Angeles, the Circle of Aradia and Women Spirit Rising, both worship groups, now stage elaborate public rituals. During the equinox last fall, 200 women in Long Beach, some dressed in embroidered robes, others naked, streamed into a cavernous room lit by candles. One high priestess, sword in hand, walked in a circle, calling out the powers of earth, wind, fire and air. "Blessed Be!" the crowd rejoined.

Ms. Daufin attended that ceremony. "Women were singing, wailing, jumping, planting seeds in an urn full of earth," she says. As the chanting became frenzied, the priestess inveighed against rape and child abuse. Exhausted, everyone fell to the ground.

Judith Piquet, a Los Angeles actress and masseuse, prefers a more private "mystery dance" when she prays. She demonstrates: Standing beside two altars in her bedroom, Ms. Piquet closes her eyes and sensuously slices the air with her hands. She begins to breathe heavily. A look of ecstacy comes over her face and, as her Rubenesque figure quivers, the dance ends abruptly. "I am trying to dance out the separate aspects of the Goddess in me" she explains,

Ms. Piquet says she tried mainstream religions, but felt they patronized women. "You've got the Father, the Son and the Holy Ghost. Three men. Not a woman in sight," she says. Three years ago, she moved into a communal house with four women who worship the Goddess. "Everything fell into place. I saw how devalued women had been," says Ms. Piquet. Some of the women, she says, pray for the time when science will make men unnecessary for procreation.

Which isn't to say that all Goddess worshipers are anti-male. Most worship groups say men merely need enlightenment, that once they embrace the Goddess they, too, can find greater glory. But some aren't so sure. To them, men are "PJ's"—short for patriarchal jerks, the font of the world's ills, a lost cause, beyond redemption. Tempers can quickly flare: When one Goddess magazine, Sage Woman, suggested men could join the movement, some of its 3,000 readers canceled their subscriptions in protest.

Barbara Malcolm, a graduate student at the University of Southern California, videotaped a ceremony near Los Angeles that was equally impassioned. The Ocean Amazons were meeting that day, and the women were sharing war stories about PJ's they once knew and loved. "Be with us now!" they beseeched the Goddess. "Help us emerge from our dark trap of self-doubt"

They dug a hole in the ground and stuffed it full of pictures of fashion models torn from magazines—more male objectification of women, the Ocean Amazons felt. "I am incensed by Madison Avenue," seethed one. "Death to the patriarchy!" she shouted, jamming an ad for liposuction into the hole. Afterward, the women gazed at themselves in hand-held mirrors. "I am Goddess," each intoned.

But men who might feel alienated by all of this can take heart: A new spiritual movement—a sort of sexual counterpoint to Goddess worship is gaining favor. This one is called the "mythopoetic men's movement" and considers itself a refuge from male-bashing, a place where men can go to explore their own "gender-spirituality."

When mythopoetic groups meet, the conversation tends toward how women exploit men and objectify them as work objects. The groups explore a masculinity of yore. one they see as steeped in courage, compassion, fathering and chivalry. Shepherd Bliss, a San Francisco psychologist, guides mythopoetic groups into the woods, where they sing songs, read poetry, revere warrior figures and beat drums. "We want to recreate the wild man—someone vital, and fresh," he declares.

In one recent outing, be says, the men crawled on all fours, pretending to be animals. They had mud fights, engaged in bragging contests and urinated together on trees. They made masks "to allow the primitive side to develop." They cradled each other and meditated. "We cook for ourselves. We tell stories. We spend a lot of time weeping," Mr. Bliss says.

Sometimes, on the hillsides around Los Angeles, the spiritual movements meet. On a recent afternoon, a mythopoetic group beat its drums above Malibu. The 200 men were searching for lost rnasculinity and a link to Father Earth. Their efforts were briefly interrupted, however, when a group of Goddess worshipers, holding a ritual for Mother Earth nearby, let go with their primal screams

Some of the men were enraged, but not Rick Welt. "There was a sense of communication, of being whole with

the women, even if it just, happened on a psychic level," he says. "It was the epitome of sacredness in the 1990s."

* * * *

And then there's the backlash.
By way of contrast, we Goddess worshipping men would be part of the "front-lash."

It is wise to keep track of what the established press is printing about us, if for nothing else so that you can know what to tell the policemen when they burst into your next public celebration.

—E.B.

Probably the Druid Find of the Decade

News from
SUMMIT BOOKS

Jennifer Prost
Publicity Director
(212) 698-7504

Life and Death of a Druid Prince

The Story of Lindow Man An Archaeological Sensation

by Anne Ross and Dan Robins

An Archeologist (Ross) and a solid state chemist (Robins) collaborate in a valiant effort to solve the mystery of Lindow Man...An engrossing archeological tale especially worthwhile for its windows into the scientific-detection process.
—Kirkus Reviews

On August 1, 1984 A commercial peat cutter in the English Midlands found part of a human body in the moss he was about to throw into a shredding machine. The Lindow Moss peat cutters assumed the man was a recent murder victim and called the police. A coroner's inquest revealed that although the body was well preserved the man had died long ago, and they turned over the body to the archeologists. 'Lindow Man,' as the body became known, was found to be approximately two thousand years old and the archeologists' discovery of his identity is as exciting as any detective story.

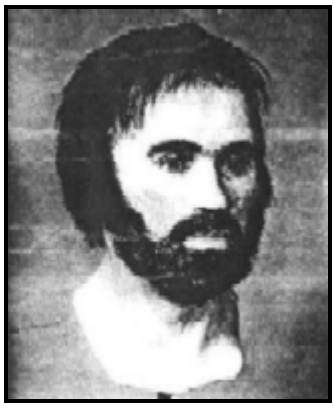
In The Life and Death of a Druid Prince: *The Story of Lindow Man An Archaeological Sensation* (Published by Summit Books, $19.95, June 18, 1990) archeologists Anne Ross and Don Robins reconstruct the rich life and violent death of Lindow Man. Using expert knowledge of ancient Celtic customs and beliefs and state-of-the-art technology, Anne Ross and Don Robins discovered that the man was a Druid prince who had been sacrificed. As they pieced together the many details of his life and his culture, the results of their investigation transform our understanding of Celtic Britain and the Roman invasion of the British Isles.

In this remarkable book, Anne Ross and Don Robins lead us through a complex autopsy and historical and archaeological reconstructions to identify Lindow Man and the circumstances of his death. Based on the characteristics of his body and the little clothing that survived, they identified Lindow Man as a Celtic nobleman and priest. The evidence includes:

- Smooth hands and manicured fingernails and the absence of calluses suggest that he did not perform manual labor
- Perfect body symmetry indicating that he was not a warrior because neither side was more developed from cutting and slashing with a sword
- Blood group 'O' identifying him as a Celt

*A fox fur band he wore around his left forearm was a badge of clan and high rank, identifying him as Lovernios, son of the fox, and a native of Ireland Lovernios, son of the fox)

Chemical analysis of the contents of his stomach revealed finely ground and scorched cereal grains. Anne Ross knew that a charred pancake was part of the Celtic ceremonial last meal and linked Lindow Man to a ritual sacrifice. The manner of his sacrificial death—a triple ritual assault by blunt instrument, garrote and water—confirmed their hypothesis of his noble status. For only the sacrifice of a priest and a nobleman, three times, would appease the three Celtic gods. But Ross and Robins became certain that because of his exceptional status, Lovernios was someone who would not have been sacrificed in an annual or routine sacrifice—but only under special circumstances. Through a melding of archeological, historical and chemical detection, Anne Ross and Don Robins reexamine the Roman invasion of Britain (using the writings of Caesar and Seutonious), re-trace Druid trade routes, and of events that most probably led to this spectacular sacrifice. And, as the facts emerge, Celtic Britain under the Roman occupation comes sharply into focus: Romans determined to destroy the Druid religion…the Celts, defeated in battle, look to their gods for help. Caught up in this human tragedy, Ross and Robins introduce us to the man who traveled hundreds of miles to give his life to save his people and who, mute for nearly 20 centuries, now speaks to us from his watery grave.



Postmarked 7 Aug 1990

A Druid Missal-Any
Samhain 1990
Volume 14 Number 4

Samhain Essay: Vigiling

By Emmon Bodfish

Samhain, Druid New Year's, occurs when the Sun is half way between Fall Equinox and Winter Solstice. The Druid year begins in the autumn, just as the Druid day begins at twilight with the going down of the Sun and runs until the next evening. Julius Caesar called this the "custom of reckoning by nights rather than by days," or dawnings, and considered it a strange custom, one that set the Druids apart from any of the other peoples he encountered in the Ancient World.

Samhain marks the end of the harvest season. Any food not gathered in by Samhain Eve was left in the fields to feed the birds and wild animals, or the Sidhe, the spirit-folk.

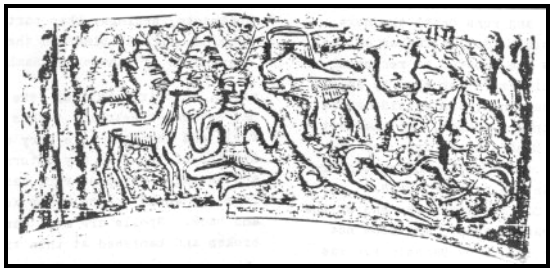
Like New Year's Celebrations everywhere, Samhain festivities fall into two sequential phases the first signifying a return to chaos, e.g. the disposal of old goods, expelling of evil, repayment of debts, completion of contracts, endings, then parties, dancing, fire-leaping and the suspension of taboos; on Samhain night, the first half of "the Day-Between-the-Worlds," this World and the Other are very close. Spirits of the dead may return, and messages can pass very easily from our world to the Other World and back. Spells are more easily broken and banished at this time Cernunnos rules, and His followers, the Suibhnes, forest hermits and prophesiers, the mystical branch of the Druid caste, try their skills at (shaman-like) journeying to the Other World or other parts of this one.

With Samhain dawn, the second phase of the New Year's celebration begins: the establishing of the new order. New, "clean" fire is kindled by friction, traditional summer trappings are exchanged for traditional winter trappings. The traditional Samhain ceremonies and rituals are enacted. Winter begins.

The R.D.NA. Samhain celebration reflects these two phases. It begins on Samhain Eve with a sunset service with the summer season chants and ritual. Then an all-night vigil is held and the altar fire is kept burning. Members bring food and jollity, and all already-opened bottles of liquor and wine belonging to members must be finished or sacrificed before dawn. No alcohol is found in the chalice or consumed in the Grove during the winter half of the year, the Season of Sleep.

At dawn the fire is built up again and a second Service performed at which all the Third Order Druids who are present exchange their red ribbons of the Season of Life for white ones of Sleep. There is pure water in the chalice, and the words and chants of the winter half of the year are spoken. Grove elections are held and the new order invested. Rest and peace are invoked and all the members go home to sleep.

The Celtic God Cernunnos



The Gundestrup Bowl. This magnificent silver cauldron is 42 cm. high and 69 cm. across, and weighs nearly 9 kg. It was discovered in a peat-bog in Denmark, but is believed to be of Celtic manufacture, and to date from the second or first century B.C.—Myles Dillon & Nora K. Chadwick, *The Celtic Realms*: New American Library, 1967, plate 4.

News of the Groves

One subscriber writes that he feels that Danu/Anu/Anawas not a grain and prosperity deity at all but a minor goddess after who rivers are named. He gives no source or reason for thinking this. I think otherwise. Besides Her mythological place as patron deity of the Tuatha de Dannan, and Her legends, I offer as another reference Her mention in the sixteenth century tract, "Coire Annann," translated by Dr. Whitley Stoke sand associates , in the collection "Irische Texte, " where it is noted:

> "In Munster was worshipped the goddess of prosperity who name was Ana, and from her name the two "Paps of Ana" over Luachair Degad."

Whether or not that is the origin of the name of the two mountains, apparently in the sixteenth century or earlier, the goddess' name was associated with prosperity. This association seems to have been common knowledge to the chroniclers who wrote the text.

Banned at Stonehenge

When daylight broke for summer solstice at Stonehenge in England, there was hardly a sun worshipper in sight, for police arrested 378 of them as they tried to get to the 4,000 year old monument for the annual rite. Police sealed off the area because of clashes last year that left 34 officers injured.

—Compiled by Juan J. Waite

Our co-religionists in England appear to have had a rather thin time of it this Solstice. After last year's rock throwing fight with the Hippies, the police decided not to let anyone into the monument for the day. Even the clipping sent to us from thither looks to have been through the wars

Glum thoughts on the paranormal: why do folks who photograph miracles never have cameras that focus?

San Francisco Chronicle: Grab Bag

By L. M. Boyd

Is it conceivable the environmentalists go too far? Still, it's fact the penalty in early Germany for mutilating a tree was death.

Comments the sender: "Were these Druids or did the Germans have sacred trees, too?" I don't know; the Chronicle doesn't give a reference for this fact. But if the Germans that Boyd is quoting had laws similar to the Gaulish Druids,' it was only the cutting of the trees in the sacred groves that won you the death penalty. So how would Christians feel about someone who bombed, and leveled, St. Mark's cathedral? How would Mohammedans deal with a man who vandalized Mecca? The Vandals* tolerated no vandalism in their sacred groves.

*Or whatever German tribe he is quoting.

Bathe in Leaves

petals, berries, barks, and grasses, i.e. the earth's natural medicines and heal yourself without having to ingest painkillers or other synthetic drugs which destroy the body. Drink herbal teas which strengthen immunity, cure symptoms before they turn into colds, and are as good for your body as vegetables. Heal arthritis, skin disorders, premature aging, and other chronic health problems. Private instruction for people interested in preparing herbal remedies for themselves. Also nutritional counseling, gourmet natural cooking, and info on interesting Bay Area events. Session takes place in my colorful little alcove with exotic, medieval ethnic, and folk music breaks. $30. Diana, 654-7591.

This caught my eye as having a distinctly Druidic ring to it.

I have checked on this and she seems to have a good , though not "earth shaking," health program.

—Emmon Bodfish (editor)

Area code 415

Map of Celtic Europe

The National Geographic Society *Map of Celtic Europe* is available from the National Geographic Society, Washington, D.C. 20036, as a supplement to the May 1977 issue which may be ordered for $2.25 per copy. Call to make sure the issue is still available. Their toll free number is (800) 638-4007.

Styrofoam

Styrofoam is a non-recyclable, non-biodegradable petrochemical product that is damaging to the environment and wildlife. For an excellent information packet about the problems of styrofoam and our options contact the Citizen's Clearing House for Hazardous Wastes, Inc., PO Box 926, Arlington, Virgina, (703) 276-7070.

The Staff

By Emmon Bodfish

To become a Druid in the R.D.N.A. mode, the first quest you must fulfill is the search for your staff. This is the first wrung of the ladder. If you own land, a staff can best be found on that. If not, a friend's acreage, roadsides, a Druid Grove or sanctuary, even deserts or wasteland can be explored. There, you must walk through the woods or wild, natural areas, not a garden or a farm. Look for a fairly straight, firm staff of waist to shoulder height. It should be at least as thick as your thumb and no thicker than your wrist. Saunter with relaxed vision, open to what may catch your attention: a wind-fallen bough or deceased and seasoned sapling trunk that appeals or "calls" to you. Or, as another Druid once put it: "Silently as the question: 'Who wishes to come? Who will help me?' Your staff is your basic tool, your compass point and anchor in the Work, your ground, your guide, your identity-piece, and magically speaking, your best friend. It must come to you of its own volition." It should feel ready and right. For this reason, on NO ACCOUNT CUT A LIVING PLANT! And it should not be oak. Firm, seasoned wood that has aged and ripened is best.

When you have found a potential staff, sitting with it for a while, cross-legged, but not lotus position, is good. Sit as Cernnunos is portrayed sitting on the panel of the Gundestrup cauldron. Hold it vertically, pressing the foot into the ground and lean on it. Will it support you on the mundane as well as spiritual plane? If it is the right staff, you should get a feeling of "Yes" and the longer you sit with it, the more it should please you. As another phrases it: "Sit with it. Drink in its presence. Let your energy flow into it. If it's right, it will become yours."

If you were here, or at another R.D.N.A. Grove, then you would bring your staff and present it at the next regular Service. If you are currently unaffiliated, you should instead, when you have found your staff, write back to us and tell about your quest, how you found your staff, what wood it is, and what you experienced sitting in contemplation with it. If you have been doing the Proto-Grove Service for yourself or with other unaffiliated druids, present it at your next new or full moon service. When you have thus found your staff, then you will be ready to start doing the Four Salutations of the Day.

The more you meditate with your staff, or use it in the Salutations, contemplative exercises and "magic workings"[1] the more you will charge it with your energy, and build up a good set of associations around it. It will then act as a reservoir of these, and will help you get into the proper mind-state for sacred work, even when your energy is low. These hours of meditations, workings, or repetitions of the Salutations of the Day are, to use a mundane analogy, your deposits in your supernatural bank account. You build it up with your good energy. It has also been compared to practice put into learning a skill, or a language, or to building up muscle, to wit, supernatural weight lifting. Take whichever of these analogies helps you, or none if that suits. The staff is one of the basic R.D.N.A. objects, (robe will come later), the basic tool, symbolic of all possessions and tools, and probably the first too that humanity picked up and thereby separated ourselves from the animal kingdom.[2] It is your "bag-of-gold-for-the-passage," the "ball of thread you unwind in the labyrinth," your anchor in this World and your tester and touchstone in Others, and some day when you are lost and panicked on a journey in the Nether World, it may find you. This is an important quest.

Begin it now.

[1]I don't like that phraseology; it has been over used in the wrong contexts and debased, but there is no other as widely understood.

[2]Yes, I know other animals use tools but no other creatures carry a possession with them, identify with it as "mine." Though they may pick up a stick to pry or poke something.

Vigil Song

Dawning into darkness
Oldest of nights

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

I came to love you
I came to grieve

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

Strong chains
Won't bind this love

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

For I am a climber
And I am a thief

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

Strong chains
Won't bind me

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

What bird sings in darkness?
Longest of nights

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

Stone walls
Can't hold this love

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

Dancing through darkness
Waiting the light

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

Sunset over Marsco
Cuchullain in sheets*

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

These shades of McLean's words
'Round us like spirits, released

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

Strong Chains
Can't bind this love

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

*shrouds

This ode for the Samhain night vigil was written by Rorey MacDonald of South Uist, Scotland. He performs with the popular Scots' folk-rock group, RunRig, whose tapes are available through Ridge Records, Ganton House, 14-22 Ganton St., London W1V 1LB. None of the tapes, however, include this song which may be a bit too controversial for High Presbyterian Scotland. This is from a "broadside" and the editor has heard a private recording made at a concert.

Gàidhlig Vocabulary

'S tu	It is you (familiar)
mo	my
leannan	Love, beloved
og	young
McLean	Scotland's greatest modern poet, Rorey McLean

(It's taken four plus years to get permission to print this. Transatlantic communication at the speed of the Nina, the Pinta and the Santa Maria.)

Events

11/10: Community Rainmaking Effort. Everyone is encouraged to work rain magic on this night: Some local covens will be starting this work at about 8, and everyone is asked to attune with their own workings if they can. This was to have been a large public event, but to date nobody has found a place to hold it. If a site is found, it will be announced on 415/856-6911.

11/24: Pagan/Occult/Witchcraft SIG work party in Palo Alto. 11 AM to 11 PM. Phone 415/856-6911 for info/directions.

12/7: 7 PM – midnight: Bardic Circle at Blue Fire House in Palo Alto. Bring songs, instruments, and food and drink to share (no alcohol please). Info/directions: 415/856-6911.

Calendar

Astronomical Samhain, when the sun is midway between Fall Equinox and Winter Solstice, will occur on November 7, in 1990, at 5:29 A.M. Pacific Standard Time. Celebrations and vigils begin the evening of the 6th.

Books

Ancient Europe: A Survey

By Stuart Piggott

While strolling through a less than savory part of town on my way to get my car from the Garage and Detail Shop, I spotted this one. Amidst the porn and liquor stores, suddenly "There's Taranis and his wheel!" It's not often that we Druids get to see our iconography in store windows. There it was on the green book jacket. This Edinburgh University Press book of Piggott's covers a pre-history of Europe from the beginning of agriculture to the close of Classical times, i.e. the beginning of the Christian take-over. With a great many pictures and a clear, easy style, it is a good, quick background book. It lends to browsing. There are approximately 90 pages about the Celts, their ancestors, and their Iron-Age, Druidic society. However, you should be forewarned of Piggott's "anti-barbarian" bias, typical of the 50s and early 60s in academic circles. Some of that has now changed, as witnessed in such recent works as Gimbutas' *The Language of the Goddess*, 1989, Harper and Row. My bias is that we moderns are no less violent, short-sighted or cruel. We do violence more impersonally* and over greater distances with modern warfare and economic manipulations, but the emotions are no more "civilized." The twentieth century saw the killing of a greater percentage of the European population than did the La Tene era, or even the Roman one that followed.

See if you can get your local library to borrow a copy on their inter-library loan service for you. In 1991, when the copyright runs out, we'll sell "xeroxes" of it.

*Soldiers who served in Viet Nam may disagree.

Advertisements

In case anybody wants 'em, here's where you get 'em.

Lighthearted Leprechaun "Shoes"

These are the perfect footgear to liven up parties, to don on St. Patrick's Day, or to give to your favorite Irishman. Extra large elf 'shoes' are guaranteed to cause gales of laughter. One size fits all, except the little people. Waterproof poly.

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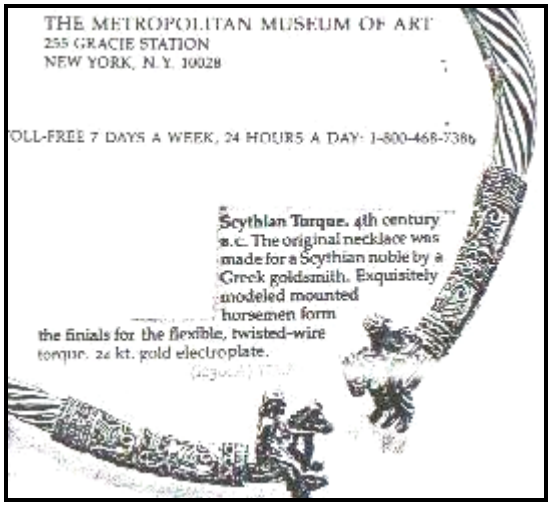
Brian Cleary, SF

Stop jogging start jigging.

Great exercise and lots of fun, every Wednesday in San Francisco at 7:30 P.M. Lots of parking. Mixed levels, beginner to advanced, no experience necessary. All welcome. Now's your chance to dance the jig. Brian Cleary (415) 550-7223.



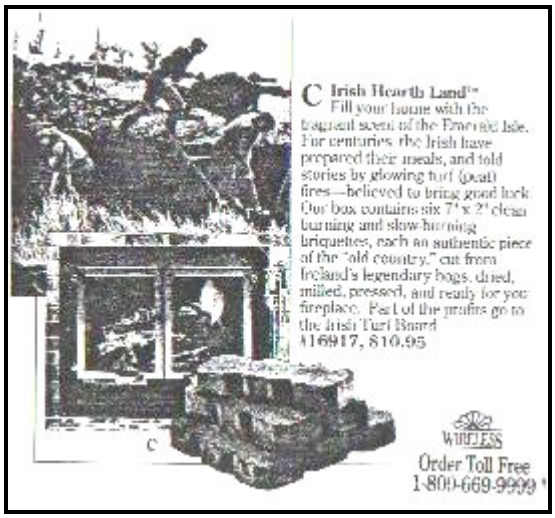
The Metropolitan Museum of Art

255 Gracie Station, New York, N.Y. 10028
Toll-free 7 days a week, 24 hours a day: 1-800-468-7386

Scythian torque. 4th century B.C. The original necklace was made for a Scythian noble by a Greek goldsmith. Exquisitely modeled mounted horsemen form the finials for the flexible, twisted-wire torque. 24kt. Gold electroplate.

(I0306A) $73.50

In case you have ever wanted to wear a torque, there is now one commercially available. Though designed for a Scythian, it is similar to the design of torques worn by Roman Age Celts and described and portrayed by Classic authors and sculptors. Torques seem to have been worn mainly by the Equites, the warrior caste of Celtic society, rather than by the Druids themselves, i.e. the clergy.



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Pagan Parent's Network

For those of you out there, few and far between, who are raising Pagan children the *Pagan Parents' Network* can be reached through

Children of the Earth Mother
P0 Box 1652
Bethany, OK 73008

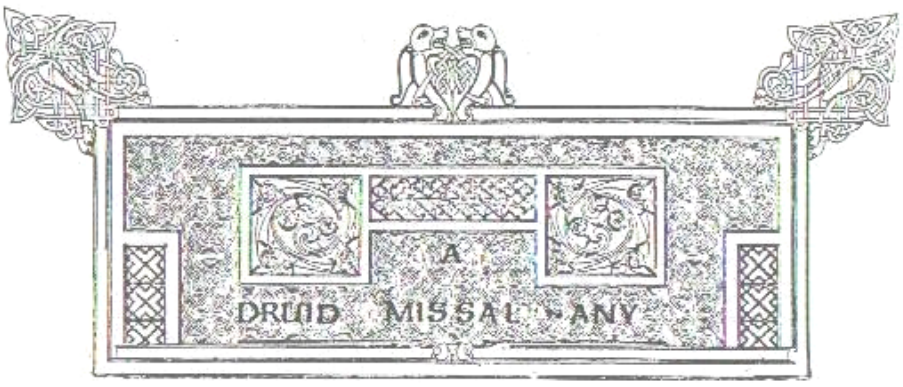
That's right, Pagans in Oklahoma raise their children Pagan and proud. But the PPN may not be publishing much longer because they can't seem to muster the support. Sad, isn't it…

Postmarked 3 Nov 1990

Left. 'Cernunnos' as 'lord of the animals' upon one of the inner plates of the Gundestrup cauldron. The deity sits in cross-legged position, is crowned by a splendid pair of antlers and wears a torc about his neck. In his left hand he holds a ram-headed serpent, in his right another torc. Nationalmuseet, Copenhagen.

Part 11 of ARDA 2

SECTION TWO



A Druid Missal-Any
Volume Fifteen
1991 c.e.

Drynemetum Press

A Druid Missal-Any
Oimelc 1991
Volume 15 Number 1

Oimelc Essay: End of Publication

By Emmon Bodfish

Oimelc, the festival of Bridee, Celtic Goddess of fire, the hearth, poetry and inspiration, Patroness of birth, Dawn-maiden, daughter of the Dagda who hangs her cloak on the beams of the morning sun! Here we are in the time of new beginnings.

The Druid Missal-Any will be looking for a new home. The pollution, crowdedness and difficulties of the Bay Area have increased, along with our financial means, to the point where your editor deems an atmosphere of the mountains a benefit. As we will be putting time and energy into locating rural property and relocating, the Missal-Any hereby declares a hiatus in its nine years of continuous publication. Anyone who would like to serve as interim Assistant Editor-Collator and Errand-runner-in-Chief should write to us at the usual address: P.O. Box 142, Orinda, California, 94563. If you would like a refund, rather than waiting for publication to resume, write us. Back issues are still available.

Note from the Editor

If you have sent for the instructions on the Reformed Druid Four Salutations of the Day, and you received only the first two pages, please let us know. Alone these do not make much sense. My mistake. I apologize.

Emmon
The "Groo" of paper work.

A Druid Missal-Any
616 Miner Road
Orinda, CA 94563
(415) 254-1387

Norwegians of old wore mistletoe around their necks to protect them from lightning.

Q. "What's the basic purpose of the Irish shillelagh?"
A. Self-defense. It's a heavy headed club camouflaged as a walking stick.

Environmental Warning

California's Oak Trees in Danger

By Vlae Kershner
Chronicle Sacramento Bureau

Sacramento

As the battle over California redwoods commands the attention of industry and environmentalists nationwide, the state's beloved oak trees face a problem that may prove even more gnarly.

Although the obvious danger comes from chain saws and bulldozers as the state's hillsides make way for subdivisions, the overall threat is subtler. For three of the state's eight major tree-sized oak species, saplings are not surviving in sufficient numbers to replace the mature growth.

In many places where the landscape seems undisturbed, young trees cannot grow because people have inadvertently altered the ecological balance by introducing new grasses or taking steps to prevent floods.

Alarmed by such problems, conservationists have begun a statewide movement designed to preserve the oak tree. Although it cannot match the Sequoias and redwoods' stature as the oldest and tallest living things in the world, the oak has been an institution in California's history, as well as its environment.

"Somewhat belatedly, the environmental movement has discovered the oak woodland and is attempting to protect it," said Robert Ewing of California Department of Forestry. "Even though California oak is a classic part of our landscape, it literally went unnoticed because it didn't seem to be disturbed" before the 1980s, when development spread far beyond the old urban centers, he said.

Oaks now grow on 7.4 million acres statewide, down from 10 million to 12 million before the European settlement, the California Oak Foundation estimates. Valley oaks that grow near riversides are down to 12,000 acres, only 1.5 percent of their original habitat.

Unlike evergreens, oaks do not generally provide most of the land's commercial value. Some 80 percent of oak woodland is privately owned, typically by cattle ranchers.

As a result, "there has been a lot of study of conifers, but there has been almost no research on oaks until the last 10 years," said Doug McCreary, a natural resources specialist at the University of California's Sierra Foothill Range Field Station.

McCreary has been trying to figure out why the valley, blue and Engelmann oaks are not replacing themselves. There are lots of theories, all pointing to man.

A leading one has to do with a change in the ground cover. European settlers brought in cattle and the hardy annual grasses to feed them. Spread by cattle, the new grasses have largely displaced the native perennial grasses of California hillsides.

As opposed to the perennials, the new grasses suck the ground dry in springtime. That makes it tough for young oaks, which do most of their growing in the spring, to get started.

McCreary uses a corner of the 6,000 acre range station 18 miles west of Grass Valley to test how to regenerate the threatened species: Is it necessary to plant from seedlings or can acorns do the job? How long should young trees be watered and fertilized? How should they be protected from cattle and deer?

The species that has fared worst is the valley oak, a tall, spreading tree that once dominated the riversides of the Central Valley but lost most of its range to farmland.

Even where the trees remain, seedlings cannot get started. The most likely reason is that dam building has eliminated flooding, which used to drown seedling-eating rodents and keep away browsing deer, according to Tom Griggs of the Nature Conservancy.

Preserve Established

The conservation group has established a preserve on the Cosumnes River in Sacramento County to restore 1,454 acres of riparian valley oak, one of the threatened species, even though the site still floods annually.

Another declining species is the Engelmann oak, which is found mostly in parts of San Diego County that are being rapidly developed. The third species, the blue oak, still covers much of the Sierra foothills, yet existing trees are not replacing themselves.

All three species are deciduous, as opposed to live oaks, which do not lose all their leaves at once. For some reason, the live oaks—including the Bay Area's characteristic coast live oak—are regenerating better than the deciduous species.

Still, the Bay Area has paved over a lot of oaks, and Janet Cobb of the East Bay Regional Park District is promoting projects in which volunteers plant acorns, including one next month along Interstate 580 in Castro Valley as part of the oak foundation's "plant an acorn for tomorrow" day.

The Sacramento-based California Oak Foundation distributes pamphlets explaining how to care for oaks in urban settings and on how to plant acorns.

The foundation, started just two years ago, has already succeeded in getting the Legislature to designate 1990 as the Year of the Oak and has persuaded the California Native Plant Society to devote he July Issue of its "Fremontia" journal to the oak.

We have oaks!

And a large selection ofother native CA shrubs and perennials.

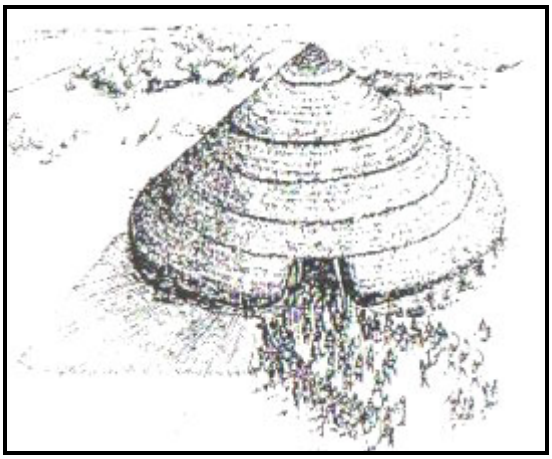
Dawn
Native Plant Nursery at the Berkeley Marina
Behind the Marriott Hotel • M, Th & Sat 9-12.

News of the Groves

We are happy to announce the founding of a new Proto-Grove, Silver Oaks Proto-Grove, the first one south of the Mason-Dixon Line, exact location unannounced, for security reasons.

Orinda Grovesite

I was sitting on my porch, mending one of my robes when I heard a sound and thought "That's a weird bird." I looked down the path into the woods below the Grove Site and saw a five-point Mule buck, maybe twenty five to thirty feet away. Deer do not usually come out in the middle of the day, and this one was just walking along the trail, vocalizing to himself. It was not as loud as when the stags are calling to each other in the fall, he was not challenging, but just walking along making "huuuuuuuuuuuurrrrmm" mumbling, humming, "talky" type sounds. He seemed totally self-absorbed and oblivious to my presence. For some unknown reason, I imitated the noise back at him, and instantly realized that that was the wrong thing to have said. He swung his head around and stared at me, anger but no fear of me. Maybe it was a challenge call. I found myself half way up on my feet and instinctively calculating the distance to my own front door. ("I'm fine as long as he doesn't figure out the doorknob principal.") But he turned away and continued his walk, still mumbling. I have seen a lot of California Mule deer since I've lived in the California foothills all my life, but I have never seen a deer behave like this. If there is someone out there that knows a lot about the habits of Mule stags, could s/he tell us: "Is this normal behavior for bucks? Or are we sharing these paths with a stag whose mental health is in question?"



Reconstruction of the Iron Age structure at Navan Fort, Co. Armagh.

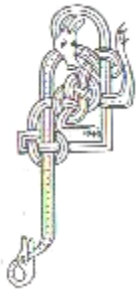
Today, driving down University Avenue in Berkeley, I found myself behind a license plate frame proclaiming :

INDEPENDENCE FOR WALES
ANNIBYNIAETH! *

* That's Welsh for "Erin, go bra!"
The Cymric independence movement lives.

The New Moon

In Cornwall the people nod to the new moon and turn silver in their pockets. In Edinburgh cultured men and women turn the rings on their fingers and make their wishes. A young English lady told the writer that she had always been in the habit of bowing to the new moon, till she had been bribed out of it by her father, a clergyman, putting money in her pocket lest her lunar worship should compromise him with his bishop. She naively confessed, however, that among the free mountains of Loch Etive she reverted to the good customs of her fathers, from which she derived great satisfaction!



Ma 's math a fhuair thu sinn an nochd,
Seachd fearr gum fag thu sinn gun lochd,
A Ghealach gheal nan trath,
A Ghealach gheal nan trath.

If well thou hast found us to-night,
Seven times better mayest thou leave us without harm,
Thou bright white Moon of the seasons,
Bright white Moon of the seasons.

—From the Carmina Gadelica by Alexander Carmichael

A Ghealach Ur

This little prayer is said by old men and women in the islands of Barra. When they first see the new moon they make their obeisance to it as to a great chief. The women curtsey gracefully and the men bow low, raising their bonnets reverently. The bow of the men is peculiar, partaking somewhat of the curtsey of the women, the left knee being bent and the right drawn forward towards the middle of the left leg in a curious but not inelegant manner. The fragment of moon-worship is now a matter of custom rather than of belief, although it exists over the whole British Isles.

May thy laving luster leave us
Seven times still more blest.

O moon so fair
May it be so,
As seasons come,
And seasons go.

—From the Carmina Gadelica by Alexander Carmichael

Drums

Again to answer many letters at once:

Mickey Hart's very popular book *Drumming at the Edge of Magic* has awakened interest in sacred drumming. Though it has nothing specifically Druidic in it, we get asked spin-off questions. Yes there was a Celtic/Druidic tradition of drumming, but the specifics of it were lost in the Christian take over and the subsequent Dark Ages. The instrument was not lost. The traditional Celtic drum is the Bodhran. It's a frame drum similar to the Siberian shaman's drum. The Proto-Indo-European roots of Druidism come from the same stock, the pastoral peoples living north and west of the Caspian and Aral Seas.

Being a "Solitary Third Order" Reformed Druid, I made my drum on the theory that one who fancies himself in the Druidic woods-hermit, fidith, tradition should have one. I was amazed at how well it worked. I based my drum making method on reading, mostly about the Siberian drum traditions,

and hearsay about the Irish bodhran, plus a feeling for the project. Hart's book was still four or five years in the future. (It would have been an invaluable guide.) I made the frame from my two patron woods: Poison Oak, Rhus diversoloba, which has protected me, and the Baccharis which has sustained me. Baccharis, Coyote bush, is my constant kindling and also much of my firewood.

Going up the path I made up the western side of our hill for the daily Sunset Salutation, I noticed a naturally curved branch on a low growing Rhus. I made a mental note of it and determined to look for a similar one of Baccharis. That was the beginning of the drum project. It took a year or so to find a good Baccharis bough with the same diameter and curve. The Coyote bush was long dead and well seasoned and the Rhus I cut without killing the plant. This made the frame of my drum. Then at the public Grove Service and again later in private ritual, I set out a request to the Deities and to Cernunnos in particular for guidance and advice in finding a hide to be the head of the drum. Less that a fortnight later driving home through Tilden Park, I saw a half-grown fawn that had been hit and killed by a car, it must have been no more than a few hours before. That was it; there was my drum head. There was no place to pull over, really, as the road there is bordered by deep, car ditches. I stopped, turned on the emergency flashers, and hoped nobody would run into the back bumper. The deer was old enough to have lost its fawn spots, but only about half the weight of a full grown animal. I wrapped it in my shirt, not wanting to get blood on the trunk carpet, and hauled it home, hoping no one saw me put a body wrapped in a bloody shirt into my trunk.

To share the plenty, I called up a fellow Druid and woke him up. This was early in the morning. We skinned and butchered the little buck with some of the obsidian, stone scrapers. I'd made the previous season. (See the "Missal-Any" for Yule, 1987.) I gave the meat to some of the Grove members as I am a vegetarian. What I needed was the hide.

This is the formula for tanning fluid:

1 pint rock salt
2 oz. powdered oxalic acid
to each gallon of water

I soaked it for four or five days, then tested it to see jf it was done. Cut through the thickest part of the hide up at the top of the neck and look at the cross section. If it's white all the way through, and not gelatinous looking, it's done. Then I took it out of the tub, washed it, soaked it in washing soda, l oz. per gallon for another day, washed it again, and I had a drum skin.

It took me a good bit of experimenting to get it laced* onto the frame. I had no experience and only the vaguest directions, a few pictures in some of the books. On the third or fourth try I found a method that works.

In the Siberian tradition the archetypical drum is made from a piece of the World Tree. The World Tree tradition is one that is carried over into the Indo-European religions. I made the presentation of the drum following the Siberian and hopefully Proto-Indo-European style at the next regular R.D.N.A. Grove service.

Then to the playing of it. I wasn't expecting much. I chose to be alone to try it out. The grip that worked best was the one I'd seen in bas reliefs of ancient temple drummers from Egypt. Hold the drum by the frame with the drum head vertical and the edge of the frame opposite your hand pressed against your chest at the heart as you'd hold the small "Clarsach" harp or a lyre.

I struck the surface with my knuckles. I was surprised at the tone, how attention galvanizing it was, and how quickly I got pulled into it. Trance? I didn't get this from commercial drums and bongos I'd fooled around with over the years. My rational brain decided this was dangerous and irrational and started grumbling but I overrode it and continued the experiment. Definite trance, beyond verbal, opening upward. I overdid that first time and got my arm and knuckles sore. I played it few times more in the next few days and then didn't pick it up for a long time, almost a year. Maybe my work-a-day self got scared. My worry-center definitely didn't like it. Then one day I felt myself moving into a bad mood, one of those bad, bad moods possibly of metabolic origin that nothing chemical I've found ever succeeded in touching. The drum was sitting there beside the door, and "What the hey. Let's try it." It took a while, twenty or thirty minutes before it started to work. The heaviness lifted. I could feel the grimness retreating, angrily, toward the back left side of my mind. And it stayed gone, an "up" day.

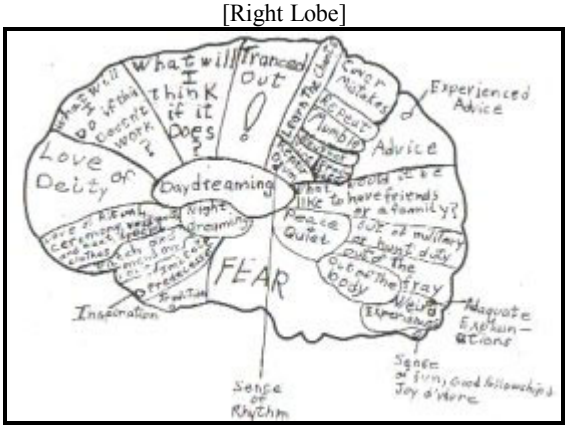
How the drum works this mood change nobody knows. There are a lot of theories. Some of the ones in Mickey Hart's book are pretty good. But as we repeat in R.D.N.A. rituals, the proof and the reason is in the doing. And drums, Hart asserts, "give us their secrets only to players, not to Ph.D.'s."

*I used hide thongs cut from the same skin.

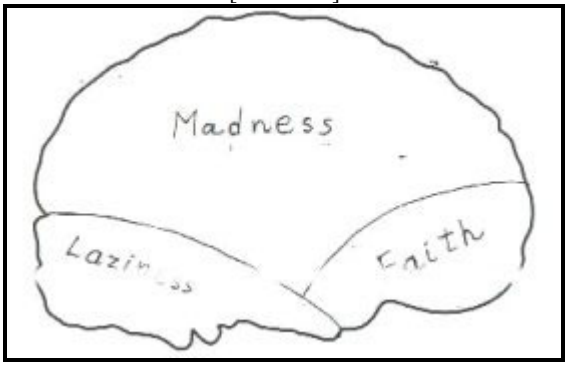
The Mind of a Fidith

(Druidic "Mad Sweeney" Figure)

[Right Lobe]



[Left Lobe]



Celtic Goods Advertisements

Celt-Iberian Sword & Shield

The Celt-Iberians of Roman times were highly regarded as fighting men. They were justly famed for their weapons—the Falcata which the Romans feared and the Caetra Buckler, their very effective shield which could double as a weapon.

Falcata—One of the most devastating swords ever made! The inward curving blade delivers a tremendous blow and was noted for its ability to split both shield and helmet! Considered to be of Greek, or possibly Etruscan origin, this sword spread into Southern Russia and also Spain. It was in Spanish hands that it was most feared by the Romans. The 20 ½" long blade is made from Krupp CK 55 steel. The handle is solid brass. Wt. 3 lbs. 4 oz. 25 ¾ " long, overall. #1-743…$235 ($5.50 s/h)

Falcata Sword SCABBARD—#1-932….$62 ($2.50 s/h; no s/h if ordered with sword)

Caetra Buckler—This shield could strike a telling blow since it was wood rimmed with steel. The 2 ½" long steel spike was used as an additional weapon. Our replica has a strong wood grip. Includes leather strap for over-the-shoulder carry. (In battle the straps were wrapped around the forearm.) Diameter -20". #8-670….$138 ($8.50 s/h)

Benedictions from Our Patrons

"I would like to congratulate you on providing products of excellent quality and workmanship. I am an amateur antique weapons collector and have purchased two of your pieces. The authenticity of these weapons is extremely impressive and they are the best replicas I have yet seen. Several of my close friends are now also interested in your products."

Tovar Johnson
Milford, NH

Prices subject to change without notice. Prices in this catalog supercede previous catalogs. To inquire about items from previous catalogs. please call our toll. free number 1-800-241-3664

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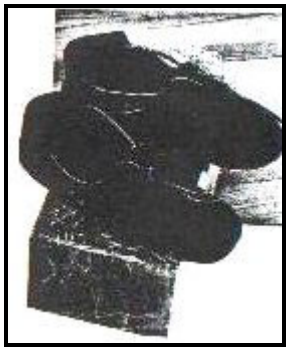
Medieval Shoes for Lads and Lasses



European Baldric

A favorite way to wear a sword since Biblical times, the use of the baldric continued even into the Middle Ages. While much of the weight of the sword rested on the hip, the shoulder strap provided extra support from the opposite side of the body. This aided balance and comfort. Assyrians, Romans and Vikings are all shown in contemporary art wearing baldrics. This European Baldric can be worn with any sword we sell. Fits any period. Oil tanned leather with brass buckle. The frog is left open so you can stitch it closed to fit the sword of your choice. #1-676….$4295 ($3.50 s/h)

Call or write for an interesting and unique catalogue

Calendar

Astronomical Oimelc, when the sun is midway between Winter Solstice and Spring Equinox, will occur on February 4th, in 1991, at 8:26 A.M. Pacific Standard Time. Celebration at Orinda Grovesite to be arranged.

Part 11 of ARDA 2

SECTION TWO

Other Druid Newsletters

1994 c.e.

Drynemetum Press

News from the Hill of Three Oaks

Volume 1 Number 1 (Jan 1st, 1994)
Newsletter of the Reformed Druids of North America
Carleton Grove

Dear Druid Sibling,

I convey warm wishes to you for a happy new year from the Frangquists and Sheltons, The Henge of Keltria (Minneapolis) and Clan Dalriada (Scotland).

Announcing a meeting to plan events in Winter Term:

Historically, the Reformed Druids generally don't do very much during the winter half of the year (Nov 1st-May 1st) and therefore everybody is too sluggish by May Day to do anything.

Therefore, I'd humbly invite you to attend the **ALL-DRUID meeting on Tuesday JANUARY 4th at 7pm in Nourse TV lounge**. (Food & Drink Provided) I'm not a dictator, but often I make mistakes because I lack advice and guidance of my fellow Druids. Come and tell me some questions, ideas or workshop possibilities you've had over the Winter Break since Samhain (NOV 1st).

I am inviting Isaac Bonewits (from NY) to present in May a series of free workshops and lectures on Druidism and Neo-Paganism. Come to the meeting to help choose which 3 of the 12 workshops he will present to us. Isaac is a figure of importance in the history and culture of Druidism and Neo-Paganism over the last thirty years. This will be his third visit to Carleton.

Open Reserve Possibilities:

Don't forget that one of the joys of being a Druid is broadening our understanding of world religions. Some Druids go about this through Carleton course, others through readings on the side. Many intro-level books are consolidated on the Library's open reserve shelf. The following new publications have been, or will soon be, inserted in the "Rainbow Collection" on Open Reserve for your perusal. (Personal copies of the first three can be purchased for 50 cents each. Books of Meditations $1.00)

Book of the African Jedi-Knight: contains short readings on African Bantu philosophy compared with all the references to "The Force" and "Jedi" in the Star Wars trilogy.

Book of the Dead Bay Scrolls: The history of our Reformed Druid friends in San Jose from 1980-1993.

Book of Poetry Volume 2: Paid for by the Friends of the Earth Mother (our official organization to the CSA). Here's a free copy. If you wish to submit poetry for volume three (coming out in June) send them to me via Campus Mail.

Book of Meditations Vol. 2 and 3: The 2nd has various writings from Welsh, Irish and other Sources. The 3rd has writings from Taoist, Buddhist, Confucian, Winnie-the-Pooh, American Indian and Feminist-Christian sources.

The International Druid Archives contains magazines and various materials from other Druid movements in the USA and overseas. Contents include: mythology, Wicca, recipes, catalogs, book reviews, rituals, herbs, LGB issues, holidays & festivals, poetry and meditations. It is the best collection of Neo-Pagan/Druid materials in the Mid-west and it's here at Carleton!

The IDA is in the Carleton Archives Office on the lowest floor of the library. It is open 9-5pm on Weekdays throughout the year. The college archivist is familiar with the collection and can guide you to what you want to find.

One of the greatest joys for Druids (and Neo-Pagans) is the coming of the Summer Pagan Festivals. They are camping events where you get to sample and participate in other forms of Goddess movements than your own local group. They are filled with many activities & workshops included in your registration on a wide range of topics. There are vendors of jewelry, books, magazines and materials. They look after each other in a "commune" sort of way for that week. Gays & lesbians are free to be themselves and optional nudity is tolerated. Showers, portopoddies, food runs into town, swimming facilities and first-aid is provided.

The closest one is the "Pagan Spirit Gathering" (called PSG) near Madison Wisconsin in late June. RDNA members have attended PSG at least 4 times since 987, every time better than the last (Sam and I went last summer). The cost is $85 per person if you register by Jan 15th and $120 if by March 15th. I will have the necessary application forms and I can provide rides on a first-come/first-serve basis.

Don't put it off if you're interested.

TENTATIVE DRUID SCHEDULE for early January.
* **Tuesday Jan 4th, 7pm.** All-Druid meeting in Nourse TV lounge to discuss ideas and event possibilities for Winter Term.
* **Saturday Jan 8th, Noon to 2pm.** Goodhue 310. Presentation and Discussion of new Druid publications with some poetry and meditational readings. Copies will be for sale.
* **Saturday Jan 15th.** All early application to attend the PSG festival this summer (at cheap rate) must be postmarked by today.

I will close with a poem from Vol. 3 of Meditations and wish you good results on your academic and other activities.

Rain, hail,
Snow, ice:
All different, but
They finally meld into
One valley stream.

News from the Hill of Three Oaks

A Newsletter of the Reformed Druids of
North America and Friends
Vol. 1: Issue 2, Spring 1994

Well, Spring is making fitful attempts to come to Carleton and several Druids are setting up activities to wipe away the bitter memories of last winter. We hope to see you sometime this spring, but if not, well that's okay too. Remember that Druidism is a search for what YOU believe, through observing Nature, and in the end it's a personal quest. (**P.S. if you want off the mailing list, remind me via Campus Mail to Scharding**)

Druid Calendar for April

Druid Meeting: Wednesday April 13th in Sayles Hill at 8pm. Meeting to iron out details about Beltane.

April Visit by Isaac Bonewits: Author of "Real Magic", "Druid Chronicles (Evolved)", "Authentic Thaumaturgy" by Chaosium and a consultant in "Drawing Down the Moon". If all goes well, Isaac will be staying with me at my apartment April 20th-22nd. His visit is coming perilously close to the SCA event on Saturday April 23rd, I know, I know. It's the best I could do. He was a Reformed Druid (like us) and Archdruid of several groves in the 70s and now leads "Ar nDriaocht Fein" which is the largest (and most organized) Neo-Pagan Druid church. Please call if you have any suggestions on this very tentative schedule: (The exact times and places will come next week.)

Wed April 20th: Picking N Grinning 9-11pm at Farmhouse. Isaac will be there and would be glad to teach you some of the many Goddess songs he has heard or written over the last 25 years.

Thursday April 21st: Evening lecture on "Introducing Nature into your Spirituality" (irregardless of religion). During the day (11am-5pm) Isaac and I will be either taking walks or playing in the Druid Archives. You can find us at the Carleton Archival office on the 1st floor of the Carleton Library. Come down and visit us and swap stories or ask questions (Isaac has a wealth of good stories) and peruse the materials we have no collected about Neo-Paganism, Wicca and Druidism!

Friday April 22nd: A lecture at the same time as Convocation about the "Forms and Myths of Neo-Paganism and Wicca in America". An evening ritual in the arb, followed by a Pan-Druidic conference with representative from RDNA (that's us), New RDNA (Berkeley), Ar nDraiocht Fein (Isaac) and Henge of Keltria (Sam Adams and Tony Taylor); probably at the REUB.

Beltane Festivities: On Saturday, April 30th, the Carleton Druids will be celebrating the start of the Summer half of the year and the visible resurgence of the fertility in the Earth-Mother. It looks like we'll have several events, which will be separate, in the sense that participation in one doesn't require participation in another. A rough schedule of possible events is, **assuming Good Weather**: (Final times & Places will be given next week)

1pm: Arbwalk. Mostly just for the non-Druids on the campus to get into the spirit and for Druid wannabees to make first contact with us before the main festivities begin. A possible maypole dance may be included.

4:30pm Swim/Cleansing. Mostly for organizer & those interested. Contact Nikki.

Potluck picnic and discussion. Bring food and snacks to eat.

Maypole & Fire Dance. After a little rest, the maypole dance will be done (instruction provided) and then the Beltane fires will be kindled and a dance to celebrate the life-fires of Spring. Somewhere in here a brief ceremony will be led by Nikki.

Sweatlodge. With that fire, we will heat up rocks. For those who wish to stay, we will have a couple of 20 minute sessions in the Sweatlodge for purification, energy raising and self-cleansing. A sweatlodge is an igloo shaped frame of saplings covered with blankets. Hot rocks are put in a hole at the center of the lodge and then water is poured on them to make steam. We've been doing them at Carleton since 1986. We'll need help collecting firewood and carrying blankets. Contact Michael.

Vigil. A couple of people will be vigiling afterwards. Some will be doing so for fun and personal reasons, others for entering the Third Order. More on this below.

Other Druid Stuff

New Addresses: Michael Scharding is now residing at 1000 Ensley Ave #62 with Ed Burke (645-2371). Becky is now in Hue 335 (x5364).

St. Olaf Grove: Yep, there's a good chance that Sam's grove will be soon populated by Ole pagans! You'll probably even meet a couple at Beltaine. If you know someone at Olaf who may be interested call Michael.

Ordinations: After Beltaine, the Carleton Druids resume Ordinations for the Second and Third Order.

First Order: If you've ever shown up at a ritual, you've probably already entered the 1st Order.

Second Order: This, like the 1st order, can be performed by anyone who is already in the Order (according to new tradition). The 2nd Order is a statement of a strong personal commitment to study Nature closely for whatever spiritual truths it may reveal to you. It can also be an expression of willingness to help with Druid activities. You pretty much decide what it is for.

Third Order: This is for those Druids who wish to make a further commitment to pursue a spiritual search through Nature, helping others to do so, graduating & founding a grove elsewhere or who just feel a "calling". I would request that you talk with another Third Order and plan it at least a week after Beltaine (we already have two scheduled that night). The ceremony for inducting you into the Third Order requires a lot of work and coordination for tailoring it to your wishes between previous Third Orders, so don't wait around too long before telling us, there are a lot of things to discuss. I should remind you that I have always felt that a 1st Order Druid is just as valid a Druid as a 3rd Order Druid, perhaps the 1st orders are even better since they aren't so distracted with pomp and circumstance.

Visit by Selena Fox and PSG: I'm beginning the preparations to bring Selena Fox down next Fall to be a Convocation speaker! Selena is a wiccan priestess who runs Circle Sanctuary in Madison. She has been a long time eco-feminist and has been a vital member of the Neo-Pagan/Wiccan community, especially for networking activities. She is the organizer for Pagan Spirit Gathering, (in Wisconsin) one of the largest pagan summer festivals in America. If you'd like to help with the arrangements next fall or would like more site & ride

information on Pagan Spirit Gathering (June 22-29th, 7 day fee is $100) contact Michael.

Friends of Earth-Mother at Carleton College (F.O.E.M.A.C.C): FOEMACC is essentially a "front group" for the Carleton Druids (for various reasons I'll be happy to discuss with you) and is concerned with promoting a greater understanding of how ecology and all forms of spirituality can be integrated at Carleton. We need to get three volunteers to fill the officer lists so that we can get loads of money from the CSA budget! I'll help out quite a bit. We still have about $140 or so left in our Budget, some of which is going towards bringing Isaac to Carleton College. Contact Michael.

Suggestions for Solitary Druids: To be a Druid doesn't require group activity and Druidism can be explored in many ways by oneself. Here are a few suggestions.

1) Arbwalks and close observation of the passing of the seasons. Perhaps a diary or sketchbook.

2) Taking course at Carleton dealing with handcrafts, Religion, Philosophy or Soc/Anth. Understanding how other groups of people think and act can shed fresh light on our own pre-conceptions and beliefs.

3) Reading books and independent researching. I've collected a few books on the Druids open reserve shelf that may be good starts for exploring other religions. Also browse the Druid Archives on the 1st Floor Library's Carleton Archives office for materials by other nature-spirituality groups.

4) Meditation and personal prayer. Never discount its effectiveness. (Try the Japanese Garden by Watson)

5) Sitting in on the services of religions that you are completely unfamiliar with.

Info Contacts: Michael 645-2371, Nikki x5012, Becky x5364, Paul x5096

News from the Hill of Three Oaks

Volume 1: Issue 3, Spring 1994

There are several events coming up this week that I recommend, and remind your friends to come. Foremost is Isaac Bonewits' visit and 2 on-hour lectures and other activities for the 23rd Annual Earth Day. Keep your eyes open for last-minute flyers from CCE, Farm Club, Friends of the Arb, etc., who will have tables in Sayles at Lunch on Thursday and Friday.

Thursday April 21st at 6pm in Leighton 303: "The Goddess in 20th Century America: The Growth of Neo-Paganism & Feminist Wicca." By Isaac Bonewits

Isaac will talk about the philosophies and events leading up to the modern resurgence of Neo-Paganism and Witchcraft. While the Carleton Druids are not by definition "Pagan", a large number of our members are Pagans, or like them. This is a good chance to get a larger-than-Carleton view of other "Alternate Spirituality" groups that are out there and learn what they're doing. Discussion and questions will follow at 7pm in the same room. Isaac knows quite a bit about this subject, because he was involved in the Bay-Area when it all happened in the early 70s. ?s Call 645-2371

Friday April 22nd at 10:50am (That's the same time as Convo) in Leighton 202. "Nature Spirituality: Appreciation for Nature is Beneficial to any Religion/Philosophy." By Isaac Bonewits.

A more general look at the different way that atheists, monotheists, panentheist, duotheists and polytheists can look to Nature to deepen their spirituality and attack the roots of anti-ecological thought at their very roots (i.e. the Material vs. Spiritual divide). A good way for anyone to start becoming eco-aware in religious settings.

Friday April 22nd from 8am-10am & Noon-4:45pm

A lot of people will be rummaging in our International Druid Archives with Isaac Bonewits, Sam Adams, Richard Shelton & Tony Taylor. Occasional cool stories, debates, bits of lore and other interesting events are likely to occur as we examine the materials we've got and add more to them from our private collections. Please come down and join us for a half-hour or so. The Druid Archives are in the Carleton College Archives Office on the 1st Floor of the Carleton Library.

Friday April 22nd 6pm on the Hill of Three Oaks

Pan-Druidic ritual with members from most of the major Druid groups in America. Shouldn't last more than 40 minutes, followed by a trip to the Reub for a "Druidic conference" with a special presentation by Michael Scharding on "Drinking & Druidism: an Intern-Denominational Comparison". We'll sneak in any under-age drinkers, don't worry.

Saturday April 23rd 10am-4pm at Bridge Square

Open plug for "Beads Bazaar" at Bridge Square in downtown Northfield by Turtle Hill Bead shop. Pick up some cool beads & stuff to make a charm bracelet or ear rings.

The Standing Stone
Spring 1994
Volume 1 Number 1

The News Letter of the
Reformed Druids of Forth America
Hazel Nut Mother Grove,
South Bay Branch (Look at All the Puns!)

Greetings

This is the first edition of the Standing Stone, the occasional newsletter of the Hazelnut Mother Grove, South Bay Branch (took at all the puns!). The purpose of this newsletter is to provide the members of the Grove with information about the upcoming events within our organization and to provide a forum where they can have letters and articles published. In keeping with the spirit of our organization, the articles in this newsletter will have, with few exceptions, Druid, Celtic, and/or Neo-Pagan themes. All items in the Standing Stone not otherwise marked are copyright 1994 by the Hazelnut Mother Grove South Bay Branch (took at aft the puns!). All rights reserved to the original creators and publishers thereof, including the rights of reproduction and distribution.

Who We Are

The Hazelnut Mother Grove, South Bay Branch (look at all the puns!) is a member of the New Reformed Druids of North America (NRDNA) which is a Neo-Pagan organization dedicated to the study of Druidism, the ancient Celtic religion and culture, as well as the reverence of the sacredness of nature and Mother Earth. The NRDNA is affiliated with the RDNA (Reformed Druids of North America), a non-denominational organization that was started as a protest movement in 1963 at Carleton College in Northfield, Minnesota. Started as a protest movement against coercive religion, it is now devoted to the study of the esoteric truths that are found in all religions.

At present the officers in our grove are as follows: Archdruid Stephen Abbot, Co-Archdruid Tegwedd, The Co-Co-Archdruid Akbar, and the Editor and Preceptor is Darren Lochinvar,

For further information about the RDNA write to the following address: The Reformed Druids of North America, Carleton College, Northfield, MN 55057

For further information about the NRDNA:

NRDNA c/o The Greymartin Gazette P. O. Box 6775, San Jose, CA 95150-6775

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Upcoming Events

February 6, Sunday; "The Impala Feast"! This is a potluck, call Archdruid Stephen Abbott for details at (408) 365-9l57

March 20, Sunday; "The Spring Equinox Feast"! This is also a potluck, again call Archdruid Stephen Abbott for details at (408) 365-9157

May 1, Sunday; "The Beltaine Feast"! This is a ritual and a potluck, call Archdruid Stephen Abbott one more time for details at (408) 365-9157.

Why Do It If You Don't Know What It Means?

By Debbie Babcock and Stephen Abbott

How many rituals have you gone to where you hear the same deities invoked time and time again and watch the bored, unemotional responses of the participants, who have absolutely no idea what is going on?

Well, this is the issue we would like to address here, as many Pagans today have a tendency to string a bunch of Goddess - or God names - together in a ritual, chant, or spell without having the faintest idea who They are, Whom they are invoking, let alone what aspect or personality of the chosen Deity(ies) may be invoked, or they end up invoking absolutely nothing, due to the mispronunciation of a word or two.

Our point is that Pagans need to learn how to research the Deities Whom they intend to use in a ritual, chant, or spell. An example here is much of the New Age music, which is very wonderful, but some of it raises a true spiritual aspect because all it does is string names together because they sound good. The chant "Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna!" comes to mind as a case in point. There is no reference to Celtic Goddesses here. Nor are there Norse, Native American, Chinese, or Japanese Goddess names. This particular chant states that we all come from the Goddess, which denotes the Mother aspect, and not all of the Goddesses mentioned in that chant are the Mother aspect of the Lady.

Whether one is working alone or with a group, the correct Deity and Hir specific aspect should be invoked with a correct pronunciation and the knowledge that you are raising power (energy) for the circle with each Deity you call upon.

Now, you may ask, how does one go about doing the research we are speaking about to gain this knowledge? Easy... or at least relatively simple, anyway. Research means going to the library (unless you happen to have 6,000 or so books hanging around in a personal library) and sit down and actually read mythologies and other related books and material concerning the Deities you wish to use - and write all your information down - take notes.

For instance, Bards of Druidic traditions (Skajäs in the Norse traditions) are the songwriters and storytellers of the group, and they research Deity and the lore attached to enable them to write not only beautiful poetry and songs, but to empower these words with remarkable power and energy. Correct pronunciation of a name and specific aspects of a Deity are much more powerful and effective in ritual and magick than if someone just carts in a couple of major deity names just because they're there,

Another example that we used when we were getting input from other for this article is this: Suppose we are going to do a healing circle and use candle and cauldron magick. Which Deities would you call in? Why? The feedback was great! Dagda and Rob from Hazelnut Mother Grove, South Bay Branch (look at all the puns!) each suggested Brigit for the power of the candle and Cerrydwen for the power of the cauldron. The Goddess Rhiannon with Her healing waters of the West was also suggested. Any other suggestions? Other deities from other traditions can be included simply by doing comparative analysis of different Deities from the different traditions. Kwan Tin from the Chinese would work nicely also.

A young lady from Diablo Valley College's PAGAN Club, and a priestess in her own coven, Michelle MacNiell, suggested that research could also help in co-ordinating the Diety's personality with that of the person you are doing the working for, making what you have sent more powerful.

By researching the Deities, you are growing in your knowledge and power, which will help you in anything you do. Personal growth is an integral part of the Pagan movement, and as the fastest growing religion in the United States today, we need to be accurate with our facts, and sure of ourselves and our religion.

The Moral? Put more meaning into your rituals and magicks! Add power and meaning! Research!

Footnote:

Debbie Babcock is a Priestess of Oak Haven Coven in Contra Costa County, and the Secretary of the Contra Costs Pagan Association, Co-president of the Diablo Valley College Pagan Club and editor of the Contra Costa Pagan Association Newsletter. Stephen Abbott is Archdruid of Hazelnut Mother Grove, South Bay Branch (look at all the puns!) of the Reformed Druids of North America. This article was first published in the Contra Costa Pagan Association newsletter in their quarterly issue, which came out in October 1993.

Further Notes by the Imputer

Co-ArchDruid Tegwedd:

As I was inputting the hard copy to disk of this article, I asked the question of the Authors: Say I'm a rank beginner in paganism who has been chosen to create a ritual for some purpose. My example here is Imbolc, which is sacred to the Goddess Brigit. There would I start? Babcock and Abbott suggested the following books:

Wicca: Guide for the Solitary Practitioner, Scott Cunningham, 1988, Llewellyn Publications, paperbound, 218 pp. indexed, bibliography.

Power of the Witch, Laurie Cabot (the official witch of Salem, MA) 1989, Deft Books, (a division of Bantam/Doubleday/ { Publications Group, Inc.) paperbound 310 pp. not indexed, however has Resources appendix.

That got me going. I came up with several more:

Ancient Mirrors of Womanhood, Merlin Stone, 1984, Beacon Press, 425 pp. paperbound, indexed.

The Book of Goddesses & Heroines, Patricia Moneghan, 1990, Llewellyn Publications, paperbound, indexed, 421 pp.

The Golden Bough, Sir James George Fraser, 1922, MacMillan Co. 828 pp. paperbound, indexed. Public libraries often have the ten volume hardback edition, of which this is an abridged form.

Living Wicca: A Further Guide for the Solitary Practitioner, Scott Cunningham, 1993, Llewellyn Publications, paperbound, 220 pp., glossary, index, bibliography.

The Witches' Goddess, Janet Ferrer, Phoenix Publishing Tam. Indexed paperbound

The Witches' God, Janet & Stewart Ferrer, 1989, Phoenix Publishing, 278 pp., indexed.

One of the most important sections of each book, from the researcher's point of view, is the bibliography, or sources. You can get much vital information by looking up the author's sources, and doing research where the authors did their documentation. As you can afford them, the above books are also worth acquiring for your personal library.

[tsr]

Geomancy: Realigning American Heritage

October 18, 1993 was the Bicentennial of the laying of the cornerstone of our Nation's Capitol. For almost 30 years the Cornerstone of America's Liberty had been mislaid. During the chaos of the seeming Coup De Etat of the Kennedy assassination, the location of the Cornerstone was forgotten. It was perhaps symbolic of the unrest of the sixties and bitter apathy of the seventies and eighties. The soul of our Nation was hurting. The sacred alignments of Washington D.C.'s historical Masonic and Geomantic monuments were in a state of disarray.

It was a time of testing the very fabric of American idealism, The Vietnam War divided the nation. It seemed that the U.S. was losing its edge. We were not leading the Free World anymore. The seventies and eighties saw the deterioration of

America's business and industrial base. We were losing confidence in ourselves. We faced real competition from abroad that should not have been an obstacle for us. We have the capacity to manufacture quality products and service them property. Yet something was lacking. A fairy attitude had possessed us. We became addicted to wealth and luxury. Something afflicted the spirit of our great nation.

All of these problems can be traced, I believe, to a misalignment of and a forgetting of the importance of the historical Masonic and geomantic monuments of our great nation. With the coming of the Clinton Administration to power, I am proud to report a resurgence of the importance of these alignments for the well being of our nation's spirit as a whole.

Washington D.C. has an important east-west-north-south alignment which affects the health of the spirit of America The center point or Ompalatos is the 555 foot high obelisk of the Washington Monument. To the east is our magnificent five-dome Federal Capitol Building. On the top of the central rotunda dame is a statue of the Goddess of Liberty, which was erected in 1863; the year Lincoln signed the emancipation proclamation. This statue was the model for the 1923 Liberty Head Dollar depicting her with a feathered headdress (this was in remembrance of the Native American influence upon our tradition of freedom and liberty emphasized by the Constitution and Bill of Rights). In 1923 she was replaced by the Star headdress version of the Goddess of Liberty who graces New York Harbor. The cornerstone of this great Capitol building was mislaid during the Johnson administration. This building is dedicated to the Goddess, having 5 domes. The predominant Order of Architecture is centered around the Ionic column, which is symbolic of the Goddess.

To the west of the Capitol through, and past the Phallic Washington Memorial, is none other than the Lincoln Memorial. This rectangular Temple with Doric Columns honors the late great Martyred President who preserved the union. Doric columns are dedicated to the Male Equivalent of Deity.

There are some Geomancers of the Esoteric tradition who maintain that the Lincoln Memorial Measurements are an enlargement of the measurements of the Lost Ark of The Covenant of the ancient Hebrew people.

From the Washington Monument to the north, we go through the White House past and through the Ellipse dedicated to Lafayette until we reach The Scottish Rite's House of the Temple. This building is dedicated to the God. It is basically a square building with a half circle in the east. The predominant order of architecture of its exterior is the Ionic, which is sacred to the Goddess. This building embraces God and Goddess elements well. It is a modern replica of the Mausoleum of King Mausoteus, which was built by his widowed Queen at Heicanarsus in Asia Minor (modern day Turkey). This was one of the Seven Wonders of the Ancient World. It is maintained, not by the government, but by the private donations of the Scottish Rite Worldwide.

Looking again to the south, past the White House, through the Omphalos of the Washington Monument, we find the Jefferson Memorial. This is a building dedicated to both God and Goddess. It has a dome relating and being sacred to the Goddess. The order of architecture is again the Ionic, symbolic of the Goddess. The Monument is erected to the memory President Thomas Jefferson, one of the most freethinking of our founding Fathers. During the Reagan years, acid rain damaged this structure. It has been refurbished, thankfully, due to the influence of President Clinton and his first Lady Hillary Rodham Clinton. The damage during the preceding administration reflected the deterioration of the position of women during the Reagan years.

This four point cruciform alignment, when maintained, keeps the country's spirit happy and the power of both men and women in balance. The finding, rededication, and re-laying of America's Cornerstone of Liberty in proper Masonic form, coupled with the cleaning and repair of the Liberty\Freedom Statue atop the Capitol Dome, coinciding with the repair of the Jefferson Memorial have done much to begin the healing process of our great nation.

-Akbar, The Cocoa-ArchDruid

Book Review

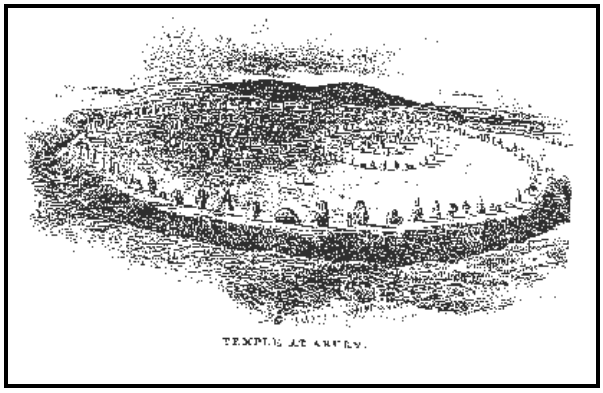
The Book of Ogham, The Celtic Tree Oracle, by Thorsson, 1992, Llewellyn, paperbound, 207 pp., appendix.

This is a book about the ancient tree alphabet of the Celtic Druids. The Oracle has many uses. I can well imagine its use during the Burning Times as a secret means of communication from one Pagan to another. It can be applied in this way either as a written code - in trees, for example (which would be dangerous if intercepted by the Holy Office), as a code using the shin or the nose as the elite.

It is also a means of divination. Thorsson gives readers instructions for making Ogham sticks. You are supposed to use twigs from the actual trees and plants mentioned in the tree alphabet, or should I say Beith-Luis-Fearn (Birch, Rowan, Alder) but for a first try, craft sticks (Popsicle sticks could probably serve as your quest for the correct woods. Making such a set would be a good project either for an individual or for a group such as a circle, coven, or a grove to do as a workshop (hint, hint, Stephen!)

I personally recommend this book for anyone who has an interest in Celtic culture and tradition.

-Co-Archdruid Tegwedd



"Temple at Avebury"

Letters

Dear Druids,

I read about your organization in the Green Egg and so, I am writing. Actually, I also read about you in Drawing Down the Moon. Anyway, I'd like to learn more about you, especially if you have any groves in the DC area. You see, I recently moved here and the only other Pagans I know live in Pittsburgh.

I was introduced to paganism through books in the school library. I consider myself a solo witch, although I only perform rituals occasionally (why else would I do something that fun so rarely?) I also like to pray with Tarot cards; until recently, I would look to the book for "the correct interpretation of the

card." Now I tend to lay one card out and visualize myself in that space to get a feeling for the card. I suppose that's about it for now.

-Judy

Dear Judy,

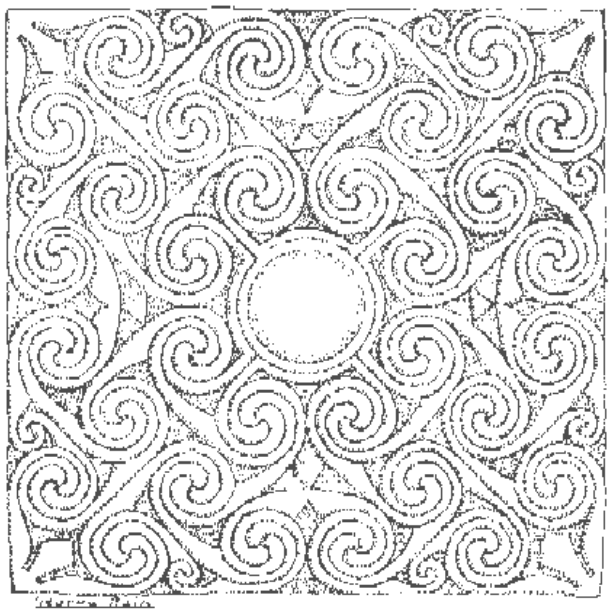
Thank you for your interest. We have had a massive trickle of letters in response to our article in the Green Egg, and it has taken us awhile to get back to everybody. Thank you also for your patience. I'm sorry to disappoint you, Judy, but to the best of my knowledge, we do not have a grove in the DC area. Since ordination is done by laying-on-of-hands, it's rather difficult, if not impossible to do by mail, however if my brother Druids have information I do not have, you are encouraged to contact them at Carleton College. The address is elsewhere in this newsletter.

The ArchDruid Stephen likes it when people come up with their own interpretations, instead of being dependent on books. You will have his admiration. There is nothing wrong (except perhaps an understandable feeling of loneliness) with being a solitary practitioner. During the Burning Times that was the only way you could do it, if at all.

In a list elsewhere in this newsletter are two books expressly for the solo practitioner. Also there is a book entitled Scottish Witchcraft by Raymond Buckland on a tradition mostly designed for the solo like you. Another book, Witta, An Irish Pagan Tradition by Edwin McCoy 1993 by Llewellyn Publications, which will be reviewed in a further issue of the Standing Stone, is mostly for solos, although the rituals can be easily adapted to groups. It comes highly recommended, especially for those who have an interest in Celtic traditions, particularly the Irish branch.

Persevere in your correspondence with others, and try to contact metaphysical bookstores for like-minded people. They often have bulletin boards that have notices on classes, rituals, etc. More suggestions, anyone?

-Co-ArchDruid Tegwedd.



End of Section Two of Part 11

Part 11 of ARDA 2

SECTION THREE

A Druid Missal-any

Volume Sixteen
2000 c.e.

Drynemetum Press

A Druid Missal-Any
Samhain Y.R. XXXVII
Vol. 16 Number 1
Nov. 1st, 2000 c.e.

Samhain Essay: Summer's End

By Stacey Weinberger

The season of Samhain is upon us. Summer has finally come to an end in Northern California with the warm days of an Indian summer swept away by some of the windiest nights in 50 years. Cold, rainy weather has returned, heavy sweaters are pulled out of storage, the heat is turned on. Time for hot tea, mulled cider and wine!

Samhain, summer's end. Traditionally whatever is left over from the harvest is left in the field for the birds, and mice, and other wildlife, and the Sidhe--the spirit folk, to glean for preparation of the coming winter. Samhain signals the beginning of the Celtic New Year. It is the end of the Summer half of the year and the beginning of the Winter half. This is the time when the veil between the worlds is the thinnest and when the ancestors, departed family and friends are said to return to visit the land of the living once again. The dead are honored and feasted on this night. Food is set out for them and they are remembered in word, song, and deed. Astronomical Samhain occurs when the Sun is half way between the Fall Equinox and the Winter Solstice and is on November 6 this year. As the "night precedes the day," Baccharis Grove will be celebrating Samhain on Sunday, Nov. 5 at sundown, which will be at 5:06 p.m.

After a nine year hiatus, the Missal-Any has found a new home. Though it had been in the back of our minds to resume publication without any particular start date, this Samhain seemed to be fitting. Our Grove celebrates its one year anniversary and is going strong. Interest in the RDNA and what we do seem to be on the rise. It is our sincere wish that we are able to continue the tradition started by our noble founder, presenting information, resources, history, and not a little bit of humor. So it is to him, Emmon Bodfish, that we dedicate this first issue.

News of the Groves

Baccharis Grove

Baccharis Grove, East Bay celebrates its one year anniversary. It was named Baccharis due to the proliferation of said shrub in the East Bay Hills of Northern California and in honor and memory of the Missal-Any's founder, who had quite a fondness for it. Other names in the running were Bay Laurel Grove, Poison Oak Grove, and Fez Grove. Though following in the traditions set by Live Oak Grove, we have already started our own, such as the themed feasts for High Day celebrations. Ask us about the goat's milk ice cream we made for Oimelc. The recipe is available upon request.

On October 21 Grove member Stacey held her Third Order vigil up at the Grove site, on what turned out to be the windiest night in the area of the past 50 years. Sick with a bad cough and fever the AD stuck it out, and it became quite an ordeal for him as well as he ended up in the hospital. The new Third Order feels terribly guilty about it (though it wasn't her fault inspite of thinking that at the time) and sends her best get well wishes.

Obelisk Grove

Mike Scharding, AD of the Carleton Grove from 1993 to 1994, has moved back to the U.S. from Japan to attend graduate school in Washington D.C., and has founded Obelisk Grove. They are putting together a Presidential Pantheon for holding services. There aren't any female presidents yet, so they will be adding some famous female political figures. They are currently taking suggestions on which presidents are in charge of which attributes.

Resources

The Druid Chronicles, now compiled into the ARDA (A Reformed Druid Anthology), are available on the Internet and are downloadable and printable in PDF format. The URL is:
http://www.student.carleton.edu/orgs/druids/ARDA/

There are two RDNA websites. One is the Carleton College website at: http://www.student.carleton.edu/orgs/druids/

The other is Mike Scharding's, which is updated almost daily and is quite extensive:

http://www.geocities.com/mikerdna/index.html.

It lists, as well as information about the RDNA current Groves, Hazelnuts of Wisdom (short edifying postings), and Fallen Leaves, a memorial to those Druids who have gone on before us.

For Scottish Gaelic books, tapes, and videocassettes contact Siol Cultural Enterprises. Siol is a distributor/wholesaler of Gaelic language and Celtic interest books, music, and videos. They are the North American distributor for Acair Limited, the largest Gaelic language publisher in Scotland and wholesale books from a number of other companies most notably Y Lolfa in Northern Wales, Canan on the Isle of Skye, and Gairm Publishing, Glasgow. Call (902) 863-0416, via email at siol@ns.sympatico.ca, or through post mail at: P.O. Box 81, St. Andrew's, Nova Scotia, CANADA, B0H 1X0

An excellent book to get started learning about the ancient Druids is Miranda Green's *The World of the Druids*, published 1997 by Thames and Hudson. Order from your local independent bookstore today.

October Musings

Two weeks ago, before your editor's Third Order vigil and towards the end of a year of intensive study, one of the MIS people at work came into her office to do some work on her computer. He noticed her Maxfield Parrish calendar, which for the month of October featured the painting "Riverbank, Autumn, 1938," depicting an ancient Live Oak tree. He said, "That looks very Druid." Your editor tried very hard to suppress a laugh, thinking all the while, "Does it show now?"

Calendar

Astronomical Samhain, when the Sun is midway between Equinox and Solstice, will occur on November 6, 2000 at 4:00 p.m. PST. (By the alternative method of calculation, the Sun will reach 15° of Scorpius at 6:49 p.m. PST.) Samhain services will be held on Nov. 5 at Sundown, which is 5:06 p.m. Please call for carpool arrangements (510) 654-6896. For the social observance of Samhain we will be going immediately after the service to Le Bateau Ivre, 2629 Telegraph Avenue in Berkeley.

Regular services will be held at Solar Noon on Nov. 12 and 26. Please call the above number to confirm.

The Missal-Any is published eight times a year. Post mail subscriptions are $4.00 and online subscriptions are free, but might not include everything that is in the post mail edition. Or write an article or send us a cartoon and receive a year's subscription free. Write Baccharis Grove, c/o 309 63rd St, Oakland, CA 94618.

A Druid Missal-Any Yule Y.R. XXXVIII Vol. 16 Number 2 December 21st, 2000 c.e.

Yule Essay: Yule and Mistletoe

By Stacey Weinberger

Yule, Winter Solstice, is one of the four minor Druid High Days. More so than any other of the High Days, Yule seems to be especially associated with plants and trees. In the dark days of Winter it is the evergreen that reminds us of the "continual flow and renewal of life."

The Mistletoe is one of the few plants that naturally bears fruit this time of year. It is commonly found on such trees as the apple, ash, walnut, and hawthorn, and much less often on the oak. Though it manufactures its own food through photosynthesis, it depends on its host tree for water and nutrients.

The Mistletoe was held sacred by the Druids. In Wales it is still called *druidh his*, "Druid's Weed." The Roman author Pliny the Elder gives an account of the mistletoe gathering ceremony in his Natural History:

> "The Druids held nothing more sacred than the mistletoe and the tree that bears it, always supposing that tree to be the oak. But they chose groves formed of oaks for the sake of the tree alone, and they never perform any of their rites except in the presence of a branch of it, in fact they think that everything that grows on it has been sent from heaven and is a proof that the tree was chosen by the god himself. The mistletoe, however, is found but rarely upon the oak; and when found, is gathered with due religious ceremony, if possible on the sixth day of the moon. They chose this day because the moon, though not yet in the middle of her course, has already considerable influence. They call the mistletoe by a name meaning, in their own language, the all-healing. Having made preparation for sacrifice and a banquet beneath the trees, they bring thither two white bulls, whose horns are bound then for the first time. Clad in a white robe, the priest ascends the tree and cuts the mistletoe with a golden sickle, and it is received by others in a white cloak. Then they kill the victims (i.e. the cattle), praying that God will render this gift of his propitious to those to whom he has granted it. They believe that the mistletoe, taken in drink, imparts fecundity to barren animals, and that it is an antidote to all poisons."

Pliny doesn't explain why the Druids held the mistletoe so highly other than the reference to it being all-healing. It is extremely poisonous. I overhead this past week while waiting for the train home that some florists, when it is sold yearly at Christmastime, have removed the berries because there have been cases of children picking them off the branches, eating them, and dying. (And where were the parents in this?) Mistletoe has been used (the leaves, not the berries) however, though greatly diluted, in modern times too much success in treating serious illnesses. A specially prepared homeopathic tincture is used in the treatment of cancer and herbalists use mistletoe to strengthen the heart and reduce blood pressure. So the Ancients did have it right after all, it just took us moderns a little while to uncover it, and as with any medicinal, probably used it with great wisdom, caution, and efficacy.

Poems of the Season

From Our Server, Susan Press

Solstice

Winter has come, The song has been sung, The days have been white and cold.

The dark has been deep, The earth was asleep, Dreaming a dream of old.

Now hear Her blood drum, For the time has come, For the days to grow long and warm.

For the dark becomes light, And the earth will take flight, Greeting the Sun's return.

Nights of Winter

In deep of winter, In the middle of the night, Jack Frost paints your windows with nary a light.

Look thru his icy artwork, Know each to be unique, You'll see a starlit world revealed, A world that some would seek.

A world that is within, without, A fragile world of wonder and glitter A world that from his paintbrush flows, In the deep, dark nights of winter.

Walk Amongst the Trees

Murmuring softly, Father Winter walks amongst the trees, gently easing them into sweet white slumber. He stops to rest with those who keep vigil during the long winter, the Holly, the Mistletoe, and the Evergreen.

They are old, old friends and pass the long white winter sharing tales and talking of things they have seen and heard throughout their long lives.

Go walk amongst the trees. Be quiet and still, listen for their voices and then for their wisdom. Share with them your dreams, your wonders and your woes, for they will become the substance of tales told in the future...the knowledge and wisdom of the trees.

News of the Groves

New Groves!

Staggs Trail Grove

The Druids of Staggs Trail Grove (ReDNA) in Alta, CA has been re-established. There are currently four members and they would like to meet more people of like mind. Contact Kelly and Tenby at pendragon@foothill.net.

Tampa #3 Grove, Tampa, FL

Paul Jantzen is establishing his own grove, should there be no others in the area. He has a neurotic parrot and a rather stately cymbidium orchid who would happily take up roles in such a group. There may be some wayward humans who have interest as well. Contact Paul at pjantzen@hsc.usf.edu.

Obelisk Grove, Washington D.C.

Mike Scharding reports that Obelisk Grove is doing poorly. Many students never came back after the first few meetings, but perhaps this will change next term. They had a few events, but as it is the first term for the group, they will regroup and start anew next term. Mike is doing well, adding on to the RDNA site (about 15-20 hits a day, after an advertising blitz) and recently added the Druid Archives access site at

http://www.geocities.com/druidarchives.

The latter will be completed by his birthday on Jan. 15th. With all the bad vibes in DC right now, Mike hasn't really felt very good, but his first term in Grad school is over.

Florida Groves

Swamp Grove (Naples, Southwest Florida) and River Oaks Grove (Jacksonville, FL)

The Florida groves appear to be doing well, despite all the hullabaloo over the election. Without giving away any positions, the general consensus is "enough." Both have nice websites up and running.

Swamp Grove:

http://people.goplay.com/mousepolice/home.html

and River Oaks Grove:

http://personal.jax.bellsouth.net/jax/e/z/ezandmz/index.html.

Carleton

Carleton seems to be doing quite well so far this year. A new batch came over this fall and the Samhain was well attended and the weather held out for most of the rituals. So far none of the members have burned out after three years in leadership positions. Carleton College is on winter break from Thanksgiving to January 11th. Carleton also appears to have a new college chaplain who is very friendly to the Druids, which has generally been the case since 1985.

Akita Grove, Japan

Akita Grove is well, in difficulty. Kibo Nozomi has gone to Oregon in America, and the group remaining in Japan is struggling to reorganize. Ikari Sekigawa (mabon@mb.infoeddy.ne.jp) is still in Japan and is currently on sabbatical, reexamining his life and thinking about things. He says he will resume active Druidry next year, perhaps.

Baccharis Grove

Samhain was celebrated in the patio below the Grove site this year due to the AD still recovering from pneumonia. In RDNA tradition of the new Third Order leading the first service after ordination, our Preceptor led the service. Though a bit on the giddy side prior to the service, and losing the second sacrifice bounding down from the Grove site (it actually got lost in the folds of her robe), the service went very well. The Full Moon rising over the patio wall through the trees during the service was unspeakably beautiful.

The Live Oak acorns that have fallen over the course of this past Fall at the Grove site are already showing signs of sprouting. Our Server has collected some in the hopes of growing them at her new house. This has given me the inspiration and impetus to post the first in a series of see and do articles. My teacher always told me that Druidism is a "see and do" religion versus Judaism or Christianity, which are talk-think religions. And so we bring to you;

Planting Your Own Grove

Do you have a reverence for trees, particularly oaks? You can grow these mighty trees yourself, from seed.

Start by gathering acorns. Let your favorite kids help or find acorns at the foot of an oak that has a special meaning for you. Make sure the tree is healthy. Use a fishing pole or other long pole to shake them from the tree. Your best chances of successful acorns are those picked directly from the oak.

Gently twist the acorn's hat. If it comes off easily, you've got a candidate for your project. Toss out any cracked, rotten, or hole-y acorns as well as those that seem very light by comparison. As a final test, place the acorns in a bucket of water and get rid of the floaters.

Don't keep acorns too long before you plant them! Once they dry out, they probably won't germinate.

Using plastic bags, mix a handful of acorns with a handful of perlite. (Vermiculite can be added to the mix, if you like.) Seal the bag, date it, and place it in your refrigerator. It may take as much as three cycles of the moon for the acorns to germinate or as little as one cycle, depending on the type of oak. At the full moon and the new moon, check your acorns to see if they are starting to sprout. When several have sprouted, its time to plant all the acorns in the bag.

To plant the acorns, use large plastic pots (this is one time I actually like plastic anything!) I tend to use the large black ones left over from the previous spring's azalea purchase. Use one-gallon size at a minimum. The little oaks will develop looooooong taproots, so they'll need plenty of depth. Make sure the pots drain well, too, with holes in the bottom.

Fill the pots with potting soil almost to the top. Leave about one inch. Place a single acorn on its side and cover it with half an inch of potting soil. Then water, taking care not to wash the soil away from the acorn.

Place your pots in a protected area so the cold won't freeze them or dry them out. Water them whenever the soil dries on top.

Now sit back and wait! Hopefully in the spring, you'll see the first signs of growth. When the little oaks are growing nicely, you can move the pots to an Eastern sunny spot and fertilize them every Sabbat. At Mabon or Samhain when the little oaks are one to two years old, plant them in a permanent spot.

The thing I really like about having these small oaks in pots is that I can arrange the pots in a circle for special workings. In the side yard, on the back deck, or even in a pasture, I can let them grown (almost) naturally and feel the power of this magickal tree. As they grow, I can move them out, away from the center of the circle, to make room for their future growth. Once a lot of rituals have taken place in this circle of young trees, the place becomes sacred, and it's a good spot to plant the trees in a special ceremony.

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Statement of Policy

1. The RDNA does not own, publish, or control the Missal-Any, although it uses the Missal-Any as its official journal, i.e. we print all announcements the RDNA is legally required to make. All other items published in the Missal-Any are the opinions of their authors and not of the RDNA.

2. The Missal-Any will not violate copyright and give credit for all contributions; however, we will exercise our legal right to quote copyrighted material in reviews, criticism, and scholarly articles.

3. The Missal-Any will not quote anyone or publish their photos without their knowledge and permission.

4. The Missal-Any will publish material (including rebuttals and alternate opinions) by authors whose opinions differ from ours; however, we reserve the right to append disclaimers to such material.

5. The Missal-Any accepts paid ads from individuals and neo-pagan groups for products we think worthwhile; we do not accept “relationship” ads.

6. Post mail subscriptions cover the cost of postage and paper. We will exchange subscriptions with other neo-pagan publications that we think worthwhile. People without money can barter for subscriptions (e.g. by writing an article).

7. The Missal-Any is published eight times a year, two weeks before each Druid high day; the Missal-Any shall come out on time.

8. All articles will be typed, or the equivalent. A typical issue of the Missal-Any will contain:

a. A lead article discussing some aspects of the current holiday.
b. News of the Groves.
c. Letters and questions from subscribers.
d. Cartoons and quotes from the media (but note item 2 above).
e. Contributions, including songs, poems, ceremonies, articles on philosophy, research, experiences, and opinion.
f. Official announcements of the RDNA, including notices of elections, names of officers, etc.
g. Resources available for further research and study.

Resources

The Abrams Planetarium at the Michigan State University publishes *Sky Calendar*. *Sky Calendar* promotes sky watching for people of all ages. As its name implies, the sheet for each month takes the form of a calendar. Diagrams in the boxes invite the reader to track the moon's rapid motion past the planets and bright stars of the zodiac, as well as to follow the more leisurely pace of the planets in their conjunctions with bright stars and other planets. The reverse side consists of a simplified star map of the month's evening sky. The sky maps are printed for mid-evenings, at Latitudes similar to Lansing (43 N).

The *Sky Calendar* has become the nation's most highly illustrated easy-to-follow guide to sky events. Not only is it enjoyed by its over 10,000 paid subscribers, but it is reproduced (with permission) by classroom teachers for their students, by planetariums and astronomy clubs for their members and the general public, and by park interpreters for audiences at sky talks. Frames from the calendar appear in the planets pages of *Sky and Telescope* magazine. Both the sky map (on the reverse side) and the calendar appear in each issue of *Science and Children*, a journal of the National Science Teachers Association.

A full year subscription is available for $10.00 per year, starting any time. Write *Sky Calendar*, Abrams Planetarium, Michigan State University, East Lansing, MI 48824

S & T's Weekly News Bulletin and Sky at a Glance stargazing calendar are provided as a service to the astronomical community by the editors of SKY and TELESCOPE magazine. In cooperation with the American Association of Amateur Astronomers (http://www.corvus.com/), S & T's Weekly News Bulletin and Sky at a Glance are available via electronic mailing list. For a free subscription, send e-mail to join@astromax.com and put the word "join" on the first line of the body of the message. If you should have any problems either subscribing to or unsubscribing from the list, send a message to list administrator John Wagoner at stargate@gte.net for assistance.

Premiering in January 2001 is *Bay Nature*, the first natural history magazine for the San Francisco Bay Area. Every season *Bay Nature* will bring in-depth views of the Bay Area’s open spaces, wetlands, animals, plants, weather, geology--as they are now, and as they were before--as well as the best of Bay area wildlife photography and landscape art, and news of the local conservation community and upcoming related activities.

A one year charter subscription costs $16 for four issues. Send a check to *Bay Nature*, P.O. Box 1493, Martinez, CA 94553-9903, call (925) 372-6002, or email baynature@baynature.com to start your subscription today!

Calendar

Yule, Winter Solstice, when the Sun enters Capricorn, will occur on December 21, 2000 at 5:38 a.m. PST. Yule services will be held on Sunday, Dec. 17 at Solar Noon. Please call for carpool arrangements (510) 654-6896. For the social observance of Yule we will be going immediately after the service to AD’s house. Regular Druid services will be held at Solar Noon on January 7 and 21. Please call the above number to confirm.

The Missal-Any is published eight times a year. Post mail subscriptions are $4.00 and online subscriptions are free, but might not include everything that is in the post mail edition. Or write an article or send us a cartoon and receive a year’s subscription free. Write The Missal-Any, c/o Weinberger, 309 63rd St, Apt. C, Oakland, CA 94618.

Part 11 of ARDA 2

SECTION THREE

Volume Seventeen
2001 c.e.

Drynemetum Press

A Druid Missal-Any Oimelc Y.R. XXXVIII Vol. 17 Number 1 Jan 21st, 2001 c.e.

Oimelc Essay:

The Goddess and the Saint

By Stacey Weinberger

Oimelc, the end of Winter. It is the turning point in the Season of Sleep. Now is when the ewes come into milk and the first lambs are born. It is the beginning of new life. This can be seen even at the Orinda Grove site with the budding of new plant life.

Oimelc is the festival of Bride, Brigid, Breedes, daughter of the Dagda, Sun-Maiden, Daughter of the Dawn, Celtic Goddess of fire and the hearth, and of birth. She is patroness of poets and bards, smiths and craftspeople. Bride has perhaps had the longest enduring cult of any Celtic goddess. This is evidenced by Her aspects being co-opted by the early Christianizers into the figure of St. Brigid of Kildare. Even as a saint, Her identity continued to be associated with fire. No doubt the "legend" of St. Brigid's monastery at Kildare (from cill dair meaning chapel of the oak--possibly a telling connection) of a group of pagan holy women originally tending the perpetual sacred fire of a pre-Christian sanctuary on the site suggests that it is based on historic precedence.

Her eternal flame continued to burn in Christian times at Her sanctuary at Kildare and was never allowed to go out--a tradition that sprung from its pagan Celtic roots. This sacred fire was tended for nineteen nights by nineteen nuns who each took a turn to feed the flame. On the twentieth night, St. Brigid Herself was said to take over. That night the nineteenth nun put the logs beside the fire and said: "Brigid, guard your fire. This is your night." In the morning, the wood was found burned and the fire miraculously stayed lit. The fire was not extinguished from the foundation of the monastery in the fifth century but once in the thirteenth century until the reign of Henry VIII.

Sister Mary Minehan, a Brigidine Sister (Sisters of St. Brigid)--a restoration of the Ancient Order founded in 1807 to revive again the spirit of St. Brigid--relit St. Brigid's flame on Oimelc in 1993 at Solas Bhride, a Christian Community Center for Celtic Spirituality in Kildare. And so to this day Her sacred flame continues to burn.

"Unto Bride, Ruler of Fire,
Give us this little comfort now."

The History of the Sigil

Michael Scharding,
Former Arch Druid of the Carleton Grove
Current Arch Druid of Monument Grove

What is a Sigil?

The circle bisected by two vertical parallel lines is known as the Druid sigil in modern Druid groups. It is one of the many symbols now widely used by Reformed Druids of North America, its offshoot called Ar nDraoicht Fein (ADF) that started in 1983, which also had an offshoot The Henge of Keltria. Therefore, it is a prominent symbol of Druidism in America.

Any group can use the sigil, if they wish, we're not possessive about it, just send us a copy of your artwork for our gallery collection.

False Origin Myth No. 1

There is a well-publicized myth that it came from a photograph of a Celtic-Romano temple's foundation that had a square Roman foundation over laying an older Celtic circular structure. It looks remarkably like the Druid sigil with two of the rectangular while parallely intersecting the circle. However, this shot published in Stuart Piggot's seminal work "The Druids" was first published in 1966, three years after the RDNA was already documented as heavily using the symbol. So that can't be it. None of the founders probably had the background knowledge in 1963 of obscure archeological digs, so they couldn't have come across it anywhere else in the first two weeks of the founding of the RDNA.

Closer to the Truth Story

David Fisher, the founder of the RDNA, was eating lunch at Goodhue Dorm Cafeteria on Carleton College Campus in Northfield, Minnesota, USA in early April 1963 (perhaps April 1st?) and talking to Norman Nelson and a few of his other friends. There were complaining about a mandatory requirement to attend weekly religious services by the college. They decided to start THEIR OWN religion to see if that was satisfactory, and they decided on the name "Reformed Druids of North America."

So they traipsed up to the Hill of Three Oaks soon thereafter (April 17th, 1963) and had the first ceremony. David Fisher claimed to have been initiated into a Fraternal Druid order in Missouri, but they didn't believe him, because he had also tried to set up three other semi-secret farcical organizations on the campus with a similar story. But the others recognized the power of continuing an older tradition. The sigil was apparently used during that ceremony.

So from whence did it come? Probably from David Fisher's fevered imagination (divine inspiration?, definitely inspired by spirits of whiskey). I've conducted over 11 hours of research through various books of symbols and magical runes, but I have found no trace of the circle with two vertical lines. The closest thing is a Greek letter of a circle with one vertical line (and David was possibly interested in starting a

Greek fraternity style group, which were banned at Carleton). The alchemical symbol for oil is similar to that Greek letter.

What does it mean?

Good question. There is no definitive answer on this subject. It both means what you think it means, and it means something you don't think it means.

Various designs have popped up, but there were no ornate designs until 1969. It had always been simple three strokes of a pen until that date. Recently, people have tended to draw it as a wreath pierced and supported by two wooden poles.

Since then, various designs, visualizations, and descriptive readings have been attempted of the Sigil. I'm in the process of collecting and listing them.

What Do You See In a Sigil?

Michael Scharding, November 11, 1997

Dear Amanda Bradley, Sister-in-the-Mother,

I wish you a happy Celtic Year and beginning of the Time of Sleep in Reformed Druidism (Samhain to Beltane). As a present I offer you this Druid Sigil that I usually give to new 3rd Orders. What does it mean? It is merely a lump of silver to some, worth $20.

To others it is a symbol of weirdness, of people who refuse to accept societies predetermined paths of spirituality.

To others it is a symbol by which to recognize other Druids, but verily I believe that there are many people in many faiths or codes who follow the Druidic path but use a different name for it. Seek these people, too.

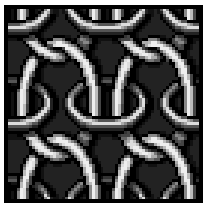
To others, it is a symbol of their desire to control the "magic" of Nature. I have done this too, but beware of egotism, because the control of Nature's magic can be abused just as we have abused Nature's other resources.

To others, it is an indefinite thing. This simple symbol has seemingly never been adopted or named before by any known group before 1963. It can be used as a tool without existing prejudice for teaching.

To you, it will mean whatever you wish. If you wear it, people will associate your deeds and words with this symbol.

I give it to you with this in mind.

Yours in the Mother,
Michael
Druid Missionary in Japan



My Vision of the Sigil

Robert Harrison, ODAL,
Carleton Grove (associated)

I've thought a bit about the sigil. The following is born out of my experiences with a Rosen Method practitioner, my experiences with the Mists of the Stone Forest Grove in Minneapolis, as well as the events of the night of my vigil. In Neopagan Druidism, such as we are, there is a tendency to three-ness. There are a number of three aspected Godheads in Celtic mythology, for example. There is also the aspect of three in time, which has Gaelic names for past present and future that I cannot remember. Also, the three realities that the Cosmic Tree unites: Upper World, This world, Lower World. Another "three" that we at Mists worked with is that of Gods and Goddesses, Nature Spirits, and Ancestors. In our rituals we invoke these three. The sigil of OBOD is the three-rayed sign, commonly translated as the rays of spirit, mind, and body.

My view of the RDNA sigil is that the two vertical rays represent spirit and soul. Soul could alternately be called mind. I see the difference between spirit and soul as being the two parts of life that reach for the heavens (spirit), and that which embraces the Earth (soul). I won't say that this is a sharp definition. They could just as easily be two aspects of the same immaterial aspect of a human as two different things altogether. However, they have a body around them, and I believe that is very effectively symbolizes the unity of Life, especially within a Pagan worldview. The two rays extending in both directions beyond the "body" can than have significant meanings of the need to have the balance of an inner life coupled with the outer life of experience. I am a believer in the mind/body connection, and this sigil could well symbolize that too. That has been my experience of late with this Rosen Practitioner. It's a subtle form of touch that reads the soul as kept in the body. I was doing some experiments of my own in my last session, and the results were outstanding.

This practitioner I see is good. If I changed my mind in mid-stream, he felt it. I was changing my energies, by centering very deeply. When I hit core, I get body rushes, and when I did, he immediately noted it. I was being silent the whole time, and experimenting with the method because I see this as being a powerful tool for healing souls, which is a desire of mine. So the sigil to me is very profound. I wear it constantly, and it serves to remind me of my Third Order calling.

News of the Groves

Carleton

The Carleton Grove is currently sleeping Nov 26 to Jan 15 due to school break.

Akita Grove, Japan

They are currently working on a pagan journal. Things are difficult right now, socially.

Monument Grove

Mike Scharding has been busy working on the Druid Archives files on the internet with the assistance of Jason Hollywood. He wants to locate other Druid Groups, increase the diversity of the collection, and update mailing lists.

New Twin Cities Grove?

Ross the Solid wants to start a Grove here in the Twin Cities area and is looking for members. He can be reached at dracos49@yahoo.com. Ross was a member of the Big River Grove of St. Cloud MN 1994-96.

New Chico Grove

Rhiannon has recently started Draoi Croi Croga Garran (Druid Heart Spirited Grove). She has in the past gathered quite a number of participants to learn the Old Ways and participate in seasonal rites, meditations, and healing rituals, and would like to continue the same in Chico. The Grove currently has plans to build a Celtic sweat lodge, a round lodge for ceremony, and is working on a standing stone arrangement. They also have a metal worker who makes ritual items such as sickles, swords, etc. and Rhiannon makes bronze Awen necklaces. These items are for view on their website. You can contact Rhiannon at jbeltain@pacbell.net or write her at 1959 Vilas Rd. Cohasset, CA. 95973. Their website address is:

http://www.connect.to/DruidHeart.

Baccharis Grove

It truly is the Season of Sleep at the Grove site. The Beltaine Rose lies dormant as well as the Elder. Our Birch tree doesn't appear to be getting new buds and is possibly dead. If that is the case when the weather warms up we will be looking to purchase another. Birches grow better in threes so we will be looking for a source that can supply us with several. Last Fall our poor Pine that had fallen over and snaked around the Grove in a semi-circle was finally cut down. We will be replacing it with a Pine native to the area, such as the Gray or Foothill Pine, rather than a Monterey, which is more coastal and is known for falling over when it gets this large.

Yet even in this time of time of sleep there are signs of life. The Pacific Snakeroot is sprouting up all along the path up to the Grove site and in the Grove itself. Tiny ferns are just beginning to unravel their fronds in the moist earth of the steps. Bride's tree, our spontaneous apple tree, has fuzzy pale green bud just beginning to make themselves known. And of course the mushrooms abound after the recent rains, poking their multi-shaped caps through the fallen leaves of Winter. The most interesting one we've seen so far is the Fluted Black Elfin Saddle (Helvella Iacunosa). The cap is grayish-black and wrinkled looking and the stalk is white to dark gray with prominent grooves and ridges. The look like tiny old men of the forest.

Last weekend our preceptor went wine tasting for her birthday at Rosenblum Cellars in Alameda. One of the wines she tried was the 1999 Zinfandel from their Oakley Vineyards in Contra Costa county (where the Grove site is located). Much to her pleasant surprise the wine tasted like the smell of the Live Oaks that populate the Grove area. So if you want to know what our Grove site area smells like and join us vicariously, buy a bottle of this.

Goat's Milk Ice Cream

Back by popular demand! This was a hit at last year's Oimelc social. Now you too can make Goat's Milk Ice Cream as a fun and tasty way to celebrate the festival of the lactation of the ewe!

½ cup sugar

2 cups very hot goat's or sheep's milk

1/8 teaspoon salt

1 tablespoon vanilla extract

4 egg yolks, slightly beaten

1 pint heavy cream

Mix the sugar, salt, and egg yolks together in a heavy-bottomed pan. Slowly stir in the hot goat's or sheep's milk. Cook, continuing to stir, until slightly thickened; remove and cool. Add the cream and the vanilla extract. Chill. Freeze in a hand-cranked or electric ice cream freezer.

PantheaCon 2001

Cathedral Hill Hotel in San Francisco CA
February 16-19, 2001

Join the largest indoor gathering of tribes and traditions in the country for a 4-day extravaganza of workshops, rituals, events, networking and fun.

Presentations, rituals and panels from a wide variety of guests including: Robert Anton Wilson, Diana Paxson, R.J. Stewart, Raven Grimassi, Lon Duquette, Timothy Roderick, Rachel Pollock, Victor Anderson, Mary Greer, Brian Wilson, Dossie Easton, Z. Budapest, Pat Califia, Gus di Zirega, Kachinas Kutenai, Luisah Teish, M. Christian, Mara Freeman

- Musical performances, ritual theater and a Masquerade Ball: Heather Alexander, Avalon Rising, Gaia's Voice, Pombagira, Reclaiming, Bast ritual, Magical Acts Theatre, and a Rock-n-Roll ritual with Leigh Ann Hussey.
- Workshops, scholarly papers, author readings and slideshows by special guests and local favorites
- Over 65 vendor booths featuring pagan, magical and earth oriented products.

Admission fee: $70 (includes all events for the entire conference) $30 for a full day, $15 for evenings only.

For more information contact Ancient Ways, 4075 Telegraph Ave., Oakland, CA 94609, (510) 653-3244, or view their web site at www.ancientways.com.

Calendar

Astronomical Oimelc, when the Sun is half way between the Solstice and the Equinox will occur on Feb 3 at 10:30 a.m. PST when the Sun will reach 15 degrees of Aquarius (or by the alternative calculation when the Sun will reach 16 degrees 18 minutes declination on Feb 3 at 1:20 p.m. PST). Oimelc services will be held on Sunday, Feb. 4 at Solar Noon. Please call for carpool arrangements (510) 654-6896. For the social observance of Oimelc we will be going immediately after the service to AD's house.

Regular Druid services will be held at Solar Noon on Feb. 11, 25, and on March 11. Instead of the regularly scheduled service on Feb. 25, we might be attending the Early Bloomers wildflower walk at the Marin Headlands. Please call the above number to confirm.

The Missal-Any is published eight times a year. Post mail subscriptions are $4.00 and online subscriptions are free, but might not include everything that is in the post mail edition. Or write an article or send us a cartoon and receive a year's subscription free. Write The Missal-Any, c/o Weinberger, 309 63rd St, Apt. C, Oakland, CA 94618.

A Druid Missal-Any Spring EquinoxY.R.XXXVIII Vol. 17 Number 2 March 10th, 2001 c.e.

Spring Equinox Essay:

What is the Equinox?

By Stacey Weinberger

Equinox, three months past the Winter Solstice, Yule, marks the astronomical arrival of Spring. This is when the Sun crosses the celestial equator following the ecliptic moving northward. The celestial equator is the projection of the Earth's equator on the sky. It divides the sky into two equal hemispheres and is everywhere 90 degrees from the celestial poles. If you watched the Sun for the course of a year it would appear to circle the sky. This apparent path of the Sun is the ecliptic. Another way to define it is to say the ecliptic is the projection of the earth's orbit onto the sky.

Days and nights are now of equal length, and at the North Pole the sun rises above the horizon after a six month absence. The Sun rises exactly due East and sets exactly due West. The noonday Sun is shining directly upon the equator.

It is a time of balance. As the days start to warm, the nights remain still cold. While there are new buds of green foliage on the Sweet Gum trees outside my window, the thorny balls from the previous year still hang from their branches, stripped of their seeds by the local wild birds. But it is a time not just of balance in Nature but in our own selves. It is a time to look within and to reevaluate our lives, looking at where we've been this past year, and looking towards our own new growth with the coming of the new season. Perhaps it is not a coincidence that the East, the direction of the dawning Sun, also represents new beginnings.

Mad Sweeney News

> Mountain stream, clear and limpid, wandering down towards the valley, whispering songs among the rushes--oh, that I were as the stream!
>
> Mountain heather all in flower--longing fills me, at the sight, to stay upon the hills in the wind and the heather.
>
> Small birds of the high mountain that soar up in the healthy wind, flitting from one peak to the other--oh, that I were as the bird!
>
> Son of the mountain am I, far from home, making my song; but my heart is in the mountain, with the heather and the small birds.

Welsh; John Ceiriog Hughes; 1833-87

Equinox at the Sunwheel

Visit the University of Massachusetts Sunwheel!

Members of the University community and general public are invited to join Prof. Judith Young of the U.Mass. Department of Astronomy to watch the Sun rise and set over the tall standing stones in the U.Mass. Sunwheel for the upcoming Vernal Equinox. Visitors for the sunrise viewing should arrive at 5:45 a.m., and visitors for the sunset viewing should arrive at 5:15 p.m. The sunrise and sunset events will be held on both Tuesday and Wednesday March 20 and 21, 2001.

This is the first equinox to occur since the tall standing stones were added to the Sunwheel; on the equinoxes, the Sun will be seen to rise and set through the East and West stone portals. The sky will be particularly beautiful in the morning, since the waning crescent Moon will be visible in the East just before sunrise. For those interested in learning about the sky, there will be a presentation that will include the cause of the seasons, the Sun's path in the sky, the phases of the Moon, and the story of building the Sunwheel. Bring your questions, your curiosity, and DRESS VERY WARMLY; a $3 donation is requested. Sunwheel T-shirts and sweatshirts will be available for purchase.

The U.Mass. Sunwheel is located south of Alumni Stadium, just off Rocky Hill Road. It can be easily reached from the center of Amherst, following Amity St. to the west, on the right hand side of the road about 1/4 mile after crossing University Drive. ALL VISITORS SHOULD WEAR WARM CLOTHING, SUITABLE FOR STANDING STILL ON FROZEN OR WET GROUND. In the event of rain, the events will be cancelled. For more information on the U.Mass. Sunwheel, check out the web site at:

http://www.umass.edu/sunwheel/index2.html

And see photos of the recent construction. To arrange a Sunwheel visit for your class or group, call 413-545-4311 or e-mail young@astro.umass.edu

Potential Cure for Oak Killer

From the San Francisco Chronicle, March 9, 2001
Peter Fimrite, Chronicle Staff Writer

Scientists battling the killer disease threatening California's oaks have discovered a potential cure, the first big break in their efforts to curb the fast-spreading plague.

While the discovery may not help wildland areas, it could be the savior for thousands of landmark oak trees in parks and on private property.

Experiments on 90 potted live oak trees in Sonoma County since last August determined that the compound phosphonate all but eliminated the deadly lesions that characterize sudden oak death.

"I am totally excited," Matteo Garbelotto, a forest pathologist at the University of California at Berkeley, told The Chronicle yesterday. "This is an incredibly lethal disease,

and we really don't have anything we can do to stop it once it gets into a tree. This gives us something we can use."

Garbelotto, who has been working day and night for months in the lab, mostly with discouraging results, will be addressing a conference in San Rafael today on the issue.

Sudden oak death has killed tens of thousands of coast live oak, black oak, and tan oak trees along a 190-mile range of coastline between Monterey and Sonoma counties. And it has been spreading at a feverish rate.

Plant biologists recently found the disease in Shreve's oak trees in Santa Cruz County, wild huckleberry bushes in Marin County and commercial rhododendron plants at nurseries in Germany, the Netherlands, and Santa Cruz County.

The phytophthora that causes the disease is the same type of organism responsible for the Irish potato famine in the mid-1800s and the current die-off of Port Orford cedars in the Pacific Northwest.

The pathogen is commonly referred to as a fungus, but, in terms of its evolutionary heritage, is more closely related to brown algae.

This particular strain has proved to be both mysterious and highly adaptable. It has been found in rainwater and in soil, on the leaves and on the stems of trees and plants.

During the experiment, potted trees were infected with the phytophthora in August and in November. Within 48 hours of the second application, all the trees--the newly infected and the ones with 3-month-old lesions--were treated with one of four compounds, copper sulfate, al-fosetyl, metalaxyl and phosphonate.

Garbelotto said some trees received stem injections and some soil drenches, and others were treated topically.

Injection was the most effective form of treatment, and phosphonate was clearly the best compound, reducing fungal growth in the new and old infections three-to-fourfold, according to Garbelotto. The size of the lesions was reduced to virtually nothing.

He said al-fosetyl and metalaxyl were both somewhat effective in killing the pathogen, but there is concern that phytophthora can develop resistance to those compounds based on previous experiments on potatoes. Copper sulfate didn't work on the disease but may prevent the pathogen from entering the tree when it is used as a coating.

Garbelotto emphasized that the data were still preliminary and that a lot of work remained to be done before a specific product could be recommended. There are currently many different product lines selling phosphonate, mostly as a fertilizer.

"We should think of this as kind of an exploratory phase," he said. “We need to refine the treatment and work out methods of administering the chemicals, whether it's through injections, sprays or through soil drenching. We also need to do more tests at different times of the year.”

No matter how effective the chemicals are, they still won't be able to stop the pestilence from spreading.

“It's fantastic news, but it is not going to solve the problem because you're not going to do aerial spraying over seven counties of open space and national forest,” said Marin County Supervisor Cynthia Murray, who has been lobbying hard for emergency funding. “There's just no way to do a massive application.”

Even if a spray were developed, one need only look at the efforts to contain the glassy-winged sharpshooter to see how difficult a statewide campaign could become.

Proposals to spray pesticides on the voracious pest, which has spread the incurable Pierce's disease in 13 counties while feeding on grape vines, has created a furor in Sonoma County. Environmental activists, citing threats to public health, have vowed civil disobedience if anyone tries spraying the vines.

The most anyone can hope for with regard to sudden oak death is that beloved trees like the majestic, and sick, 400-year-old oak at Boyle Park in Mill Valley may now be saved from the wood chipper.

Meanwhile, hikers and bikers are being asked to clean their boots and tires of mud to prevent the disease from spreading. Bills asking for $10 million to fight the disease are scheduled for hearings in the state Senate and Assembly. And a quarantine preventing the movement of oak wood and infected plants across state lines is under consideration by the state and by the U.S. Department of Agriculture.

Leave No Trace

By Stacey Weinberger

As Druids and lovers of Nature we tend to spend a lot of time outdoors, be it holding services, hiking, or overnight camping. With the coming of Spring and warmer weather and our thoughts turn towards those outings in the woods it is important that we keep in mind the philosophy of Leave no Trace.

Leave No Trace is a program of outdoor ethics managed by the non-profit organization LNT Inc. dedicated to building awareness, appreciation, and most of all, respect for our natural lands. Following these simple principles of Leave No Trace we are able to enjoy our activities outdoors while still preserving our environment:

Plan Ahead and Prepare

1. Know the regulations and special concerns for the area you'll visit.
2. Prepare for extreme weather, hazards, and emergencies.
3. Schedule your trip to avoid times of high use.
4. Visit in small groups. Split larger parties into groups of 4-6.
5. Repackage food to minimize waste.
6. Use a map and compass to eliminate the use of marking paint, rock cairns or flagging.

Travel and Camp on Durable surfaces

1. Durable surfaces include established trails and campsites, rock, gravel, dry grasses or snow.
2. Protect riparian areas by camping at least 200 feet from lakes and streams.
3. Good campsites are found, not made. Altering a site is not necessary. In popular areas
4. Concentrate use on existing trails and campsites.
5. Walk single file in the middle of the trail, even when wet or muddy.
6. Keep campsites small. Focus activity in areas where vegetation is absent. In pristine areas
7. Disperse use to prevent the creation of campsites and trails.
8. Avoid places where impacts are just beginning.

Dispose of Waste Properly

1. Pack it in, pack it out. Inspect your campsite and rest areas for trash or spilled foods. Pack out all trash, leftover food, and litter.

2. Deposit solid human waste in catholes dug 6 to 8 inches deep at least 200 feet from water, camp, and trails. Cover and disguise the cathole when finished.
3. Pack out toilet paper and hygiene products.
4. To wash yourself or your dishes, carry water 200 feet away from streams or lakes and use small amounts of biodegradable soap. Scatter strained dishwater.

Leave What You Find

1. Preserve the past: examine, but do not touch, cultural or historic structures and artifacts.
2. Leave rocks, plants and other natural objects as you find them.
3. Avoid introducing or transporting non-native species.
4. Do not build structures, furniture, or dig trenches.

Minimize Campfire Impacts

1. Campfires can cause lasting impacts to the backcountry. Use a lightweight stove for cooking and enjoy a candle lantern for light.
2. Where fires are permitted, use established fire rings, fire pans, or mound fires.
3. Keep fires small. Only use sticks from the ground that can be broken by hand.
4. Burn all wood and coals to ash, put out campfires completely, then scatter cool ashes.

Respect Wildlife

1. Observe wildlife from a distance. Do not follow or approach them.
2. Never feed animals. Feeding wildlife damages their health, alters natural behaviors, and exposes them to predators and other dangers.
3. Protect wildlife and your food by storing rations and trash securely.
4. Control pets at all times, or leave them at home.
5. Avoid wildlife during sensitive times: mating, nesting, raising young, or winter.

Be Considerate of Other Visitors

1. Respect other visitors and protect the quality of their experience.
2. Be courteous. Yield to other users on the trail.
3. Step to the downhill side of the trail when encountering pack stock.
4. Take breaks and camp away from trails and other visitors.
5. Let nature's sounds prevail. Avoid loud voices and noises.

News of the Groves

Monument Grove, Washington D.C.

The D.C. Grove isn't doing well. But Spring is coming soon, along with the Japanese Cherry Blossom Festival which Mike Scharding, AD, is helping to organize with another member of the Grove.

Druid Heart Spirit Grove, Chico, CA

Everything has been going well. Sister Rhiannon has been writing new tunes, making new things, and sewing robes she's embroidering Celtic Knots on. There is a lot of snow up there, what can ya do? Sister Rhiannon is also writing a book on Druidic Ritual with Cymric and Irish deity guides, pronunciation guides, healing meditations, song lists, and more.

Reformed Druidic Wicca, Missionary Order of the Celtic Cross

Thomas Harris of Reformed Druidic Wicca hopes to be going to Washington D.C. this summer to meet with Mike Scharding of Monument Grove to re-establish the line of Archdruidic Succession from the RDNA to RDW. They have a new name that they operate under, the Missionary Order of the Celtic Cross (MOCC), but technically it is a fellowship in the "grouping" of RDW. They have groups spread out all over everywhere with Muskogee, OK, Seattle, WA and Argyle, NY being the three most active. Currently all Groves of the MOCC are independent and proudly autonomous, but there is talk of getting 501(c)(3) status. For more information contact: thomasleeharrisjr@mailcity.com.

Baccharis Grove

Baccharis Grove has been quite busy these last couple of weeks of winter. For Oimelc we revived the Scottish tradition of the Bride-og, a doll representing Bride made out of corn (grain) from the previous harvest. We took a cob of Indian corn and wheat sheaves left from the memorial we held for Emmon last November and fashioned a doll with a linen dress and kerchief, adding dried millet stalks for the arms and legs, and native grasses from the area surrounding the Grove site to form her basket. At the Praise portion of the service the Preceptor read from the Carmina Gadelica and the Grove bid "Let Bride come in!" It looks like our offering of the Bride-og was accepted. The millet has been eaten by the birds and the wheat is beginning to sprout.

After our Grove Pine, Ghiuthais, fell over last year and had to be cut down, we decided to replace it with a native Pine tree. Our research took us to the Digger or Gray Pine (Pinus sabiniana), which is native to the East Bay, particularly the Orinda Hills and Mount Diablo area. We were able to locate one at North Coast Nurseries in Petaluma that specializes in California natives and reforestation. Our Preceptor recounts her tale of trying to dig up the old Ghiuthais:

I went up to the Grove to try and remove the old Pine, try being the operative word. I tried to saw the trunk at the post root portion, but after I got past the bark and into the meat of the tree I couldn't saw anymore because the wood was damp. So I thought to myself, I'll dig all around the stump, loosening it from its earthly binds. I cut through several roots with the aforementioned saw, and continue to dig. Ok this is working. I then moved around to the base of the tree. Broke the damn shovel. So it was old and partially rotted, still, I am disgusted. I took up everything and went back down the hill to the cabin, put on some music, and laid down. Bought a new shovel on the way home. Where's that 20-mule team when you need them?

The Grove has organized a work party in two weeks to take up the shovel again. Volunteers are welcome.

Resources

Siol Cultural Enterprises, a distributor/wholesaler of Gaelic language and Celtic interest books, music, and videos has their new website up and running at http://www.gaelicbooks.com. Their email address is also changing to siol@gaelicbooks.com (or sales@gaelicbooks.com). They have also been given approval to start taking payment using VISA. Just in time for their sale items: All Gàirm books (Dwelly's, Thomson's, Modern English-Gaelic Dictionary, Am Mabinogi, A' Choisir Chiuil, etc.), as well as Bun-Chursa Ghàidhlig, are 15% off when ordered before Mar. 31, 2001! Please note that delivery probably will not occur until late April unless already in stock. E-mail them to reserve a title or for full a list of titles. Sìol Cultural Enterprises 3841 Highway 316, P.O. Box 81, St. Andrew's, NS, CANADA B0H 1X0. Phone/Fax: (902) 863-0416.

Calendar

Spring Equinox, when the Sun crosses the Equator, will occur on March 20, 2001 at 5:31 a.m. PST. Spring Equinox services will be held on Sunday, March 18 at Solar Noon. Please call for carpool arrangements (510) 654-6896. For the social observance of Spring Equinox we will be going immediately after the service to AD's house. Regular Druid services will be held at Solar Noon on March 25, April 8, and April 22 (Earth Day). Please call the above number to confirm.

The Missal-Any is published eight times a year. Post mail subscriptions are $4.00 and online subscriptions are free, but might not include everything that is in the post mail edition. Or write an article or send us a cartoon and receive a year's subscription free. Write The Missal-Any, c/o Weinberger, 309 63rd St, Apt. C, Oakland, CA 94618.

A Druid Missal-Any
Beltane Y.R. XXXIX
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Beltane Essay: Sacred Maypole Tree

By Stacey Weinberger

Beltaine, May Day, the beginning of the Summer half of the year when Nature awakens once again. This is the most widely known of the pagan and Druidic High Days with the practices of paganism having evolved or been adopted into practices of folklore and custom. The marking of the return of life in the veneration of vegetation appear in the words of the old saying "April showers bring May flowers," May Day celebrations, and the dancing around the Maypole with colorful ribbon streamers. It is not surprising that Mircea Eliade's words "the cosmos is symbolized by a tree" and "fertility, wealth, luck, health" are all concentrated on herbs or trees.

Beltaine probably originated as a vegetation, agricultural, and fertility festival. Cattle were driven between two fires to insure their health and fertility before being sent out to green pastureland for summer, with Druids officiating at the ceremony. With the beginning of the summer half of the year the tree embodied the newly awakened spirit of vegetation. The belief was held that the tree-spirit would bless women with children, cause the herds to multiply, and make the crops grow. Houses and farm buildings were bedecked with green boughs and flowery garlands. May flowers were crushed and the juice from them was used to wash the cows' udders.

Nothing symbolized the tree spirit more than the Maypole. Originally a sacred tree, the Maypole became the focal point of Beltaine festivities. A sacred ash tree stood at Uisnech, County Westmeath, an important Druidic center and assembly place where Beltaine was annually celebrated. The Cerne Abbas Giant cut into the hillside above the village in Dorset, possibly dating back to Romano-British times, obviously epitomizes fertility and vitality. For centuries, a fir Maypole was erected on May Eve on the hillside above the giant's head in readiness for the May Day festivities, which were again dedicated to the continuance of fertility. In villages whole trees were felled and set up. Later the pole was permanently left up and then decorated each year for May Day. To this day a few villages in England and local parks and Renaissance faires in the United States still retain the Maypole, which is often painted with red and white spiral stripes. These colors are often used in spring festivities, red signifying the color of life and generative energy, and white, a fresh, new beginning. Again we see the constant theme of renewal and rebirth as the world awakens from its long season of sleep.

Taking a Sit on Recycling

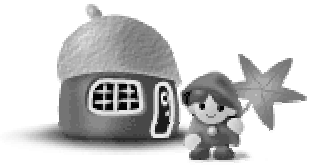
As Druids we don't just worship trees and have a reverence for Nature in name alone. There are things we can do in our daily lives where we can incorporate our beliefs into our daily practice. One of these is using recycled paper products, especially toilet paper. Recycled toilet paper has come a long way from the days of the late 70s and the scratchy material with the consistency of cardboard. Now there are choices equal to regular toilet paper in softness, strength, and absorbency, and they are available at your local supermarket:

Seventh Generation bathroom tissue is available in 2-ply, white, unscented, and without dyes. It is 100% recycled, involves no chlorine bleaching, and is hypoallergenic. It is safe for the environment and for septic tanks.

Second Nature Plus toilet tissue is also available in 2-ply, is 100% recycled, uses a 100% bleach free process, and is 100% post-consumer grade material. Second Nature might have been discontinued by its manufacturer Wisconsin Tissue. Please write in to let us know.

Green Forest is made from 100%-recycled paper, including at least 10% post-consumer paper, and is also safe for septic systems.

If every household in the United States replaced just one roll of 500 sheet virgin fiber toilet paper with 100% recycled we could save 297,000 trees; 1.2 million cubic feet of landfill space, equal to 1,400 full garbage trucks; 122 million gallons of water, a year's supply for 3,500 families of four. Do your job for the Earth Mother!



News of the Groves

Carleton

There will be possibly a few vigils at Carleton during Mike's visit with his internet friends and possibly a Carl or two. The weather is still quite unpleasant, boding well for interesting overnight experiences for all!

Birch Grove

Joan came across this in a discussion from another list the book, Far Pavilions. In this book the protagonist, who had been exposed to different religions, prays to the mountains of his Indian home:

"Lord, forgive three sins that are do to my human limitations.
Thou art everywhere, but I worship Thee here.
Thou art without form, but I worship Thee in these forms.
Thou needst no praise, but I offer Thee these prayers and salutations.
Lord, forgive three sins that are do to my human limitations."

She would like to know if anyone can make a connection between the author and Carleton College, the RDNA, or know how else he might have gotten hold of that prayer.

Birch Grove continues in a kind of limbo. It holds Services whenever Phyllis and I and any third person are in a place of natural beauty and wish to celebrate it. I may hold a few Services this summer in relation to my coven, which is getting inquiries from people who are unfamiliar with the Pagan worldview in general, and need some time before they are ready for Wicca or whatever Path is best for them. I explained how good RDNA is for people in that position, and my High Priestess was intrigued. We may work in her backyard, which has a hilly view, and is bordered by woods,

and there is also a new “Pagan Grove” site at UMass/Amherst which we may try.

It has been a loong cold snowy winter up north here. I was taught that if you have your peas in by Patriot's Day [mid-April], you'll have peas for 4th of July [the traditional 4th meal is salmon, new potatoes and fresh peas]. Well, Patriot's Day, a holiday only observed in Massachusetts, mostly by the running of the Boston Marathon, was this Monday, and so far I can only see parts of my garden. It will be some time still before the snow is gone and the ground workable. However, the crocuses are up, and a couple of daffodils are blooming, so there is hope. Two weeks ago there wasn't even that--it looked like Winter was never going to end. My windowsills are full of baby plants.

Monument Grove

Cherry Blossom festival went well, with 200,000 attendees faithfully worshipping the cherry trees that bestrew Washington DC in this annual ceremony. Thankfully, there were no fatalities this year and the beavers seem healthy. Sine Ceolbhinn is doing well, having recently come out of the closet and dusting off her Druidic finery. We had a nice practice together down by the Rock River Creek. Our Grove's attempt at hand-fishing was hilariously unproductive!!

Grove of One in Garden City, MI

Has disbanded.

Tonga Grove News

Irony is doing quite well, despite the heat, from a picture in the Carletonian newsletter. Tonga experienced a little bit of a shock when the Mir flashed across their sky recently on its earthfall. Several natives were seen previously praying to the gods that some pieces would hit their island so that they could claim profitable damages from the Russians' insurance policy. They were all sorely disappointed.

Druid Heart Spirit Grove

They are almost done completing the standing stone circle and need one more stone to have a circle of eight. They will be having two Beltain rituals with a May Pole this year. The first will be on April 29th, and the second will be on May 5th starting at twelve noon for the May Pole dance, then the ritual, followed by potluck and drumming circle. Rhiannon’s band “Beltain” will be playing with their octave mandolin player Morgan McDow and their Irish flute/Hammered Dulcimer player Dave Cowan. Morgan, and Rhiannon will be doing the music for the May Pole dance.

Rhiannon is looking forward to seeing her newly planted Birch tree clones grow as they are now shooting out little greens which must mean that they are growing roots! She plans on planting them around the Grove site.

Druid Heart Spirit Grove is soon to start building a Celtic Sweat Lodge. They have gotten about ten volunteers, which will be plenty. They have also manifested a butt load of Willow for building the frame.

Creeks Called Groves

They celebrated "First Leaves" festival on April 12th when the first buds of the year have turned into tiny leaves.

Baccharis Grove

After taking three people to remove the tree stump of the old Pine, we finally got our new Pine planted and held a tree dedication for it on April 7. The Preceptor read The Two Trees by William Butler Yeats from his collection of poetry The Rose, 1893. This is a familiar poem to many as favorite Celtic music singer Loreena McKennitt set it to words in her album The Mask and the Mirror.

We have done quite a bit of sprucing up of the Grove site in these last couple of weeks before the Season of Life begins. The new Pine, Ghiuthais, as well as Birch, Cuileann the Holly, and Rose were fertilized, Birch was pruned and mulched, and Rose got a new of wire fence to protect her from the nibbling deer. Even our Ash, which looked as if it had gone into permanent hibernation last winter, appears to be coming up from beneath its blanket of oak leaf compost. And last but not least, and much to the relief of the AD, we are in the process of removing the new poison oak growth from the immediate area of the Grove site.

Tree Meditation

A Meditation from the Druid Heart Spirited Grove

Meditation is the key to trance when it is done correctly. Breathing techniques help induce these states of trance and also awaken the electric governing vessel and the magnetic conception vessel, which helps our outward journey to succeed. Meditation and trance are a pathways between the conscious and sub-conscious for inner therapy, reprogramming, recreating our pasts, healing our core self, etc. We use trance and meditation for all of these plus journeying. Journeying is similar to astral projection except that you are safe and still in your mind, body, and spirit. When you journey into the underworld (Anwyn), you journey into the sea, deep parts of your self where your Ancestral memories exist, genetic and spiritual, past lives also.

There are different levels of trance. We like to use medium trance because you are safe there. Deep trance should only be done by those with much experience or by a guide who leads you by voice.

The tree meditation does many things. It grounds your entire being. It runs Nyvwyres (Sacred Spirit) energy through the governing vessel which runs down through the crown of your head to a spot called the core-star, and the conception vessel which runs up (from the earth) from the bottom of your spine or feet to the core-star. The core-star looks just like it sounds like a small white sun located between your solar-plexus and your navel. Thus uniting the earth and the sky, and filling the channel with Nyvwyre. The tree meditation is also a medium trance state. So instead of ending your meditation when it is done you can slide right into a journey.

Start by finding a quiet place where you will be undisturbed. Unplug your phone. Put a sign on your door “DO NOT DISTURB.” Do your meditation outside if you can find a place and the weather is willing. Have a pillow ready because you are going to sit cross-legged. When you are comfortable you may begin. Take a few deep breaths slowly. First filling your stomach then your lungs. Fill completely. Do this a few times. Focus on letting go of any tension that may have built up during the day. Keep deep breathing as you take your mind and body off any distracting thoughts. THINK NOTHING!

At the bottom of your spine imagine pushing and growing a large taproot down into the earth and feel other roots pushing down. Feel your roots pushing down through rock breaking them apart. Feel your roots feeling water, minerals, and nutrients. Now just take some time to allow them to grow further down until you feel warmth. Feel them reach water.

After you have a strong root system well grounded, feel that earth energy moving up to your lower body (belly area) and developing a wide base trunk. Grow up quickly. Feel the trunk growing up your entire body, and when you get to just above your chest feel branches push their way out. Keep moving up and out. Take some time to do this. Make sure that branches grow out of the crown of your head. Reach those branches for the light of the sun. Feel the warming rays giving you energy. Grow new sprigs and lots of leaves and don't forget to take a deep breath and live. Be a tree for a moment. Notice if there are any animals living in your branches?

Pause...

Now I want you to focus on the earth energy coming up to your core-star, which is directly above your navel. Feel how strong Mother Earth's energy is flowing through you!

Take a moment...

Now feel Father Sky's energy coming down through your branches, down to your core-star at the same time you still feel the earth's energy coming up.

Take a moment...

Now send the Earth's energy up to the sky, out your branches, and send the skies energy down into the earth through your roots. As soon as both are united you see a bright light that is gold-white. It is coming from your core-star. Back in that light. Feel the love. Let that light burst throughout your entire being. You are meant to be here now.

To continue with journey…

Now stay within and visualize that gold-white light filling you up trying to burst out of your bark. All the way out to the ends of your branches, and all the way down to the tips of your roots, especially your taproot. Once you have done this, imagine that you as your human self are smaller that normal and inside this tree that is filled with light. You are floating around as if there is no gravity. Now turn yourself upside down and look at the opening of the taproot that looks far into the underworld. It looks like it goes forever, all you see are its sides and the light. You decide to investigate. But first you find that there is a small white pouch tied around your waist, and you realize that it must have a purpose so you open it, and inside there are three golden seeds. You put them back in the pouch and continue on your journey. You grab a hold of the bark and pull yourself into the tunnel, as you are small inside this great tree and you are light energy you find it very easy to move along.

As you keep looking ahead it seems as though it will take forever but as you continue to move you see the bottom of the root and it looks like it is open at the end. As you get closer you see a beautiful luminous light that is tranquil to see. Upon reaching the opening you see a reflection, you grow more aware of the object that the reflection is coming from, and you see that it is a cauldron. A very large cauldron that could hold one to two hundred gallons. It appears to be water. Looking into that water it's dark at first just reflecting that luminous light, then you notice that an image appears, some kind of writing. Some ancient symbol that may have belonged to your ancestors. Look very closely. Memorize it, you may know it, it may even be unfamiliar to you, but remember it well...

The experience has made you feel somehow, special, like you were given a gift. Then you realize that you must also leave an offering so you reach for your pouch and open it, allowing the golden seeds to fall freely to the sacred waters. You will receive a sign that the offering was received. After you have received this you may return back up the root to your core self…

Once you are back in the trunk of the tree, expand your body to fill the tree and return to the earthly plane, remember to keep your core self intact.

It may be helpful to record this reading it aloud into a tape deck allowing for the amount of space you will need in different places during the meditation and journey.

Resources

Part of a Druid's training is being able to identify native wildflowers, shrubs, and trees, and to learn their medicinal uses and as well as esoteric properties. To help in learning the plants in your area the Missal-Any presents a listing of recommended field guides for across North America.

The Audubon Society Field Guides are the first all-photographic field guides and have vinyl covers to protect them from the elements. The books are divided into three parts: color plates, family and species descriptions, and appendices with a glossary. The series includes Field Guide to North American Wildflowers, Western Region; North American Wildflowers, Eastern Region; North American Trees, Western Region; and North American Trees, Eastern Region.

The National Audubon Society also publishes handy Pocket Guides small enough to fit in your back pocket or jacket without the weight of a larger book. The photographs are close-ups with good detail. These titles are: Flowers (Eastern Region), Flowers (Western Region); Familiar Trees of North America West; and Trees (Eastern Region).

The Peterson Field Guide Series have excellent line drawings and beautiful colored illustrations, and shows what features to look for to tell one species from another. In the series are Pacific States Wildflowers, Rocky Mountain Wildflowers, Wildflowers (northeast and north-central North America), Southwestern and Texas Wildflowers, Edible Wild Plants (eastern and central North America), Ferns (northeast and north-central North America), Western Trees, California and Pacific Northwest Forests, and Rocky Mountain and Southwest Forests, and Medicinal Plants.

Nature Study Guild Publishers has a Finders series of 4" x 6" pocket-sized guides identifying native plants of the United States and Canada. A dichotomous key leads you through a series of questions about the plant you're trying to identify. Each question makes you chose between two possibilities (dichotomous means dividing in two), and each choice brings you closer to the name of the species.

The series is quite extensive with 22 titles: Pacific Coast Tree Finder, Pacific Coast Berry Finder, Redwood Region Flower Finder, Pacific Coast Fern Finder, Sierra Flower Finder, Tree Finder, Winter Tree Finder, Fern Finder: A Guide to Native Ferns of Northeastern and Central North America, Berry Finder: A Guide to Native Plants with Fleshy Fruits for Eastern North America, Flower Finder: A Guide to Identification of Spring Wild Flowers and Flower Families, Winter Weed Finder: A Guide to Dry Plants in Winter, Rocky Mountain Tree Finder, Rocky Mountain Flower Finder, and Desert Tree Finder.

Calendar

Astronomical Beltaine, when the Sun is half way between the Spring Equinox and the Summer Solstice, will occur as 15 degrees of Taurus on May 5 at 03:46 PDT or as 16 degrees 18 minutes decl. on May 5 at 00:53 PDT. Beltaine services will be held on Saturday, May 5, at Solar Noon which is now 1 p.m. Pacific Daylight Time. Please call for carpool arrangements (510) 654-6896. For the social observance of Beltaine we will be going immediately after the service to AD's house. Call for potluck "theme" ideas. Regular Druid services will be held at Solar Noon, 1 p.m. on May 20, and June 3. Please call the above number to confirm.

The Missal-Any is published eight times a year. Post mail subscriptions are $4.00 and online subscriptions are free, but might not include everything that is in the post mail edition. Or write an article or send us a cartoon and receive a year's subscription free. Write The Missal-Any, c/o Weinberger, 309 63rd St, Apt. C, Oakland, CA 94618.

A Druid Missal-Any
Summer Solstice Y.R.XXXIX
Vol. 17 Number 4
June 21st, 2001 c.e.

Summer Solstice Essay: Belenos

By Stacey Weinberger

Midsummer, Summer Solstice, the longest day of the year. On this day the Sun rises and sets at its most northerly points along the horizon and reaches its most highest point in the sky of the entire year at Solar Noon (1 p.m. daylight time).

While there are several Celtic deities who are considered a Sun god or goddess, in the RDNA tradition it is Belenos who we honor and praise this Midsummer day.

Belenos, also known as Beli, Belin, or Belinus in Britain, is perhaps associated with the Phoenician word Ba'al, meaning master. The variant Belenos is found widely distributed in early inscriptions in Gaul and northern Italy. Beli Mawr (Great Beli) appears in The Mabinogion as a powerful king of Britain and ancestor-deity of the Welsh royal line, and may be identical in origin to Belenos Himself. The ancient name element "Bel-" (root), is also found in the Latin bellus, meaning bright or brilliant, beautiful, and all the words subsequently derived from it; in the Goidelic "bile," meaning sacred tree, and other words of distant origin.

Bel was the young-god counterpart of the old-god Bran, as Jupiter was the counterpart of Saturn in the Roman pantheon or as Zeus was the to Cronos in the Greek pantheon. In general the first half of the year may well have been associated with Bran and the second half with Bel or Belenos.

Caesar's Gaulish Apollo is generally to be taken to be Belenos in His native guise. Apollo is actually a latecomer to the Greek pantheon, and one of a variety of theories about His origins is that He was adopted from the Celts. Both are known as gods of light and of the sun. Both are gods of sacred springs. In the Shetlands as well as in the Orkneys, the sick visited the wells, which were circled sun-wise before drinking from them. This is another tribute to Belenos, who like Apollo, is also a healer-god. Water and solar symbolism are closely linked in healing cults.

Whereas dedications to the Celtic gods in the form of inscribed altars appear to chiefly recur within one area, a few individual dedications are distributed widely. Belenos was one deity to be honored in such a way. His dedications are relatively common and widespread in Celtic Europe, particularly in southern and central Gaul, North Italy, and Noricum in the eastern Alps. Ausonius, a Bordeaux poet writing in the later half of the fourth century A.D. mentions sanctuaries in Acquitaine and writes of Phoebicius, who had been a temple-priest there.

Belenos is commemorated in place names as well. In England examples include Billingshurst in Sussex and Billingsgate in London. In France a number of places bear His name. The high rocky islet off the coast of Normandy formerly called Tombelaine, which in the slightly altered form of Les Tombelenes is a reef off Jersey's north coast. Belenos also appears to be venerated in some parts as St. Bonnet.

It is thus not coincidence that in the liturgy for the Special Order of Worship for the Summer Solstice it is suggested that the altar fire be especially large. We welcome Belenos on this day of days asking Him to fill us with life, and warmth, and light our way as we honor Him with His element, and enjoy this glorious season before He begins to wend His way southward again.

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

News of the Groves

Carleton

Skip Wolcott had his vigil for Third Order last Friday night, 8 June. We have a good crowd of people who are enthusiastic. Skip is also Patriarch of the new Order of Hephasteus (Vulcan) the fire god. Carleton is going on Summer break until September.

Monument Grove

Regular services have begun on Sunday morning near Georgetown, but no one has shown up to participate with me, as I restart the Grove (besides a few passing squirrels and robins). We've undergone a few liturgical changes on the Order of worship. As listed below:

Vestments:

Due to my wife's mischief, my red and white ribbons are now sewn into an inseparable loop with knots where they join. These symbolize Beltane and Samhain. Before starting the ritual, I rotate it once, and then guestimate the date on the red-ribbon (i.e. June 2 is about 18% past the knot), give it a kiss and put that spot at the nape of my neck. You can tell the date by looking at me.

Invocation:

We dance in a circle while singing and then we've added two lines:
"You have no need of names, yet we call on these names."
"We know not all your ways, yet seek to live in harmony with them."

Akita Grove, Japan

Patrick Haneke has produced the ultimate quick and easy ritual for those tired of schlepping baskets of materials, scripts, and such to the site. This can be performed anywhere, even in the middle of Wall Street without drawing too much attention. Pat calls it the "Quick Order," (but other members of the Grove, call it "Lugh's Loogey Liturgy," "Mannanan's Mucus Mass," "Sirona's Spit Service," etc.) and it is best done solitarily (as you'll see):

The Quick Order Liturgy

1. Scratch a sigil at your feet.
2. Whistle or hum something.
3. Ask, “How was that?” Look around you for signs.
4. Say, “Not bad, huh?”
5. Ask, “What is precious to us?”
6. Answer, “Waters.”
7. Ask, “Where is the waters?”
8. Answer, “Right here.” Pour something (or spit) into your hand.
9. Raise your hand.
10. Say, “Bless these and all waters that give us life.”
11. Drink the waters.
12. Say, “Here’s the extra.” Return the extra to the ground.
13. Think of something clever, or ordain people.
14. Say, “Good bye”
15. Rub away the sigil.

(Estimated time for completion: 2 minutes 12 seconds)

Druid Heart Spirited Grove

Druid Heart Spirited Grove is getting ready for an all night jumping over the fires of Alban Hefin on June 24th. The sixth night of the New Moon Mistletoe rite falls on the same night so we will be having two rituals. Then next we are preparing for an open Druid campout for Gwyl Ifan (Lughnasadh) on the weekend of Aug. 4th. Anyone who wishes to attend, send me an e-mail to jbeltain@pacbell.net or a snail mail to Druid Heart Spirit, 1959 Vilas Rd., Cohasset, CA. 95973.

Our stone circle was completed just before the last Beltain which we had thirty-five attend including my Catholic father who completely enjoyed himself dancing the May Pole, and made it through the whole ritual! I don't think that that will be his only Druid ritual he attends, I'm almost done with the book I've been working on for so long. All I have next to do is the Gaelic pronunciation guide and glossary, and the artwork. I need any other authors of similar books to read it for me and write any comments back. I think a good title would be Workbook for a Druid’s Healing Ritual.

Duir de Danu Grove of California

The Grove had a ritual for BAPA's (Bay Area Pagan Assemblies) Gaia's Gateway. The ArchDruid MaDagda did an outstanding job of leading the ritual and doing his by now renowned Tree of Life Guided Meditation. All the rest of the evening after the ritual we got compliments on it.

After Stephen Abbott McCauley and his wife Debby moved up to Sacramento and took the Hazelnut Mother Grove with them, there was a definite vacuum in the Silicon Valley. Druidically speaking, I was going to put together a Grove I called Boudiccea's Birch, but MaDagda beat me to the punch with Duir de Danu. If you know anything about the god Dagda, you know about the ever-full cauldron of delicious food. MaDagda is a splendid cook, which is welcome to Druids, we being a chronically famished bunch. Duir de Danu (Oaks of Danu) had its first ritual for Samhain at Sanborn Park in Los Gatos. It was a beautiful, but very expensive site. The Grove then sat dormant thru the Season of Sleep until MaDagda arranged to do the Gaia's Gateway ritual for the month of May.

MaDagda is also preparing to move from Newark in the East Bay to a house in Cupertino. Now there will be a place to have Celtic Nights during the Season of Sleep. MaDagda, Darren (my significant other), and I went up to Sacramento at least twice to do demo Druid rituals for Sacramento Cross Traditional Circles, the Sacramento answer to Gaia's Gateway. On the last Sunday of each month, a different group does a ritual in its tradition. It is followed by a potluck feast. The people of Gaia's Gateway follow their rituals with a meeting at Marie Callendar's (a local restaurant famous for its pies).

Creeks Called Rivers Groves

In early June Creeks Called Rivers had our first ever yardfood potluck. The idea was to create dishes from the various edible weeds and common plants here in Midwest suburbia.

Happily, no one was hurt, and we ended up with some surprisingly palatable fare. We're going to work on making some repeatable recipes, and make them available on the CCR site. If anyone else out there is interested in yardfood (or is an accomplished yardfood chef), tell Feck (feck@theoldreligion.com).

All things considered, things are going well here in Columbus. I finally bought a house (on Royal Forest Blvd. no less), so Creeks Called Rivers now has a permanent (if not particularly private) outdoor space.

This evening I sat on my patio and began re-reading Drawing Down the Moon by fading sun and flickering candlelight. I heard the first cricket of the year. Life is good; and the Reform is, indeed, groovy.

Baccharis Grove

Sometime between Yule and the first service of the New Year in the electricity went out in the little cabin we rent below the Grove site on the property of our esteemed posthumous member Emmon. Getting permission from the estate several weeks ago to have electricity restored, the lawyer for the estate recommended an electrician, who unfortunately turned out to be a flake. After three weeks going back and forth, missed appointments, and no work or estimate done I fire him. Keeping in Emmon's spirit I wanted to look for an electrician who was a woman (deciding this even before I got a chance to fire the other fellow). Doing a search on San Francisco Bay area web sites for a directory of women in business proves futile, so I call the local feminist bookstore for any leads. The woman on the phone gives me the name of two woman contractors who would be able to recommend an electrician. I call number two. She says she is a contractor but is also an electrician. She is very matter of fact, understands the job, describes what needs to be done, provides an estimate. Fine, she is hired.

When I call her back to coordinate a time and date I could tell by her voice that she was of a generation of women in the trades who had to fight to where she got and is probably in her late 40s to mid 50s. Hmm. I get to thinking. I've got a copy of Emmon's address book that we used to locate friends to invite to his memorial Samhain of '99. I get it out and look under the appropriate place.

This woman's name was there...same number.

I gasp.

And the freaky experience continues. I call the electrician back and tell her I want to ask her something that might make it easier for her to find the house and cabin. I ask her if she knew Emmon and she says yes! In fact she had worked on that very cabin before!! The last time was in '97. She says that when she heard Emmon died she wanted to get

in contact with someone who knew her, but didn't know how. I guess she has now.

I find it amazing, when being open to otherworldly experiences, as Druids tend to be, how we are at times directed to do something. It validates our sense of path and connection, and is both awe inspiring and humbling when it happens.

What is Arbor Day?

Arbor Day is a nationally celebrated observance that encourages tree planting and tree care. National Arbor Day is celebrated each year on the last Friday in April.

The first Arbor Day was celebrated in the state of Nebraska in 1872, in response to a state proclamation urging settlers and homesteaders in that prairie state to plant trees that would provide shade, shelter, fruit, fuel, and beauty for residents of the largely treeless plains.

On that first Arbor Day, more than one million trees were planted in Nebraska's communities and on its farms. The Arbor Day idea was promoted by J. Sterling Morton, (possibly a relative of the RDNA's Shirine Morton?) editor of the Nebraska City News, who later helped the idea spread to neighboring states and eventually to all of the United States and many other nations.

Today, Arbor Day celebrations are held in communities all over America, with the date determined by the best tree-planting times in each area. Celebrations are held as early as January and February in some southern states, and as late as May in more northern locations. For information on the date your state will observe Arbor Day, contact the National Arbor Day Foundation.

National Tree

It could be that the United States is a country of closet Druids! The Oak was voted the national tree.

April 27, 2001. The people have selected the oak as their choice for America's National Tree in a nationwide vote hosted on the Arbor Day Foundation web site. Results of the Vote for America's National Tree were announced April 27th at a tree planting ceremony on the Capitol Grounds in Washington, D.C.

"The oak is a fine choice to represent all of America's trees, and to exemplify the importance of trees in our lives," John Rosenow, president of the Arbor Day Foundation, said. "People of all ages and backgrounds responded enthusiastically to the vote, which was the first time that the entire American public has been able to state their pick for a national emblem."

People were invited to vote for one of 21 candidate trees, based on broad tree categories (genera) that included the state trees of all 50 states and the District of Columbia, or to write in any other tree selection. The redwood, maple, pine, and dogwood rounded out the top five choices.

An oak was planted the same afternoon at Arbor Day Farm in Nebraska City, Nebraska, the birthplace of Arbor Day in 1872.

"We undertook this vote to remind Americans of just how vital trees are to us all, and to emphasize the history and grandeur of our trees," Rosenow said. "By any standard, oak merits the distinction of being named the people's choice for America's National Tree."

Among the many strong attributes of oak, Rosenow cited its diversity, with more than 60 species growing in the United States.

"This magnificent tree is significant in sheer numbers alone," he said, "with oak trees being America's most widespread hardwoods. From the earliest settlement of our country, oaks have been prized for their shade, beauty, and lumber.

"Oak's amazing strength and longevity have also made this tree a central part of our history," he added, "with leaders as diverse as Abraham Lincoln, William Penn, and Andrew Jackson being associated with them. Another early 'hero' of American history, 'Old Ironsides,' or the USS Constitution, was famed for repelling British cannonballs thanks to its thick, live oak hull. The American people have chosen wisely in so honoring the oak."

The Arbor Day Foundation is a million-member, nonprofit education organization that helps people plant and care for trees.

To print out a poster of the Oak as the National Tree go to:

http://www.arborday.org/NationalTree/NToakPoster_lrg.PDF

This 8.5 x 11 inch image can be printed on a color or a black and white printer.

This information is courtesy of the National Arbor Day Foundation at http://www.arborday.org or call 402-474-5655 or write 100 Arbor Avenue, Nebraska City, NE 68410.

Celebrate the Celtic Wheel of Life with Mara Freeman

Mara Freeman, British writer, storyteller, Archdruidess of the Druid Clan of Dana, an Irish Druid order, faculty member at the University of Creation Spirituality in Oakland, California, and author of Kindling the Celtic Spirit offers The Feast of Lughnasa: A One-Day Workshop on the Celtic Harvest Festival. Sunday, July 29, 10am to 5.30pm, Lotus Heart Center, 530 Sunlit Lane, Santa Cruz.

In this one-day workshop you will:

Learn all about the gods and goddesses who preside at this sacred time.

Find out about Lughnasa customs and traditions of Ireland, Scotland and Wales from ancient to modern times.

Listen to Celtic myths and legends of the harvest.

We will then take the teachings of this hallowed time into our souls through ritual, song, meditation and circle dance. Special Guest Linda Carol Risso, teacher of sacred arts and illustrator of Kindling the Celtic Spirit, will teach a traditional Lughnasa craft.

The cost is $89.00 per person and craft materials are included in the fee. Major credit cards are accepted. Call to register: 831 644 9393 or 800 694 1957 (toll-free) or email: events@celticspirit.org

Register early! Space is limited!

Resources

Contributed by Alex Stewart, Second Order.

"Living off the Land"

Contacts: Yes, we all want that mountain cabin, but we need a little help from our friends.

Helpful Internet Sites:

Backwoods Home Magazine: www.backwoodshome.com

Country Home Magazine: www.countryhomemYag.com

Homesteading/Rural Living Site: www.yonderway.com

Rural Living Web Magazine: www.rural-living.com

Rural Living Canada: www.torpw1.netcom.ca//~kenruss/rural.htm

Homesteaders Ring: www.mcsi.net/ssp/homesteaders

Back Home Magazine: www.backhomemagazine.com

Helpful Books and Magazines:

Readers Digest, Back to Basics: How to Learn and Enjoy Traditional American Skills, (1987)

Skip Thomsen and Cat Freshwater "The Modern Homestead Manual" (1994)

Countryside and Small Stock Magazine 800-551-5691, (715) 785-7979

Backwoods Home Magazine, PO Box 40, Montague, CA 96064

Back Home Magazine, 119 Third Ave. West, Hendersonville, NC 28792

Calendar

Summer Solstice, when the Sun enters Cancer, will occur on June 21, at 12:38 a.m. PDT. Solstice services will be held on Saturday, June. 24 at Solar Noon. Please call for carpool arrangements (510) 654-6896. For the social observance of the Solstice we will be going immediately after the service to AD's house. Regular Druid services will be held at Solar Noon on July 8 and 22. Please call the above number to confirm.

The Missal-Any is published eight times a year. Post mail subscriptions are $4.00 and online subscriptions are free, but might not include everything that is in the post mail edition. Or write an article or send us a cartoon and receive a year's subscription free. Write The Missal-Any, c/o Weinberger, 309 63rd St. C, Oakland, CA 94618.

A Druid Missal-Any Lughnasadh Y.R. XXXIX Vol. 17 Number 5 August 1st, 2001 c.e.

Lughnasadh Essay: The Harvest

By Stacey Weinberger

Lughnasadh, funeral games of Lugh in honor of his foster mother, the beginning of the harvest, the Feast of the First Fruits. Technically still summer one can already feel the chill of the coming fall in the air here in Northern California. Though the sun is still setting late into the evening, the daylight hours begin to shorten and effort is begun in earnest to bring in the harvest while there is still light in the sky.

Lughnasadh was a festival that lasted a month long, beginning in mid-July and ending mid-August. It was a time of great feasting and games, as well as being a time of assemblies where political and legal matters were settled. Origins of the festival tell that it was established by Lugh to commemorate his foster-mother Tailtiu, the last queen of the Fir Bolg, who died at Teltown, (in County Meath) on August 1. After clearing the great forests of Ireland for cultivation she collapsed from exhaustion, and as she was dying asked Lugh to hold funeral games in her honor every August.

This year the wheat we left from the offering of the Bride-og beside the Grove altar at Oimelc sprouted. As part of our Lughnasadh service we will be re-enacting the Celtic ceremony of the Iolach Buana, the Reaping Salutation. As is tradition, we will be using a sickle, freshly polished and sharpened for the occasion.

The practice of the reaping salutation appears to be related to the "crying the neck" custom that was practiced on large farms in Devon. An old man, or someone else acquainted with the ceremonies, would go around to the sheaves as the laborers were reaping the last field of wheat, and pick out a little bundle of the best he could find. This bundle he would tie up very neatly and plat and arrange the straws very tastefully. This was called "the neck" of the wheat. After the field had been cut, the reapers, binders, and the women stood around in a circle. The person with "the neck" stood in the center of the circle, grasping it with both hands. He would first stoop and hold it near the ground, and all the men forming the ring would take off their hats, stooping and holding them to the ground in imitation of the person with "the neck." They then would all begin in a very prolonged and harmonious tone to cry "the neck!" at the same time slowly raising themselves upright, and elevating their arms and hats above their heads. The person with "the neck" did this also raising it on high. This was done three times.

The cries then changed to "Wee yen! Way yen!" which were sounded in the same harmonious manner three times. After this everyone burst out in joyous laughter with much capering about. One of the laborers would then grab "the neck" and run as fast as he could to the farmhouse, where the dairy maid or one of the other female domestics stood at the door with a pail of water ready to douse him, reminiscent of a rain charm. "The neck" was then hung in a place of prominence and honor within the farmhouse where it remained until the spring when it was mixed with the seed corn before it was sown or fed to the horses or cattle at the start of ploughing.

Beannachadh Buana, Reaping Blessing

From the *Carmina Gadelica*,
Collected by Alexander Carmichael

The day the people began to reap the corn was a day of commotion and ceremonial in the townland. The whole family repaired to the field dressed in their best attire to hail the God of the harvest.

Laying his bonnet on the ground, the father of the family took up his sickle, and facing the sun, he cut a handful of corn. Putting the handful of corn three times sunwise round his head, the man raised the "Iolach Buana," reaping salutation. The whole family took up the strain and praised the God of the harvest (Ed.: Michael, who Lugh became co-opted by in Christian times), who gave them corn and bread, food and flocks, wool and clothing, health and strength, and peace and plenty.

When the reaping was finished the people had a trial called "cur nan corran," casting the sickles, and "deuchain chorran," trial of hooks. This consisted, among other things, of throwing the sickles high in the air, and observing how they came down, how each struck the earth, and how it lay on the ground. From these observations the people augured who was to remain single and who was to be married, who was to be sick and who was to die, before the next reaping came around.

God Bless Thou Thyself my reaping,
Each ridge, and plain, and field,
Each sickle curved, shapely, hard,
Each ear and handful in the sheaf,
Each ear and handful in the sheaf.

Bless each maiden and youth,
Each woman and tender youngling,
Safeguard them beneath Thy shield of strength,
And guard them in the house of the saints,
Guard them in the house of the saints.

Encompass each goat, sheep and lamb,
Each cow and horse, and store,
Surround Thou the flocks and herds,
And tend them to a kindly fold,
Tend them to a kindly fold.

For the sake of Michael head of hosts,
Of Mary fair-skinned branch of grace,
Of Bride smooth-white of ringleted locks,
Of Columba of the graves and tombs,
Columba of the graves and tombs.

News of the Groves

Carleton Grove

Carleton College is on summer break until September. Ehren reports that he is in Ann Arbor, enjoying some high-level physics courses. He didn't know there was a RDNA Grove there 1973-76, but he cannot seem to find an adequate place to worship yet.

Akita Grove, Japan

It is rainy season in Northern Japan, which have dampened many of our outdoor frolics, forcing us to look toward indoor entertainments. With the heat and humidity, much of the grove is not willing to do much, although we are planning a trip up to the mountains to cool off. Nozomi and I will be camping for a week and a half in the World Heritage area "Shirakami (White God?) Mountains." We will meditate, perform austerities, practice waterfall meditation, and perhaps some frolicking with the foxes. This is inspired by the Yamabushi (mountain saints) who wear ridiculous decorations while testing their spirits, visiting mountain shrines, doing dangerous stunts, and learning wilderness skills. Since there are no roads in the area, we intend to go in about three days and make camp. Some members of our Grove will join us on July 28th to have our Lughnasadh service closer to the trailhead. Unfortunately we cannot have a campfire in that forest, but we will have races, tests of strengths, a feast and a handfasting. Nozomi and I will renew. We pray the rice harvest will be bountiful.

Volcano Grove, Tonga

One of the men I work with here, Saia, by name, has been asking me about Druidism. Religion plays a huge role in Tongan life, and I often ask him to describe parts of its impact. Invariably he returns the questions: "What are the religious duties of a Druid?" "What money does the church collect, and what is it used for?" "What are the requirements for being a priest?" "What obligations do they have?" "Do they serve for life?" "Can they marry?" "Are there Druidic schools?" "To what moral code are Druids bound?" As it is the delicious doom of every Druid to answer such things for his or her self, I can only pass the questions on. May they stimulate much thinking.

A thing that fascinates me about his line of questioning is its purely practical focus. Not "What do you believe?" but "What do you do?" In a way it is not such a bad place to start. Actions are driven by values that may be derived from and supported by wildly divergent beliefs. Thus, if it be found that a group of Druids hold similar values, they can act in concert, even if those values are supported by different or even incompatible beliefs, which each individual has developed through his or her independent search for spiritual truth. The forum then becomes: I value X; therefore I will do Y. This shift in paradigms has immediate consequences. Not the least being that it moves one out of the highly contested and poorly articulated realm of theology. Values, furthermore, seem to have a longer half-life than beliefs, which may suddenly shift in the light of new experience. Changes in what people value come only--I suspect--with a distinct change in a person's character, which experience shows is rare indeed. The challenge is that one must engage in serious introspection to discover to which values one is really committed.

Somehow or other I have now been here over a year. Next Beltaine will mark my release from the Peace Corps. Still no clear plan on what is to follow. Japan is looking less likely. So is traveling right round the world, a trip many ex-volunteers arrange. I have gotten too deeply into this culture to enjoy a touristic whirlwind of several dozen others. I intend to see many other countries, but I wish to know them personally, and that will take time. I know I will return to the states, see my family, and maybe publish a few stories. If possible I would like to criss-cross the country a time or two, visiting all my scattered friends and correspondents. Perhaps I will build a new harp and simply be a bard for a while. 'Tis still too soon to tell.

Monument Grove

With the influx of pilgrims (and the fourth of July festival), D.C. is fully charged up. But, all is quiet here in despite the usual hullabaloo. All in all it is a pleasant summer. I've been busy with Japanese classes and keeping the website up to date with all the new Groves joining it. We are now at the ridiculous level of 27 or so Groves. The vast majority of which are probably what you would call "Protogroves" in the official sense but, that only means they don't have a constitution and a Third Order Druid yet. I have gotten a membership from ADF, yes me, so that I can keep tabs on our granddaughter group; which appears as busy as ever. Take care!

Draoi Croi Croga Grove

The Solstice was peaceful. We had just a few people here to celebrate with; everyone else was either out of town or too hard to contact. I've been working on trying to contact and organize for a campout for Lughnasa here on my property. I wanted to have a full on festival with workshops, morning rituals, Bardic fire circle etc. But, by the time I got my printer fixed to make the flyers, that computer burned out. We are still doing the campout on the weekend of Aug. 4-5, it might not be as large as I hoped. If anyone wants to attend, please e-mail me at: jbeltain@pacbell.net

MOCC Muskogee/Mother Grove

Br. Thomas Lee Harris, Jr. returned from the pilgrimage to Lawrenceville, GA on April 1st, making him the April Fool's Archdruid, apparently. There was an attempt to return on Good Friday so he could step off the bus saying "Muskogee, Muskogee, thou who killest the prophets," in recall of that fabulous pre-Reform Jewish Druid Br. Jesus' words in the gospel account concerning his entry into Jerusalem, but the glorious opportunity was foregone in order to be there for friends having medical problems. There was a drumming hour on July 14 near Arrowhead Mall in Muskogee, but, being Oklahoma in the Summertime, it was just too dang hot. Two former members of the Muskogee Grove will be returning by Lammas, and an attempt at making the Grove much more active will be made, provided a decent schedule can be arrived at.

Baccharis Grove

Baccharis Grove is on hiatus the month of July due to our Preceptor participating in the Live Oak Renaissance Festival in Santa Barbara. She reports:

Even though I am not able to attend services, which I sorely miss, I am finding that I am in other ways able to uphold my Druidic practices, even unwittingly. Now this faire takes place in a California Coastal Live Oak forest that is beautiful to behold. Deer graze in the ravine. Western bluebirds fill the air, and there is evidence of wild turkey by their square-tipped feathers left on the ground. We arrived quite late the night before workshops and set up were to begin. I parked the car, turned off the engine, and then realized the car would get pretty hot sitting in the middle of field, so I moved it to beneath one of the oaks.

On Sunday while loading the car for the trip home small light green leaves on the ground caught my eye. These were not the dark green of the live oak! Upon closer inspection I saw that they were mistletoe. I looked up and located the hanging boughs in the branches of the oak tree. I remembered Pliny the Elder's words in his account of the mistletoe ceremony, "The mistletoe, however, is found but rarely upon the oak; and when found, is gathered with due religious ceremony…" I felt extremely lucky and honored to have found this particular oak to park under. Was it coincidence, or instinct?

Last weekend I went by the corn dollies booth to purchase a birthday present for a friend. There also for sale were Bridghid's crosses made of wheat. Wanting to buy one from a Pagan-friendly source I bought it as well. Later that night our guild master was struggling, having a difficult time trying light a fire in our fire pit. Being practiced from setting our Grove's altar fire I offered my assistance and built a "Texas firebox." Lo and behold it lit immediately! I couldn't help but think of the corn dollie I had bought earlier, and of Bride, goddess of the hearth and fire. Was it coincidence, or instinct? In the morning there were a few embers smoldering but they were not lighting. I once again used my skill at building a fire. This time the fire lit before I had even finished. I thanked Bride once again for Her help.

New Grove Announcements!

Dragon Oak

A new Grove has been formed in Virginia Beach, VA. Contact: Penny Kotyk via email at HexxOmbres@aol.com or through MSN Messenger at dragonryder65@hotmail.com. Their homepage is http://www.geocities.com/dragonoak1/index.html

Candle Grove, Whittier, CA

Contact Dusty White at ohmygodiam@aol.com.

Order of the Mithril Star

Greetings from Cylch Cerddwyr Rhwng Y Bydoedd, the Mother Grove of the Order of the Mithril Star of the Reformed Druids of North America (Southern Oregon Branch). Our Mother Grove's name is Welsh and it means "Circle of Walkers Between Worlds," an allusion both to the Druidic Shamanism we practice and in honor of our co-founder, Adam Walks Between Worlds, who passed to Tir Na Og in February 1997.

We have been in existence since Samhain 1995 and currently have three Groves total and over 57 members throughout the United States. Although we started out as a Thelemic oriented tradition of eclectic Witchcraft, with a heavy influence of Heinleinism, our practices have evolved over the last few years to a much more Celtophilic, Druidic focus and have very recently affiliated with the RDNA as an expression of our Druidry.

We are proud to be representatives of RDNA and hope to live up to her high standards of scholarship.

Our website is currently located at http://www.ormus.org/mithril.

May you never thirst,
Stephen Gabriel
Vice-Arch Druid
Order of the Mithril Star of the Reformed Druids of North America

Amon Sul Grove

The summer solstice was celebrated by observing the sunrise and sunset at the Sacred Circle. The Waters of Life was consumed on a regular basis during and between the two ceremonies. The Grove has adopted the following tenets:

1. The Amon Sul Grove is devoted to the worship of Nature.
2. We believe that all Druids are equal and consequently we do not recognize any hierarchical structures or "Orders."
3. All members are authorized to conduct any and all rites and rituals related to Druidism.
4. All offices are strictly functional and do not carry any status beyond conducting necessary organizational tasks of the Grove. The Arch-Druid shall publicly represent the Grove. The Scribe shall be responsible for the Grove correspondence. The Purser shall be responsible for handling the Grove finances.
5. Anyone wishing to be a member of the Grove shall inform the Scribe of such intent.

We will soon have a web-page up and running. Keep an eye out for it! Contact the Grove by sending an email to Gandalf952@cs.com

The Chronicle and the Ballad of the Death of Dalon ap Landu

In 1999, the Hazelnut Grove, in a period of isolation and frustration with no reading material on Dalon Ap Landu (a God only known to the RDNA, apparently we discovered him in 1963) decided to replace him with the much better documented "Hu Gadarn," who has a history running back to 1703 when Iolo Morganwg discovered him.

The reason for the ballad about the battle is that the AD wanted to just ditch Dalon Ap Landu because he couldn't find any literature on him, and he was afraid that we would be laughed out of the room by those for whom we did demo rituals. He did, however, find literature on Hu Gadern. Well, as always in the Reform, there were those of us who rebelled and felt that Dalon Ap Landu should not be just unceremoniously dumped like a bad date. And it hit me one Friday night during our Druid Think Tank meeting. If DAL must die, let him die, as any Celt would want to, in battle. So, I wrote the chronicle and the ballad.

We figure that he was a thought form created by the founding fathers of the Reform, because still being Christians, they felt uneasy about calling up any real Pagan deities. It is my personal belief that by now as a result of having been called upon for 30 plus years, he is at least an eggregore by now, and one day could attain true godhood. And in ritual, whenever Hu Gadern's name is mentioned, we whisper Dalon Ap Landu's name that it may remain a mystery to the multitude.

The Death of Dalon ap Landu (Prose Chronicle Version)

And in those days a great cry went up from those of the cross traditional circles that a ritual shall be held to show the multitude what the Druids of the Reform did in their worship. In the writing of the ritual for the common worship, the scholars and Druids had pored through tome after tome in the Arch Druid's great Celtic library, but could find no reference for the name Dalon ap Landu, or even of his progenitor Landu, and much did the ArchDruid fear the ridicule of the scholars of the cross traditional circles. But a name did come up. One Hu Gadern was the Lord of the Groves for the ancient Cymry, and so his name replaced that of Dalon Ap Landu.

But there were those in the Grove who mourned the passing of Dalon Ap Landu. To them, even a young god was a fit deity who should not be cast aside as a worn shoe. Long did they whisper whenever the name of Hu Gadern was mentioned the doughty name of Dalon Ap Landu. To some it did seem as an in-joke, and to others a mystery.

But there was one who gathered her courage to speak onto the ArchDruid, "If he is to be dead, let him die a fit death for a Celtic deity. Let him die in battle."

And behold, the ArchDruid objected not.

Long had Hu Gadern slumbered under the barrows of the honored Celtic dead. But as gods will often do, Hu Gadern stirred when he heard his name being called. Lo, did they call upon his name to bless the sacrifice of life and the libation. And when he stirred, he knew that there was another god he must face in combat for the privilege of being called upon to bestow the blessings. And behold did he know this, because when his name was called, the other's name, Dalon Ap Landu, was whispered softly.

And when that name was called, be it ever so softly, Dalon Ap Landu did hearken onto his name, even as so youthful a god was he, did hearken onto his name. He knew he must face his nemesis in open combat, in a duel to the death. He armed himself with a spear made of the deadly yew, and armored himself with a targe of solid oak and armor of oaken bark; for after all was he not Lord of the Groves? His shining copper locks were held back by a strip of under-bark, and his blue eyes flashed in the sun.

When the two came together, thunder roared among the boughs of the trees and the ground under them shook. Dalon Ap Landu struck first a blow upon Hu Gadern's mighty thew. But that did not even slow Hu Gadern down, and he, with his spear also of deadly yew, ran Dalon Ap Landu's noble chest through. All the youths who were looking on wept bitter tears for the death of the young and doughty Dalon Ap Landu. Manfully did he struggle with Death. But the Cailleach did scoop up her charge and sped away with Dalon Ap Landu.

But even now in the rites when the name of Hu Gadern is called upon, the name of Dalon Ap Landu is ever whispered by some, and so shall it continue to be a mystery onto the multitude.

The Ballad of the Death of Dalon Ap Landu

Long were his locks of shining copper hue
Stormy also his eyes of Mananan's own blue
Tall was he and mighty were his thews
Shoulders broad as the spreading drui
O youths and maids shed a tear for the death of Dalon Ap Landu

His spear was of the deadly yew
His targe oak that near it grew
He armored himself as all warriors do
But that could not stop the death of Dalon Ap Landu
O youths and maids shed a tear for the death of Dalon Ap Landu.

Long had the scholars toiled to find his name so true
But where he'd come from no tome knew
So finally in teeth gnashing and weeping anew
They signed a death warrant for young Dalon Ap Landu
O youths and maids shed a tear for the death of Dalon Ap Landu

His only crime was that he was new
For six and thirty years he throve and grew
But of the books and tomes none knew
Of the paltry existence of Dalon Ap Landu
O youths and maids shed a tear for the death of Dalon Ap Landu

Scholars did find as Lord of Groves one Hu
Gadern his surname and stories about him grew
Druids called upon him to give his blessing to
Their offering of leaves and potent brew
O youths and maid shed a tear for the death of Dalon Ap Landu

Only thirty six years had he, as gods go, that's pretty new
There were those who thought to kill a god, one shouldn't do
E'en a youthful god had merit they would softly coo
As the Druid said the Lord of Groves whose name was Hu

O youths and maids shed a tear for the death of Dalon Ap Landu

They came together, a clash of arms, Dalon and Hu
In the trees thunder, in ground a tremor grew
Dalon brandished his spear made of deadly yew
And landed a blow on Hu Gadern's mighty thew
O youths and maids shed a tear for the death of Dalon Ap Landu

Then came the spear of the Lord of Groves named Hu
Long and straight his spear, also of deadly yew
The thrust was great and pierced young Dalon straight through
He struggled manfully in his dying, did the son of old Landu
O youths and maids shed a tear for the death of Dalon Ap Landu

And still we sing of the death so long and cruel
He died and went to the land of great Pwyll
A death occurring in great duel
[I hope you think my song adequately cool]
O youths and maids sing a song for the death of Dalon Ap Landu

Tegwedd Shadow Dancer
CoCoArchDruid Hazelnut Mother Grove, CoArchDruid Duir De Danu, and Chronicler of both Groves.

(Note from Mike Scharding, Monument Grove: We have it on very good authority (from a certain anonymous Floridian Druid) that Dalon Ap Landu choreographed his death in 1997, with the help of Braciaca, his drinking buddy, in order to take a well deserved vacation under the auspices of the Deity Protection Program. After blessing the Everglade's mangroves (which are overseen by the god, Darolia) he returned to full duty and bears no grudges. "I enjoy this dying-rebirth god activity, you know, it's invigorating," was his only comment. For further news updates, please contact your nearest tree.)

The Parenthetical Epistle of Mike

July 5, 2001

As always, I speak for myself, and certainly do not represent the opinions of the Reform or other members. Why, in fact, I don't often agree even with my self. Sometimes I have the most interesting conversations when I talk to myself…

Few people join the Reform, or any other Druid group for that matter, without some pretty strong preconceptions already established. Man has always wished to control Nature, rather than be controlled (or rather, just a part) of Nature, so myths are rife with gods, demi-gods or even mere mortals can twist or manipulate mighty Nature to their own whims and needs. "Man" is often defined 'as the animal which uses tools,' although we know that chimps use sticks and some birds sew their nests. I would redefine "Man is an animal that uses drugs," which may make you smile (I refer you to the 5th Order for further guidance), but in a real way we all wish that we were something that we are not. There are several avenues to accomplish this goal, mainly: drugs, insanity, and fantasy. Religion tends to wander in and betwixt these three options, acting as a possible accelerant to their flames. Fantasy is by far the most socially acceptable option in our present society. This can take on many forms; day-night-wet dreams, the entertainment media which provides us a brief respite, living our dreams vicariously through other more famous people (i.e. soap operas), myths--gossip--stories, drama and games.

Tolkien is often credited with being the grand-daddy of the Fantasy movement, so we all should add *The Hobbit* to our Grove libraries. I seriously believe that without Tolkienn, there would be no Reform. (Or if there had been no McCarthy or inquisition. As all of you Dr. Who fans know, changing the past in reality is a very dangerous activity, but changing our understanding of the past is big business.) So, let's talk about Dungeons and Dragons, an influential off-shoot of this Fantasy movement. We all know that Role-Playing Games (RPG) and the medieval Society for Creative Anachronism (SCA), both starting in 1971-ish, grew hand-in-hand with the Neo-Pagan/Wiccan/New-age emergence. Perhaps, those evangelists are correct in saying that RPGs are a breeding ground for Paganism; which they add is a "bad thing." Strangely enough, I kind of agree with them. I first played D & D in 4th grade in the school yard, exploring the "S2: White Plume Mountain" scenario, as, can you guess? Yes, a 6th Level Druid named "Magoor," if I remember rightly. My understanding of magic was heavily influenced by that game over the next 8 years, as well as by the definitions of the 9 alignments (Lawful Good, Neutral Evil, True Neutral, Chaotic Neutral, etc.), and the ordering of the Planes of Existence. (I dare not touch the topic that experience points and advancement are only gained by slaughtering others, which is actually capitalism.) D & D provided a structure for me in which multiple pantheons of deities, ruling separate realms, could co-influence their respective spheres of activity over our mortal plane of existence (a concept that is no doubt conducive to my own eclectic brand of Druidism). Yet it wasn't until College, that I began to depart Catholicism (the True Paganism!, according to some people.) I am sure that Brother Isaac Bonewits (refer to his academic *Real Magic* tome or his RPG "Authentic Thaumaturgy") would be the first to agree with me, that these popular visions of fireball-flinging wizards are perhaps detrimental and distracting to the more practical magic that we are usually inclined towards practicing (although it would be fun to unleash a ninth-level "creeping doom" (i.e. a cloud of bugs) upon certain opponents.)

So that brings us back to Nature and our relation to it. In numerous fantasy novels (in particular, the "Shannara" series), computer games ("The Druid," and the game "Mystery of the Druids," advertised in this issue, etc) and also in AD&D (where we are a special sub-class of Cleric); where we have been laden with the image of a rather crotchety old man, usually robed with a deep hood, who is rather neutral of human concerns (because nature does not concern itself with good or evil), hauling rocks around the landscape for no apparent reason (perhaps they were the inventors of the construction cartel?), in control of secret powers related to the control and protection of Nature, and loitering in dark leafy groves singing groovy tunes (that sounds like me, except the "old" part, I'm only 30). Unlike most clerics, the powers of fantasy figures come through the study of Nature not the imploration of the god(s), and "absorbing of energies," or the gruesome activities of which the Ancient Druids are often accused (perhaps rightly), we can also change shape! Adding to this stew, are the Celtophiles; who claim the Druids could do anything your ancestors could do, and could do it better (if they really wanted to try), including an imposing list of cultural, judicial, musical, medicinal, philosophical and astrological skills that would make a modern renaissance

liberal-arts student blush in shame. I suppose they didn't have specialists back then? Don't forget that famous verse of "Gimme that old time religion" goes "We will worship like those Druids, who drink fermented fluids, waltzing naked through the woo-ids, and that's good enough for me!" (This, at least, describes the Carleton Grove rather too perfectly.) As for the general public's opinion, don't forget lead guitarist Nigel's adept summary, in the movie "Spinal Tap," with his introduction to the song Stone Henge; "Long ago, in a mystical land, were a strange race of people, the Druids. No body knew who they were, or what they were doing…But their legacy lives on in…STONEHENGE!" Of course, the Wiccans bring over their ideas, thinking we that we must also like athames, pentacles and quiet moonlit walks on the beaches…(which are cool too.) Finally, there are our siblings in the UK and Europe, who are dotty over dolmens, heady over henges, and have a really poor fashion sense towards ridiculous headgear, unflattering robes, and gaudy jewelry. (I'm sorry, perhaps I'm really AM talking about us?) This has been going on for at least four centuries, (see "The Famous Druids" by Owen in 1979)!

Whew! For good or bad, this is the image and mental baggage, which nearly all our recruits bring with them to the RDNA. What's the problem with it, because it sounds really exciting and it's great for marketing our image (except that bit about sacrificing, which I might discuss further next time)? Well, nothing I guess really is really wrong, but I believe the founders of the Reform had different key elements; simplicity, revolutionary defiance and a love of whiskey (which I might add are key Scottish attributes…). The RDNA began over the issue of not being coerced into worshipping the way other people want us to do (and perhaps it still is?). Now, I'm a rather antagonistic person myself, being 41.32352% or so Celtic-ish ("The easiest way to make an Irishman to decline an action is to order them to do it"), always taking up an opposite view to balance things (there's my lasting imprinted notion of "neutrality" again), so I hate being defined by other's fantasies (mine are sufficiently strange, thank you!). But it is only by examining your presumptions and preconceptions that you can know where you're coming from and going to.

The previously described image (the word "describe" also has a meaning of corralling or limiting) is rather similar to the one that many in the ADF, OBOD, Keltria and some of us are (perhaps willingly) striving towards, I believe. What has made us stand apart from the pack of other Druid groups, is probably our well-developed sense of sarcastic humor (an ancient Druid trait) and our skillfully inept organizational skills (unfortunately, also an ancient Celtic trait). However, borrowing the Taoist image of "the un-carved block of wood," whose future shape is yet undetermined, and therefore infinitely versatile; I believe each and every grove, yea!, every Druid in the Reform should consider stripping away these accretions (there's that "Waltzing naked in the woods" cry for simplicity!), return to the seed of Druidism (which may be something about Nature, isn't it?), then allow their trees (and grove) to follow Nature's course (please be reserved on pruning the mistletoe that clings to your boughs, too).

Like it or not, as a group, we are diverse, anarchic and eclectic. In the past we had Norse, Zen, Celtic, Hasidic, Wiccan, Non-Aristolean, Humanistic, Orthodox and others paths which had no easy labels (take a look at www.geocities.com/mikerdna/wheregrove.html for a fuller list.) In all honesty, our group has not been conducive to a Reform-wide mythology, theology, voting rules, set ritual, long-term membership, powerful-lobbying body, fund-raising, recognition by IRS, or fashion (Och lord, how I've tried, but I am a color blind Scot, yowsers!) For most, that sounds like failure. But a leopard shouldn't complain about its spots. I heard once that a sign of a good teacher (hopefully, one of ours is the Earth-Mother) is not the answers she gives, but the kinds of questions that she raises. I believe that, under her tutelage, we have produced a healthy crop of really good questions about some very basic concepts and issues, (bull-shit is very good fertilizer.) As long as that activity continues, whether we call it Druidism or not (an oak is an oak is an oak), then the RDNA lives on.

Now that I've said my piece, what do you think?

Resources

Summer Afternoon Herb Walk

Do something delightfully fun and different—sign up for the Learning Annex summer afternoon herb walk in Marin County's magnificent Tennessee Valley!

With herbalist Catherine Abbey Rich as your guide, you'll learn about the awesome healing powers of herbs, plus how to: identify herbs you can use for both cooking and medicinal purposes; use them in a variety of soothing remedies, comforting herbal teas, delicious soups, and full meals. Plus: folklore and herbal remedies from around the world. The walk is an easy three-hour hike. Please dress in layers, bring water and sunscreen, and wear comfortable shoes.

Course 180M, Section B, Sunday, Sept. 9, 3 to 6:30 p.m. Course fee: $39. Call (415) 788-5500 to register.

Call for Articles

The Greymalkin Gazette needs YOUR articles or poetry. The length for articles, good original articles on any topic in Paganism or Magick is between 300 and just under 1,000 words (one to four typed pages). Poetry does not have a length limit, but something like the Sagas or the Eddas would probably be too long. Good topics are those about the Goddess. It should be the body of the email, as I have a tough time opening attachments. Send to: tezra@earthlink.net or if on hard copy, snail mail to:

The Pythoness
The Greymalkin Gazette
P.O. Box 6775
San Jose, CA 95150-6775

Calendar

Lughnasadh, when the Sun is half-way between Summer Solstice and Fall Equinox, will occur on August 7, at 3:54 a.m. as 15 deg of Leo or as 16 deg 18 min decl at 6:25 a.m. Pacific Daylight Time. Lughnasadh services will be held on Saturday, Aug. 4 at Solar Noon. Please call for carpool arrangements (510) 654-6896. For the social observance of Lughnasadh we will be going immediately after the service to Pyramid Brewery in Berkeley. Regular Druid services will be held at Solar Noon on Aug. 19, Sept. 2 and 16. Please call the above number to confirm.

The Missal-Any is published eight times a year. Post mail subscriptions are $4.00 and online subscriptions are free, but might not include everything that is in the post mail edition. Or write an article or send us a cartoon and receive a year's subscription free. Write The Missal-Any, c/o Weinberger, 309 63rd St, Apt. C, Oakland, CA 94618.

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Fall Equinox Essay: Cernunnos

Reprinted from A Druid Missal-Any,
Fall Equinox 1984
By Emmon Bodfish

Equinox approaches the time sacred to Cernunnos, the Hunter God. "Now is come September, the Hunter's Moon begun." [1]as Holly sings it, and now is the time of Cernunnos, the god of the hunt, the immortal shaman invoking and controlling the quarry. In Gaul, an altar was dedicated to him below what is now Paris. He is one of the prototypes of that inexhaustible figure, The Horned Man.

As Master of the Animals, he embodies their spirits and can parley with them, bringing game to the hunter, or protecting and sustaining cattle and flocks. As the Woods-god, he directs primary energy, the life forces, creative, magical, and procreative of animals and wilderness. As the Shaman-god his function is to be a connecting link between the human and non-human worlds, and to balance the two with their opposing tensions. From these two roles flow his later attributes, God of Wealth, magician, juggler, and Lord of the Dance.

He is appealed to communicate to the spirit of the animals to let one of their number be taken for food, to make the cattle flourish, and to increase the herds. Most pagan cultures believe that it is not prudent or even possible to catch game or raise an animal for slaughter without its permission on the spiritual level. This is always a bargain, requiring the prey's cooperation. Ritual and honor must be paid to prey species, or to the Master of Cattle, in return.

Though Margaret Murray was ridiculed for suggesting it in the 30s, it has since become clear that we are dealing with a Paleolithic cult in the Horned God, yet one that has continued down to the present day. This shows a strong, basic archetypal appeal. Like all good archetypes, he has multiple and voluminous levels of meaning

In Celtic mythology, he forms a triad with Esus and Sylvanus. As with other Celtic triple divinities, these may be different facets of the same being. He is close on the left side to Esus, god of the underworld and riches, and on the right to Sylvanus, Wood spirit, god of vegetation, the Green Man. The links with wealth and death on one hand and magic and fecundity on the other go all the way back to Cernunnos' stone age roots. Around the pictures of horned men on cave walls are other pictures, most of them of animals. All were animals which were important in the hunt, but which were dangerous to hunt. Species known to have been hunted, but which are not dangerous, are not represented. These animals, deer, bison, bulls, wolves, horses are ones that have to be reckoned with, and this was done magically. As the Finn-Ugric and Siberian hunters, heirs to Paleolithic Europe, explained it in the 19th century, there are three things the hunter wants to insure: that he kill the quarry and that it not kill him. That is that his spirit, mana or tapa, overcome the animal's spirit. And thirdly, he wants to insure that his hunting not cause the prey species to flee or to become depleted. He wishes to propitiate the spirits of the animals for the loss of some of their number, and to insure the fertility of the herd and secure its increase.

Among many Northern European peoples it was important to assure the animal killed of a way to be reborn, to come back and continue its life. Its bones were collected and treated with special funeral rites and magic to aid this return. Ideas presaging the concept of reincarnation are common to Eurasian hunter cultures and south to the Caucus and the Indo-European homelands. Here, then are the Cernunnos' triad's attributes:

Success-Wealth Underworld-Death	Magic	Fertility Reincarnation

with magic as the connecting link or directing force which humans and gods assert, influencing the course of events for their benefits.

Cernunnos is the Gaulish deity whom Caesar equated with Roman Mars. This was more than chance resemblance. There is some evidence of for their common I.E. roots. Mars was not always a god of war. Originally he was a god of vegetation. Cato and Varro concur on this, telling us that it was to Mars that the farmers prayed for good crops and prosperity, and for protection of their cattle. He had an old title, from pre-Republican days, of Mars Silvanus, Mars of the Woods. The elements of War and martial spirit were later connected with him when Rome began its expansions and conquest. There is a myth recorded in Plutarch's "Parallela," in which Mars takes on a mortal woman as his lover. Her name is Silvia; she bears him a son whose soul is contained in a spear.

Mars War Plunderer	Mamurius Veturius Fecundity Venus' Lover	Mars Silvanus God of the Wood Protector of Cattle

At the other end of the Indo-European spectrum, in Vedic India, is the figure of Rudra, who may be cognate with Mars. He is the patron of the Kesin, long haired, woods-dwelling ascetics. And there is reason to think that Sylvanias, Silvanus, and Shiva are the same. The latter two share similar myths of travels in the Underworld. If we accept the Irish Wildman-of-the-Woods, Mad Suibhni (Swee' nee) as a late Christian euhemerization of Sylvanias/Cernunnos, then the Celtic Horned-god(s) made similar journeys to the Underworld, under or inside Magic Mountains. All these tales include a visit to a female figure who lives inside the Mountain and who is the source of wealth or knowledge. In Siberia she is the Reindeer Mother. Among the early Greeks she is the Bear Mother. On Shiva's journey, she is Devi,

Madam Bramha, conqueror of the Bull-Demon, bulls, cattle, and herds.

In the Caucus she is Mother of the Dead, who suckles the soul of the newly dead, as the Reindeer Mother suckles each would-be shaman who finds his way through the labyrinth to her cave. There is nothing like her in African, Chinese, or Australian myths, no source figure who is a Lady-inside-a-Mountain. She is an Eurasian figure, probably of Paleolithic origin. In her we may be seeing who "Venus of Willendorf" was.[2] Similar Magdalenian and Gravettian female figurines have been found far down in caves and caverns under mountains in France and Switzerland. These caves are often difficult and dangerous to climb down into, yet the walls are elaborately painted with figures of animals and outlined handprints of humans, or whole rooms painted red with ochre. Footprints in the hardened clay show that dances and ceremonies were held here around her figurines, or around clay models of gravid or copulating bison. Here someone painted on the wall the famous "dancing sorcerer" of the Arièges, the proto-type of the Horned Man.

Cernunnos, King of the Wood, Lord of the Animals, he can be appealed to for difficulties with pets or with wild animals. His color is brown, burn aromatic woods or pine pitch or incense. Brown is a very special color; it is not found in the spectrum. It is a mixture of red and green with yellow for warm brown, or blue for cool brown mixed in, in lesser quantities. But there is no brown light. The sensation, brown, is created within the human visual system. This is fitting for Cernunnos, the mind-traveler, and the shaman. Francis of Assisi, preaching to the birds, living in the forest, and specifying humble brown robes of local material for his Order, was in the old I.E. tradition of the Holy-Man-in-the-Woods. These old currents of thought change direction and name, but do not die out as quickly and as easily as textbook history would portray.

Cernunnos can best be experienced out-of-doors in the woods or wild places. After 2:00 a.m., and the last lights are out and radios off, even fairly tame bits of the out-of-doors, backyards, and gardens return essentially to Nature. Smells and sounds change. Try sitting like Cernunnos in his Gunderstrup pose in this setting. If you cannot find a horned serpent, use some other symbol of the Mountain Mother,[2] and a torc, sign of the warrior and of his bond to his patron deity.

[1]Holly Tannen, "Invocation." Kicking Mule Records, KM 236.
[2]James Duran, "The Horned God of Europe," Spring Seminar, 1984.

News of the Groves

Carleton Grove, MN

At the final tea of the last term, the Carleton Druids discussed what they would like to do with the Druids at their weekly teas for the coming Fall term. Some of the ideas considered were:

Crafts: beading, mask making, dream catchers, folk dancing, Druid games (we at the Missal-Any are curious as to what those are), tea on the (climbing) wall. Group discussions.

General activities for the Fall Term 2001: Full Moons services and/or social gatherings, more processions and midnight dancing; two sweat lodges per term; watch Druid movies including (but not limited to: Princess Mononoke (it's about nature), Bravehart, Medicine Man, Excalibur, 13th Warrior, The Lorax, and Sword in the Stone, roast marshmallows in the winter by a fire, climb more trees.

We hope that reading what the Carleton Druids have planned provides inspiration for other Groves. There are times when it is not possible to hold services out-of-doors. At these times, such as when the weather is too inclement, there is nothing like a good "hairpull" over a cup of hot tea. Even if you only have two Druids present you will still get three opinions on any given subject.

Akita Grove, Japan

Pat: We finished our two-week trip to Shirakami World Preservation Park, filled with austerities and rituals for the Lughnasadh holiday, concluding with a rather great feast. Nozomi overdid it a little in the waterfall meditations, we were afraid she might have gone a little hypothermic, but she recovered well after a night's rest. Even in the summer, waterfalls are not warm. Be careful with asceticism in the wilderness.

Nozomi: In Japan, there is a very ancient custom of seeking purification by standing under waterfalls. When the first God and Goddess of Japan gave birth to the sun, the Goddess died and went to underworld. The God tried to recover her, but she was revolting and he fled and closed the door to the land of the dead; then he showered. During his shower, a hundred gods were born off his body. Asceticism used to be very popular among the upper classes and clergy in medieval Japan. Nowadays, we usually wear a white robe, but for a long time it was no clothes. Hands are held together and magic formulas are said as long as the body can stand it. Great power is gotten with shugyo. The human body is 95% salt water, so Japanese feel love to the ocean, naturally! There is

an Ocean-grandmother and an Earth-mother for me. Please try it, too!

Pat: We plan to have a special Equinox celebration. On Saturday September 22nd, we will start with a dawn service. The entire 12 hours of daylight will be spent outside in quiet activities, naps, and meditation, then at sunset another service, then for the 12 hours of the night we'll be as raucous as we can with much drinking and carousing and feasting. Then another dawn service and we'll go home and sleep through Sunday for at least a mandatory 12-14 hours. I wrote a Shower Shugyo liturgical piece on an inspiration from hanging upside-down off a cliff for 20 minutes; it can be performed by all orders. It'll appear in a section down below the News from the Groves.

Volcano Grove, Tonga

Things have been unpleasant in Tonga. Morale is low in the Peace Corps. My friend with the burst spleen was medi-vaced this morning to Hawaii where they have an actual hospital. The one here in Tonga has unclean water due to the presence of two cats (probably relatives from my Grove) living on the roof, leaving their leavings to wash into the rain tanks. Most of the others Peace Corps members have resigned from service.

I am on Tongatapu (the main island, only one with reliable email) until August 11th. Then if all works out I will fly back to Niuafo'ou Island for the remainder of my stay. Paradise is overrated. Where do Druids go when they die?

Having no community of thinkers around is a strain. No pagans, no naturalists, precious few musicians. The other volunteers are primarily interested in food and sex, with a few movies in between. Not my kind of fun. If all goes as planned I will escape on Beltain 2002. I plan to head back to New York, see the folks, and build a new harp. Then for the life of a wandering bard. I have many people to visit.

Ice Floe Grove, Antarctica

What do you expect? It's cold, freezing, and arctic (or should I say Antarctic?). Anyway, it's dark a lot and depressing, but the stars are wonderful when the weather is clear. I don't need to do shugyo, because life down here IS shugyo, at least the cold part, bathing outside would be a foolish exercise, to say the least. Our ascetic routine would bore you, but I look forward to leaving next spring.

Monument Grove, D.C.

Well, you all know what's happening here. All in the Grove are safe and sound, but Angeline and John are leaving D.C., permanently, so the Grove is down to an irregular three. I'll be moving next month to the South East from the North West to the Capitol Hill area and starting a Druid garden (too small for a "Grove," I suppose) and opening an international guest house, perhaps.

I've ordained a new member, Alyx Griffin (DC2001:Scharding) to the Third Order on September 1st, using "Taranis Touch" (i.e. a cell phone) to reach her in their forests of Colorado, after sending her pre-blessed materials and consulting with her before hand for several weeks in her preparation. It's the third time I've performed such a long-distance ordination (out of the 17 or so people I've done, so far), and usually I eventually meet them again to add an additional "hands-on" scalp blessing. The results have usually been positive, but nothing beats in-person transmission and all-night campouts in the wilderness for me.

Swamp Grove, FL, ex-RDNA

All are well down here, we are currently drying out the property from the rainy season, and it should be dry in late September. Our county just had a school board vote to keep the Christian coalition from putting up posters in the local schools. Many Pagans, Unitarians, Jews, and representatives from various other groups turned out to speak out against the attempt. Fortunately we all persuaded the school board to do the right thing and they voted to keep the signs out. Freedom of religion is alive and well in southwest Florida.

Druid Heart Spirit Grove, CA

Greetings from Druid Heart Spirit! We have two more dedicants in our Grove now, and have been having a great time! Our campout for Lughnasa was a success. We might, later on get more property, another twenty or so acres for larger campouts and a Druid retreat center.

Druid Heart Spirit is growing well. I think that having the property for doing the campouts and stone circle is a great benefit for the Grove. My partner and I moved five more big stones from the creek down the road and added them to the stone circle. One of them which is ready to be stood in the west must have weighed a thousand pounds. We chained it to the back of my truck and dragged it to our house about one sixteenth of a mile, it left a semi permanent pathway on the dirt road. Then we used a dolly to get it to the Grove location, that took three of us including my twelve year old son Jimmy. We are going to plant it and stand it up using a come-along to a great cedar tree nearby. I'm hoping to get all the stuff together for building a small water fountain in the Grove's area before Fall Equinox. We are also doing a campout for Samhain on Oct. 27th and 28th with workshops, potluck dinner, Bardic circle, and rituals.

Circle Grove, NY.

My family and I are getting a lot out of the Circle here. My baby nieces love climbing on the big stones and my ten-year-old nephew started building a line of small stones through the woods nearby just recently (I'm not entirely sure why.) My parents are devout Christians so I'm happy that they are open-minded enough to enjoy something as odd as a stone circle and to let the rest of the family enjoy it as well.

Walk in peace,
Merri Weber

Ancient Circle Grove, MOCC, NY

We have been very busy lately. We are currently seeking non-profit status and are working on finding grant money to purchase a beautiful parcel of land that is for sale and is in danger of being logged off.

Big River Grove, Minnesota (Defunct)

Ross Wilke is in poor health, but has lots of Celtic fighting spirit. He recommended a site about Ogham, for you rock-scratchers out there: http://www.islandnet.com/~edonon

Corn Grove, Iowa (unestablished)

I just read an incredible book called The Jesus Mysteries, which if you have not read you must. It confirms a lot of things we Siblings in the Mother have always known but never had proof of...their thesis is that Jesus Christ never actually existed but was simply one of many Pagan dying and resurrecting god-men who were worshipped freely in ancient times. They also theorize that the Gnostics had Inner Mysteries, based in the Pagan Mysteries that conferred Gnosis upon the Initiate, that were lost when the Literalists took control of the movement and got bolstered and protected by Constantine when the Romans decided they needed an authoritarian, fear-based religion to control the public.

Won't say more so as not to spoil the ending for you. Every good Pagan should read this. REALLY powerful stuff: http://www.jcwitch.com/

Amon Sul Grove

Amon Sul Grove has attended two Pagan festivals since the last issue: Lammas at Oak Thorn Farm in Eastern Kentucky and Summerland in Yellow Springs, Ohio. Lammas was a fairly small gathering (30-40 as opposed to the nearly 300 at Beltane in May) but the lack of numbers was made up for by our enthusiasm. Summerland was sponsored by our brethren of the Sixth Night Grove, ADF and it, too, was a very nice outing. At both events there was drumming, dancing, partaking of the waters of life, and all of the other revelry of Pagan festivals. Gandalf also attended the first Lexington area Pagan Night Out that was held at Lynagh's Irish Pub. Seven people were in attendance and we hope to make it a monthly event.

Faerie Spell Proto-Grove, CA

Candle Proto-grove has changed its name to Faerie Spell Proto-grove, as that is more the basis of what they are doing there.

Baccharis Grove

I am finding that as I get more involved along this Druidic path elements of synchronicity seem to happen more and more. Either that or I am definitely being watched out for by the deities. This time it appeared to be Enbar, steed of the gods.

For the past five High Days I have been going up to the Grove site to watch the sun rise over the caber set in the position along the horizon of that particular High day by our esteemed posthumous member Emmon. Since the sun is rising later and later in the day I thought it would be easier if I just spent the night at the cabin allowing me to not have to get up quite so early. And I was able to obtain the day off at short notice.

Driving around the bend to the Grove site on that early evening I noticed the temperature gauge going up in my car. As I parked the car it made a rumbling noise towards the center of the dashboard area. Antifreeze bubbled out along the right side. I figured I could either try to find a telephone and arrange to have the car towed or I could just leave it there until morning and limp it back home then, leaving me to enjoy the rest of the evening and watch the sun rise as planned. As there was no mechanic who was open at that time I opted for the latter. I would wait until after rush hour to return home to prevent my car from overheating in traffic.

After watching the sun rise over the Lughnasadh caber and hiking around the hillside and woods, listening to the waking birds and the barking of the adolescent gray fox who has made his home near the Grove site, watching the red tail hawk and turkey vultures hang in the sky seeming to accompany me in my walk I decided it was time to leave my adopted sylvan home and deal with more mundane matters. Just as I was getting on to the freeway my car started to steam and the rest of the anti-freeze poured out. Had to have the car towed. Turned out to be the heater core. Had I not decided at the last minute to take the day off and drive that morning to the Grove I would have been very late for work. Imagine trying to explain that one to my boss! Despite a certain amount of personal consternation, I felt as if I were being watched out for that day. And to that I say thank you.

News from Old Timers (Isaac Bonewits)

Isaac Bonewits (BK68:Larson), a Druid's Druid, has been plagued for his entire life by a surfeit of brilliant ideas and a scarcity of income. Loved or hated by all he meets, Isaac's dream has been elusive due to an absence of a rich patron or at least a stable, funded position as a pagan priest. Recently, he has had good cause to bemoan the financial status of Pagan priesthood in a recent article, far too long to be printed here. To read it in its entirety go to:

http://www.geocities.com/mikerdna/isaacrant.html.

Mini-Biography: As we all know, Isaac was the first to graduate with a Bachelor of Arts in Magic at the University of California at Berkeley, published his famous Real Magic thesis in the 1970s (recently republished in 1995), helped edit and publish A Reformed Druid's Anthology's 1977 predecessor The Druid Chronicles (Evolved), published Authentic Thaumaturgy for Jackson Games by applying "Real Magic" to role playing games. As a gleefully controversial Arch-Druid of the Berkeley Grove (NRDNA/SDNA) in the late 70s and early 80s, Isaac published "The Druid Chronicler Magazine" and "Pentalpha Journal," before finally schisming off the RDNA to form Ar nDraiocht Fein, the second largest Druid organization in America. The author of countless articles and acknowledge expert on Neo-Paganism, he is sadly now forced by medical troubles into a state of semi-retirement, doing speaking tours and such.

New Grove!

Piñata Grove (at least for now)

Sister Alyx Griffen (DC2001: Scharding) successfully completed her vigil on September 2nd and has entered the 3rd Order. She is starting a Grove in Colorado, as yet but tentatively named. This is her introduction:

To me, religion is like a piñata. On one hand, a faith or belief system that can't withstand some thumps or whacks is nothing but an empty shell; it may look pretty hanging from the ceiling, but in the end it's nothing more than a decoration. But more importantly, it's not the container that matters, but what's inside. Like the piñata, no matter what shape it is, how fancy it's made, or how elaborately it's decorated, religion is ultimately of no use to you unless you smash it open to get to the goodies inside. And whether the stick is need, hardship, or even humor, eventually you're swinging it blindly until, finally, you connect.

Druid News Outside the Reform

Keltria has a third Grove, Avalon Grove, in MO; and Keltria has reelected all of its three officers.

ADF's Study program, closed for along time, is open for business again; and is highly recommended by Mike Scharding, AD, Monument Grove, if you're feeling like testing your mettle and studying.

ADF is also moving its headquarters from Michigan to the Los Angeles area. What goes around comes around. All mail or parcels to ADF should be sent to:

ADF
c/o Raven's Cry Grove
859 N. Hollywood Way, Box 368
Burbank, CA 91505
The general ADF e-mail address remains:
adf-office@adf.org

The Celtic Learning Project

The Celtic Learning Project exists to bring the civilization of the ancient Celts to a broad audience. It seeks to do so through interactive instruction and accurate re-creation of events, communities, and architecture associated with the European Iron Age Celts. In order to achieve these goals the Celtic Learning Project will:

- Educate children and adults through Celtic storytelling.
- Create and distribute educational materials.
- Produce a newsletter containing information on related topics and the progress of the Celtic Learning Project toward long term goals.
- Provide educational programs to community organizations, schools and other interested parties.
- Re-create an Iron Age Celtic settlement staffed with interpretive guides.
- Establish an educational center at the settlement for research, classes, and special events.

For further information contact:
Cyril May, President
128 Nicoll Street
New Haven, CT 06511
(203) 624-2798
cyril.may@yale.edu

Fall Equinox Ritual 2001

D.C. Grove's Patriotic Version by Sine Ceolbhinn,
Qith inspiration from Mike Scharding

No insult is intended; we're just a little wild. We'll report how it works. The Sunday before the Monday service will be spent under the Washington Monument's shadow from dawn to dusk, followed by a party on Sunday night.

The Invocation

O Lord, forgive these errors that our due to our human limitations:
Thou art everywhere, but we worship thee here.
Thou art without set form, but we worship thee in these forms.
Thou art beyond name, but we call thee by these names.
Thine presence is ever with you, but we worship thee now.
Thou hast no need of prayers and sacrifices, but we offer thee these prayers and sacrifices.
O Lord, forgive us these three errors that are due to our human limitations.
O Mother, cleanse our minds and hearts and prepare us for mediations.
O Washington and Jefferson, overlook this use of public land for private worship.

Procession

Circle the Washington Monument beyond the Jersey Barriers, stopping at the cardinal points, at which each do a spin. Afterwards form a circle, with Archdruid, Preceptor, and Server inside. All members scuff a sigil below them with their feet.

Incantation

I am a Washington in revolution.
I am a Franklin in wit.
I am a Jefferson in wisdom.
I am a Monroe towards neighbors.
I am a Lincoln in debate.
I am a Bull Moose in the wilderness.
I am a Taft at dinner.
I am a Wilson in study.
I am a Roosevelt in hard times.
I am an Eisenhower in battle.
I am a Kennedy in charisma.
I am a Carter on the farm.
I am a Clinton in virility.
I am a Bush in having smart friends.
I am a Gore to the environment.
Who is it who leads the people?
Who comforts us in our crises?
Who takes the credit for success and failure?
If not I?

Chorus

Dalon's Daily Ditty*

(With appropriate side step rock-shuffle and clapping.)

The Sacrifice

Priest: Our praise has mounted up to Thee on the wings of eagles, our clap have echoed off the trees and our dancing feet have pounded the earth. Hear now, we pray Thee, O our Mother, as we offer up this sacrifice of life. (All drop their sacrifice on the altar.) Accept it we pray Thee, and cleanse our minds and hearts, granting us Thy peace an life.

Preceptor: Hast Thou accepted our sacrifice, O our Mother? I call upon the spirit of the East (i.e. Congress and the Supreme Court) to give answer. (Congregation notes omens), of the West (Lincoln and Teddy Roosevelt Memorial), of the North (White House), and of the South (Jefferson and FDR Memorials). Fellow Druids, who says the omens are favorable? (Hands raise, majority rules.)

The Reply

(If favorable)

Preceptor: All is well.

Priest: Praise be, our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted. Go to Catechism.

The Reply

(If unfavorable)

Preceptor: All is not well.

Priest: All is not for naught. Approval is not to be expected. We continue to celebrate this joyous occasion, but without the fire in the water. It is now appropriate to pause and reflect on this season. (Skip to meditation.)

The Catechism of the Waters of Life

Priest (in evocatory enthusiasm): Of what does the Earth-mother give that we may know the continual flow and renewal of life?!

Preceptor (in plain-song, followed by crowd): The Waters-of-Life!

Priest: From Whence do these waters flow?!

Preceptor and All: From the Bosom of the Earth-Mother, the Ever-changing All-mother.

Priest: And HOW! Do we honor this gift that causes life in us?!

Preceptor and All: By partaking of the Waters of Life!

Priest: Has the Earth-Mother given FORTH of Her bounty?!

Preceptor and All: O She ha--as!

Priest: Then give me the waters!

(Preceptor with the whiskey and Server with the water, pour equal portions simultaneously into the chalice of the Priest.)

The Consecration

O Dalon Ap Landu, hallow these waters by Thy sevenfold-powers and by the three ways of days and one of night. O Presidents, please also bless these waters by your 43 ways. Cleanse our minds and hearts and join us together as we take and drink of your secret essences.

The Communion and Optional Ordinations

Libation

To thee we return this portion of Thy bounty, O our Mother, even as we must return to Thee. O Presidents, including those who disapproved of alcohol, please accept this blessing of drink.

The Meditation

Here is the historical anecdote:

"When George was about six years old, he was made the wealthy owner of a hatchet of which, like most little boys, he was immoderately fond; and was constantly going about chopping every thing which came in his way. One day, in the garden, where he often amused himself by hacking his mother's pea-sticks, he unluckily tried the edge of his hatchet on the body of a beautiful young English cherry tree, which he de-barked so terribly, that I don't believe the tree ever got the better of it. The next morning, the old gentleman, finding out what had befallen his tree, which, by the by, was a great favorite, came into the house; and with much warmth asked for the mischievous author, declaring at the same time, that be would not have taken five guineas for his tree. Nobody would tell him anything about it. Presently George and his hatchet made their appearance. 'George,' said his father, 'do you know who killed that beautiful little cherry tree yonder in the garden?'"

"This was a tough question; and George staggered under it for a moment; but quickly recovered himself; and looking at his father, with the sweet face of youth brightened with the inexpressible charm of all-conquering truth, he bravely cried out, 'I can't tell a lie, Pa; you know I can't tell a lie. I did cut it with my hatchet.'--"Run to my arms, you dearest boy, cried his father in transports, run to my arms; glad am I, George, that you killed my tree, for you have paid me for it a thousand fold. Such an act of heroism in my son is worth more than a thousand trees, though blossomed with silver and their fruits of purest gold."

Many years ago, at the signing of the Constitution, Benjamin Franklin noticed the engraved sun on the Chairman's chair. By looking at it, one could not be sure whether it was a rising or setting sun, but he believed it was a rising sun, by the patriotism and courage of those around us. We are in another time of balance both in the cycle of the sun and in the hearts of American. We Druids seek young Washington's courage to harmonize with these cycles; perhaps accentuating the good and reducing the baneful. I wish you luck this autumn.

The Benediction

Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that She has answered our prayers, and that we go forth with Her blessing and that of our presidents.

Parting Chorus

I'm a Yankee doodle Druid,
Here in Washington D.C.
A real strange Druid with a loud bagpipe
Playing tricks and full of whiskey.
I love my dear sweet earth-mother,
She's my Yankee doodle joy.

Yankee doodle went to Wiltshire
Just to view that Stonehenge!
I am a Yankee doodle boy.

I laugh at all those silly Druids,
Tied up in red-tape, they don't need.
Give me a one page constitution, PLEASE!
So I don't go blind, trying to read.
I love our simple, clever humor,
I'll follow it till the day I die.

Yankee doodle went to Wiltshire
Just to view that Stonehenge!
I am a Yankee doodle guy.

*Dalon's Daily Ditty

I've been intrigued by Gospel music lately, despite never hearing any. This is my new take on liturgical gospel. As you know, I'm obsessive about Carleton, and I know every bend of the trail and every forested corner of its 800 acres. Like for the Navajo and Tibetans, it is a deeply sacred landscape, filled with memories, legends, gods, and lessons. I hope you enjoy Dalon's Daily Ditty; it works best with a side-shuffle and rocking back and forth, I believe. Choral work could improve it. A map of Carleton is available at: http://www.acad.carleton.edu/campus/arb/ Feel free to adjust the lyrics or make your own.

I am nothing special just a simple Druid,
Seeking my awareness though the Earth Mother,
And life's lessons.

But, I'm filled with doubts, and deep confusion
What can I do to release these chains?
Make a journey!

CHORUS:

Take me on up,, Lord (i.e. Dalon), take me on down.
Take me on over to the ho-oly gro-oves
Of Carleton!

The road is hard, black, long and winding
With Bright-eyed Dragons spitting fire and smoke.
Lord guide me.

I'm goin' down to the Cannon River,
Gonna wash away all my ignorance
And dogma's blight.

Through lonesome prairie and swamps of passion
In the uncertain floodplain I learn a lesson
The Lower Arb

Matriculate past the dean of admission,
To enter the ranks of those holy students
And faculty.

It's the Land of Youth on an ancient mission
Lifting the torch of inquiry both wide and far
Through long study.

The price of learning is a high tuition
One that must be paid back for many years;
To my pupils.

Drink at the twin lakes of knowledge and wisdom
Filled by the creek of experience
That's Lyman Lakes.

Proceed on to the tower of inspiration
Whose fair white walls call out to me
That's Goodhue Hall.

On seldom trod paths of contemplation
with barbed sarcasm and rocks of Irony
The Upper Arb

I'll climb up that steep, green, holy mountain
Where so many before have found Awareness
Hill of Three Oaks

There I'll pray and vigil in jubilation
Between my green mother Earth and starry Pa
And go on home.

The world will've changed with those revelations
The simple will be hard and the hard simple.
Can I teach this?

But questions will arise despite my education
So, what can I do to solve them all?
Make a new trip!

Sirona's Shower Shugyo Sacrament

By Patrick Haneke and Nozomi Kibou

WARNING: I recommend that you practice in your bath's shower (which works fine, just less scenic and powerful) for a few weeks before trying the real thing to gauge your body's strength and reaction to cold. Each time, go a step colder. Be careful of hazards at natural waterfalls. Large ones can really club you with their force, logs and junk may flow over the edge and strike you, some falls have large, DEEP pools directly beneath them, strong undercurrents, have slippery DANGEROUS rocks nearby and are often located far from medical care. You should probably start off with a group or shuggy-buddy as I call them. An appropriate choice is Sirona, a Celtic God of rivers, quite popular throughout Europe it seems and Patron of the 7th order, but if you know the particular God of that river or falls, it would be best to use that one of course.

Process:

1. Eat a simple diet for a week before the shugyo (low spices, little meat, no salt, no alcohol, no sex).
2. Either in light-weight, white cotton suit or sky-clad, go to a waterfall. Starting downstream on the approach is respectful, if starting up-stream toss in coins with a prayer, the river will carry your message to the falls of your approach. It can be done solo, or as a group (see above), chanting out loud in unison.
3. Start by purifying yourself and 5-10 minutes of mediation on your goal.
4. Bow, clap twice, now, ask to enter the waterfall.
5. If omens are good, step into the waterfall. Drench yourself thoroughly.
6. Turn your back to the waterfall and have the main force of the water hit you between seventh vertebra of the neck and the shoulders. If you douse your head, it's hard to open your mouth to chant and it strains your neck.
7. Clasp hands together, forming a mudra if you like.
8. Chant your invocation. (like the one below)

Sirona's Supplication

I can't release the one used by Nozomi (trade-secret of her father's, but here is one I made). One of the problems you'll realize is that breathing is difficult when cold, so it often comes out in staccato syllables. Keep a rhythm. The verses are A chorus B chorus C chorus B chorus A in a "Stepladder format" (i.e. ABCBABCBA is possible). Perhaps you'll come up with your own words and send me a copy?

Waters over.
Waters under.
Waters around.
Waters through me.

O si-ro-na!
o **SI**-ro-na!
o si **RO** na!
o si ro **NA!**

Waters cleanse me.
Waters love me.
Waters guide me.
Waters bless me.

O si-ro-na!
o **SI**-ro-na!
o si **RO** na!
o si ro **NA!**

Change in motion.
Adaptation.
Down to ocean.
My salvation.

AND REVERSE IT BACK TO THE BEGINNING

.

"Nuts to Carleton" Project

As if there aren't too many already there, I (Mike) thought it would be an interesting idea to donate acorns from all the groves to Carleton to be surreptiously planted in the Arboretum's large grassy field, this Autumn near the Rocks of Irony. I'm borrowing this idea from Isaac's old RDNA Chronicler in the 70s. Basic plan?

Well, just mail 2 or 3 clean blessed acorns to Carleton.
Someone plants them.
Then we wait a few years.
Visit Carleton, and try to divine which one is your tree. :)
Your cost is about 68 cents and an envelope.

Carleton Grove
Reformed Druids of North America
C/O Ehren Vaughn or Merri Weber,
Carleton College,
Northfield, Minnesota, 55057 USA.

vaughne@carleton.edu or weberm@carleton.edu

For more on tree planting:

http://www.druidry.org/obod/intro/treeplanting.html
http://www.druidry.org/obod/touchstone/plantasacredgrove.html

Celebrate the Celtic Wheel of Life with Mara Freeman

The Feast of Samhain, Saturday, November 3,
10am–5.30pm at "Expressions of Amity,"
Ben Lomond, North of Santa Cruz, CA

Samhain is the original Halloween, a time-between-times when the veil between the worlds thins to reveal the mysteries of the Otherworld. This workshop is an invitation to deepen into sacred time and space, to reflect and to seek wisdom for the year to come. Through storytelling, ritual and inner journeying, we will explore the realm of the Ancestors and the Gods and Goddesses of the Underworld. Also a celebration of the Celtic New Year, this is an extraordinary opportunity in our contemporary world to consciously release old negative patterns in preparation for a new cycle of creation in our lives. At the close of the day, we will return to the world with gifts for the soul and the power to call upon these ancient teachings to fire the glow of spirit and beauty in the winter ahead.

Cost: $89.00 per person (some sliding-scale places available). Major credit cards are accepted. For further

information and to register, call 1-800-694 1957, or email: events@celticspirit.org. Space is limited—Please pre-register!

Green Egg on Hiatus!

The Ides of August, 2001

Recently, the Church of All Worlds Board of Directors suspended publication of Green Egg, its renowned international magazine, and dismissed its current Publisher and Editor because of chronic financial problems and an enormous debt. In spite of the heroic efforts of the Green Egg staff and many friends and supporters, frequent fund-raising efforts, and huge patience on the part of the CAW Board of Directors, these problems continued to worsen. Increasing difficulty paying creditors is among the serious problems the magazine's staff and the CAW BoD had to face. Oberon, as the magazine's founder, is being frequently asked about the crisis. Unfortunately, he has had little access to information about the current situation, nor any ability to influence it.

Although it is not common knowledge, Oberon's official involvement with Green Egg ended five years ago; the current difficulties arose long after he was removed as Publisher. Because all concerned felt that airing the details of his removal as Publisher would adversely affect the magazine, Oberon was asked not to discuss the matter publicly. Since then Oberon continued to support the magazine by allowing his name to remain on the masthead as "Publisher Emeritus," and by writing his columns and articles.

People all over the world associate Oberon Zell with Green Egg, one of the most highly-praised and universally-respected Pagan publications of all time. Dozens of books credit Green Egg as a primary catalyst in the early coalescence of the Neo-Pagan community, and name Oberon as its creator and primary influence. After founding Green Egg in 1968, Oberon published 116 issues over 28 years. For much of that time he volunteered his time and energy, building it from a single dittoed sheet to an award-winning 70+ page newsstand magazine with no outside funding. Green Egg eventually supported a part-time staff and a well-equipped office.

Oberon's guiding influence over Green Egg ended abruptly in September of 1996 when he was involuntarily removed from all decision-making power by the Church of All Worlds Board of Directors, most of whom were at that time also members of the Green Egg staff (the Minutes of that BoD meeting have never been released). Oberon's position of Publisher was assumed by the newly-elected President of the Board, and Oberon was handed the "honorary" title of "Publisher Emeritus," with no authority over any aspect of the magazine. The CAW President/GE Publisher and most of that staff later resigned from the magazine in favor of the current Publisher, recently dismissed. The Editor remained throughout the transitional period until she too was recently dismissed.

Our hope would be that out of the current ashes of the Green Egg, a new Green Egg may be born that rests on a kinder and more responsible foundation. We hope that such a new Green Egg will honor its Founder. If it cannot do so, perhaps it should find another name; for Oberon's name and Green Egg's are forever linked in the minds of Pagans throughout the world. Oberon is satisfied with much of the quality and content of the magazine since he was ousted from the role of Publisher. Yet it is acutely painful to him that the magazine he founded has now become a source of financial embarrassment and conflict in the Pagan community. He remains deeply wounded and grieved by the manner of his removal, and estranged from the people who effected it.

We sincerely hope that the Church that took over the magazine from its Founder will be financially responsible to its vendors, investors and subscribers. And finally, we hope that people can pull together in this time of painful reappraisal and learn from all the mistakes that have been made.

Signed,
Morning Glory Zell-Ravenheart
Liza Gabriel Ravenheart
Wynter Rose Stiles-Ravenheart
Wolf Stiles Ravenheart

Calendar

Fall Equinox will occur on September 22 at 4:05 p.m., PDT. Equinox services will be held Saturday at Solar Noon. Please call for carpool arrangements (510) 654-6896. Equinox social observance will be held on September 23 at the AD's house. Regular Druid services will be held at Solar Noon on September 30, October 14, and 28. Please call the above number to confirm.

The Missal-Any is published eight times a year. Post mail subscriptions are $4.00 and online subscriptions are free, but might not include everything that is in the post mail edition. Or write an article or send us a cartoon and receive a year's subscription free. Write The Missal-Any, c/o Weinberger, 309 63rd St, Apt. C, Oakland, CA 94618.

A Druid Missal-Any
Samhain Y.R. XXXIX
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Samhain Essay: A Thin Time

By Stacey Weinberger

Samhain, Samhuinn in Scots Gaelic, Sauin in Manx, from *sam fuinn* "Summer's end," marks the Celtic New Year, the day when the veil between the Worlds is the thinnest. Fires were lit on sacred hills this night. It was customary to extinguish the household fires, symbolizing the end of Summer, and then relight them from the ceremonial fire marking the beginning of the new season, Winter, the Season of Sleep. For the first time Baccharis Grove will be enacting this tradition during the service when the Third Order Druids exchange their ceremonial red ribbon for white. After the New Year's revelry and merrymaking rejoicing in the bountiful harvest of the previous year, we prepare ourselves for this long period of darkness as our thoughts turn to contemplation, reflection, and renewal.

This Samhain issue marks the one year anniversary of this publication of A Druid Missal-Any. It is beyond your editor's wildest dreams that the Missal-Any would increase from a mere two pages that very first issue to this longest issue of eighteen. Groves reporting seasonal news grew from two to twelve. The number of subscribers has grown both in hard copy, email, and internet subscriptions. We have had to increase the yearly subscriptions to $6.00 with issue due to the increase in length and postage. The Missal-Any has indeed become a vehicle for other RDNA Groves to keep in touch with one another and the Reform. I wish to thank Larry and Susan, the other officers in the Grove, for their support and encouragement in this endeavor, Mike Scharding for his patience with my idiosyncrasies (a polite term for pickiness and stubbornness) and for making the Missal-Any available on the internet, and Emmon, as always, without whom none of this would be possible.

News of the Groves

Carleton Grove: News from Minnesota

Festivities for the Equinox included food, music, merriment, and story-telling, and maybe even a fire. In October, there was a nature walk to enjoy the fall colors and observe plants and animals. On the full moon was a torch-lit procession to the Arb.

Monument Grove: News from DC

Things are quieting down, at the time of this writing (Oct 3rd) and people are going about their lives again. Mike moved Oct 20th to the S.E. corner of Washington, closer to the Capitol Building (personal safety has never been his forte.) He intends to give the house a goodly amount of blessings, before moving in.

Akita Grove: News from Northern Japan

My sister Megumi, has moved to Tokyo, dropping our Grove to five family members. Her new husband doesn't like religion. We are assisting my father to run the local Matsuri festival at his Shrine (jinja), and he was curious how the American pagans have their festivals, which is when we first down sat and talked. He was a bit disapointed with some of the customs, Pat explained, but liked Beltane and Samhain; and he already knows about Christmas, "It has good points, but we know more. They should study here."

Father has a good idea. RDNA members will learn much if they come. Brothers Mike, Pat, and Arik came and are happy with the effects the JET program. 2,000 Americans come each year, teach English, receive much money, and do town festivals for one year. It is famous and good. Applications need to be in on December, so don't wait. On HTML, type http://www.mofa.go.jp/j_info/visit/jet/index.html or ask Brother Mike (mikerdna@hotmail.com) who works at the Japan Embassy in D.C. (this is the JET home office, too.) You must be less than 35and have a B.A. Other ways are difficult, too.

So come to Japan!

Halloween is famous in Japan, and some towns have celebrations for it. Japan has own in August (obon festival) for dead people. We will make pumpkins and have a fire for all night, yea!

Amon Sul Grove: (aka Gandalf Grove)

We've been semi-busy planning our Samhain Spooky Gorsedd and Festival of Party Food. The costume theme this year is "Redneck Tolkien," and we've been working on digging up Appalachian ghost stories for telling. Other than that, Feck's wedding in the land of sand, gambling, and Elvis is our only big news.

During August we attended two festivals: Summerland, near Dayton, Ohio and Lammas, at Oakthorn Farm in Menifee County, Kentucky. Both events involved much merrymaking and many opportunities to get to know other Pagans. Oakthorn Farm is owned by a central Kentucky Pagan and it is the site of several festivals each year. Lammas was a fairly small gathering of 20-30 persons and it had a family reunion atmosphere to it. The Sixth Night Grove, ADF, sponsors Summerland and this was their third annual gathering. Those who enjoy elaborate rituals would have found the Saturday rite particularly interesting (Amergin, Senior Druid to the Grove, is an old and dear friend and we have an ongoing discussion

about his "High Church" approach to ritual and my own preference for spontaneity.) Some of the subscribers to the kypaganforum (a Yahoo E-group) had been discussing starting a Pagan Night Out in the Lexington area and we had our first monthly get together in August. We meet at an Irish pub and practice the ancient art of conversation over a pint or two. The Grove's web site at: http://geocities.com/gandalf4.geo, is working some of the time. Contact the grove by sending an email to Gandalf952@cs.com.

Grove of One: News from Ohio

The Dilemma of a Gemini Druid

Greetings, Brothers and Sisters, in the Mother and Be'al!

I have a problem. Now, granted many of you may not take astrology seriously, but based on my own observances, I'd have to say there might be something to it. You see I have the Moon, Sun and Jupiter (I think, it's one of the big planets) in Gemini. Apparently Gemini in general have problems making decisions, but according to my friend Susan, I might as well go and hide from the world; I should join a monastery or something. I can't make up my mind about anything! I've always fighting with myself over which religion I want to be a part of. I've been a Christian (wide variety), Buddhist, Taoist, Wiccan, Satanist and Asatruer. Hell, I even hung out with the Hare Krishnas for a day! It spills out into my mundane life as well windows or Linux? Linux or BSD? BSD or Windows!?! AHHHHH!

I guess this is why I was overjoyed to have stumbled (drunkenly?) over Brother Mike's website. Finally I was allowed to think whatever the hell I wanted to, even if it would change the next hour. Yea, I even found others just as screwed up as I. However I don't get to talk much to other Druids (besides Mike every other month or so), being fairly lazy about communicating with people. So, I suppose this is an open letter to see if other Druids share this Dilemma. Maybe, from what I've read in the ARDA, we have more in common than just an appreciation of Nature; perhaps we all share the Dilemma of a Screwed up…err, umm I mean Gemini Druid.

PEACE!
Matt Ikonen

P.s. I'm working on called The ELDAR Tree (Electronic Library of Druidical Awareness and Research). It's a CD-ROM of a whole bunch of sacred writings from all over the world, with a nifty interface. If you'd like a copy, probably around Yule, let me know. I don't know if I'll distribute it beyond friends, since the whole legality thing gets rather tricky as far as wide spread distribution, but if you want I suppose I could burn up about 25 copies and offer them through A Druid Missal-Any. After that it'd have to be a grove sharing thing.

Missionary Order of the Celtic Cross, MOCC: Muskogee, Mother Grove

Preparations for Samhain-Yule season are currently under progress, which should disturb EVERYONE. The Archdruid has found recipes for Bread of the Dead for Dia de los Muretos and will be making copious amounts. An odd combination has found it's way into the Muskogee Grove that will no doubt dumbfound the entire Druid community, but we gotta go with what works. Belly dancing and St. Jude. Which leaves us with the question of can a Druid group have a Patron Saint? Belly dancing you ask? Who are we to argue??? Anyhows, this fall and winter season should be quite lively here.

Myrddin A Maeglin, Archdruid of the Grove, continues adding our prayers to the intertribal council fire lit in Summit, OK on Sept. 11 for the victims of the attacks. Let all of us pray for wisdom. This declare above all: Healing and Light and Peace.

MOCC: Seattle Grove

Daniel Hansen (DC01:Scharding) has also entered the Third Order of DAL after a period of six years of study, and is considering the establishment of an RDNA grove.

MOCC: Ancient Circle Grove

Our Samhain gathering will be a memorable affair. We will commence with a procession and ritual. Two members will receive their rites of apprenticeship at this time. Feasting, games, dancing and drumming around the bonfire will bring the evening to a close. Each Grove member will depart from the gathering toting home a souvenir bottle of "Middle Ages Brewery" limited edition "Druid Fluid" barley wine.

November 3rd marks our first convocation. At this time new officers will be elected and the year in retrospect will be presented by the Archdruid, Purse warden and Scribe. We will discuss our plans, hopes and dreams for the upcoming year.

We currently have four new people who are interested in the Grove.

Ongoing projects include maintaining the upkeep at an old cemetery (in which we have utilized the free labour of high school kids in need of a community service project as a course requirement), and producing "Ancient Circles Gathering," a newsletter distributed free to the public to foster a greater sense of community spirit among those who practice an earth-based spirituality. Our food pantry is small but growing and our bank account reflects the same modesty.

We will be working with the DSS to "adopt" a needy family at Yule and share our own abundant blessings with those who have less, to make the holiday a joyous affair for everyone.

A more formal schedule of meetings will be instituted in the coming year and classes on a variety of subjects will also be implemented. This is at the request of Grove members.

Filing for our non-profit status is an ever ongoing drama. (Editor's note: be careful of this becoming a Grove drama as well as a bureaucratic one. We speak from experience!)

As always, the public is welcome at our rituals.

Swamp Grove: News from Florida

As predicted in the I-Ching, Tarot, and entrails of gummy worms; The Swamp Grove has risen from the swamp. Actually, we found some new members who asked about our Druidic past and the old members became nostalgic for the old ways. Since you informed me that most of the founding Druids were pretty much Taoists anyway, we figured that it was silly to stop being reformed Druids, even though it is pretty silly BEING a reformed Druid. We still have many ties to the Pagan community and participated in the local move to stop the Christian coalition from placing religious posters in public schools around the county. Our new website is:
http://swampgrove.spiritualitea.net

We are preparing for a Walk With the Ancestors on the 27th with some of the other local Pagans. The Cypress Moon Circle have a wonderful area up in Bonita Springs, about 40 minutes or so north of us, and since our Grove has still not dried out from the heavy rains of late September, we are happy to have a dry place and some good company on Samhain. We have also been planning our next Grove gathering, possibly the Festival of Silly Hats, sometime soon.

Druid Heart Spirit Grove: California

Druid Heart Spirit is getting ready for our Samhain campout. We have had some difficulty in getting everyone's schedules squared away and in order, but I think we've got a plan now. Our Samhain campout has been rescheduled for the weekend following the actual Samhain date. Even though we did not hear back from to many, we are still going to do it, and jump the Samhain fires all night, and play music.

The Yahoo groups e-mail list has proved to be a sufficient means for attracting new membership inquiries, and is bringing new folks to the Grove. The Celtic Sweat lodge is taking longer than I wish. Digging three feet down into clay soil is hard work, so we decided to wait till we have a roto-tiller to help us along.

Our new member Celeste and I had a wonderful time going through our First Order ordinations at Baccharis Grove. Such great company were they to be around.

Baccharis Grove: California

It has been a long dry summer up at the Orinda Grove site and some of the Grove's sacred trees suffered. Water wars continued to ensue with the tenant of the main house who didn't understand the importance of keeping the drip lines running in the hotter, drier months. Deciding to take things into our own hands we made a request to Taranis for a little rain for the trees at the Fall Equinox service. Two days later there was the biggest thunderstorm and lightening show the Bay Area had seen in 20 years. Never underestimate a request to the deities. And be careful what you wish for!

This past year the Grove Elderberry did not revive itself from its winter dormancy. Our Preceptor made the trek up to the North Coast Native Plant Nursery in Petaluma, where we had gotten our native Foothill Pine earlier in the year, to purchase a native Blue Elderberry in time to plant and dedicate for Samhain. There is a new manager at the nursery. When I noticed bags of seeds and asked if she could start actually trees from them, she replied half jokingly with the help of some spells. It was after that I saw a copy of Drawing Down the Moon on the office bookshelf. I took it down to show her where the RDNA is mentioned. She was quite pleased to be supplying trees for a sacred Grove. For transplanting the Elder we came across Foxfarm Organic Planting Mix with earthworm casings and bat guano.

Our Preceptor is taking beginning Scottish Gaelic classes found through The Gaelic Society of America, ACGA. Yes, such things are still available! You can find local classes by looking at their listing of classes on http://www.acgamerica.org/language/classes.html or on the Scottish Gaelic Learners Association of the Bay Area page: http://members.tripod.com/~scotgaelic/index.html

Druid News from Outside the Reform

Isaac Bonewits (BK68:Larson), former Arch Druid of ADF, has another good essay for us about the perils of fundamentalism and the ways to cure it. The full article is at: http:///www.neopgan.net/Call-to-Arms.html or

http://www.geocities.com/mikerdna/isaacrant2.html

Skip Ellison, ADF's Archdruid, will be in Madison on November 1st. An informal gathering of Wisconsin and nearby ADF members is planned for that evening.

Liturgical Rigmarole Debate

This is a discussion of the various Groves that arose from your editor possibly opening up the proverbial can of worms by desiring to resurrect the Council of Dalon Ap Landu (being a member is one of the perks of being a Third Order Druid.) Not realizing that what she had known it as by time she joined the Reform in the 80s and what it had been intended as during the early years at Carleton were indeed two entirely two different entities.

From the Baccharis Grove Arch Druid:

"Originally, CoDAL was INTENDED to be a governing body that would make decisions for the Reform as a whole. Whether it ever actually WAS such I don't know, but if so it didn't last for long--in fact, the Druids being who and what we are, the Reform as a whole is ungovernable, so any such attempt is doomed from the start. At any rate, I'm sure that this organization (or something analogous to it) must be what Mike understands you to mean when you speak of "the Council of Dalon Ap Landu."

On the other hand, by the time you and I came on the scene CoDAL had ceased to exist as a governing body (if in fact it ever was such), but we all continued to use the term "Council of Dalon Ap Landu" to refer to what amounts to a mailing list: in effect, all the Third Orders whose addresses we knew. Whenever any of us had some announcement, suggestion, complaint etc. that we thought ought to concern the Reform as a whole (or just those Third Orders whose addresses we knew), we'd send it out to everybody on the list, and claim that we were thereby notifying the Council of Dalon Ap Landu. Here, "Council of Dalon Ap Landu" was arguably a misnomer, but we retained the term for historical reasons i.e. the mailing list was in fact more-or-less just the people who would have been on the real governing body, had there been one. Obviously when you speak of "the Council of Dalon Ap Landu," it's this second sense that you mean.

A discussion ensued amongst the various Groves over hierarchy and the validity of the Orders.

Amon Sul Grove response:

Greetings all,

One of the reasons that I "jumped the broom" and took up with the RDNA was that I was convinced that it truly believed in diversity. To me, this begins with embracing a full spectrum of opinions. The subject line of the email that I responded to was Liturgical Rigmarole. It was not my intent to in any way question the right of anyone to embrace hierarchical structures. I was just expressing a personal opinion that such structures are "silliness." As far as I am concerned, recognition of faithful service comes from the respect of one's peers, not from being elevated to the next level. I have known too many people who have risen to the highest degrees of whatever organization they were in and were still total losers. As far as I am concerned, respect is earned and not conveyed by titles. I return to my assertion that all Druids are equal and I continue to have concerns that "Orders" are elitist.

Faerie Spell Grove Response:

Hee hee! (let the old man speak for a moment...)

This is what keeps the minds fresh and alert--dissenting voices are allowed to be heard. Every note on this so far has had its merit. I agree that practice and study do assist in a better understanding of the world around us, but it is far better to be a loose band of tree huggers than to focus so tightly on regimen that we become like the Catholic Church. Personally after 25 years of serious practice and study, I have come to laugh at myself--for nature has taught me more in her simplistic complexity than any book or ritual ever has.

I am humbled by the layers of knowledge at our disposal if we just learn to observe nature do her thing (as we are even a part of that while we observe.) And on a great cosmic scale as with the cellular level--we are all equals. Ribbons and badges of honor are wonderful fineries, but nature would only laugh at our self-glorification anyway. Why do you think all the druids wore white robes? Should we start wearing colored robes and denote who gets to carry a walking stick?

Okay enough of my ranting. Of course I love you all and I know you are all correct!

Baccharis Grove Response:

It is unfortunate that you have had bad experiences with people being raised up the hierarchical ladder without merit. I too have experienced that in other groups non-pagan related, and it seems based on such things as popularity, one is "good" that day, or the proverbial kissing up. There are some Druid groups where if you read certain books, take certain classes you come out a Druid. To mind my being a Druid is much much more than that.

In the RDNA I haven't experienced the things both you and I have in other situations. In that the RDNA is like a breath of fresh air blowing up a mountainside. The Carleton Druids set down the tradition of the three orders (see A Druid Anthology). It wasn't something that was made up along the way to satisfy those who were power hungry. In my 17 years as an RDNA Druid those who were merely in it for the title didn't last long and eventually faded away.

In my experience those who achieved the higher orders did so out of recognition of faithful service and the respect of one's peers. When one is the ordaining ArchDruid of a Grove, s/he in my opinion should have the wisdom to weed out those who have questionable motives for climbing that hierarchical ladder.

But as is one of my favorite sayings of the RDNA, it is one way, yea, one way among many. It the orders don't work for you, that is ok too.

Faerie Spell Grove Response:

Okay! Here's some fun food for thought:

...having read both of your wonderful emails I am proud to be a druid (whatever the hell that is) and be associated with the RDNA. I have never been a joiner, but throwing in my lot with the RDNA just sounded like too much fun. I am deadly serious about my practice and as far as study, research and all the rest of that junk that goes along with one who gets to carry the "oak stave" (oooh! I just impressed myself!) to thump the youbnins with. But I tend to watch what I allow myself to be called, as my ego is bigger than any title one might pass on.

Thus I go by no title at all (well maybe "Grand Poobah"--from the Flintones, "faerie prince" or maybe something like "that hippie bum who should cut his hair and get a 'real' job" depending on the ritual and whether I am playing with my pet squirrels or being humbled by the majesty of a nearby family of hawks and their ability to fly outside of a metal can with wings.)

In your own worlds, your words carry a sanctity reserved for the highest of truths. What we seem to be discussing here is not so much the matter of who gets to wear what, but more an extremely personal view of what spirituality means. Again, I can find points that I like in both of your arguments, but I am leaning (personally) towards Gandalf's line of thinking (being a philosopher at heart--regimen is an extremely powerful tool that too easily becomes an inescapable trap.) So in short, I agree with you both and believe that what you state reflects truths far more powerful in your magics than simple Freudian leanings. This is how you bond with the world. And I think it is really cool that you two are so open as to share these thoughts!

So here's the punch line. In light of all of this I hope not to bore you with more of my cryptic ramblings, but rather to entice a smile to pass across your face with my next nutty idea.

Having seen covens again and again I have seen the inherent problems and wisdom contained in hierarchical structures. I have long pounded my own pulpit to all who would listen that "someday" I would start my own order and everyone would start out as an HP. Welcome to the coven/grove/elite group of metaphysicians (or whatever...) Now go out and buy yourself the biggest sword you can find and tell all your friends that you are a High Priest/ess. Use it to get laid--and abuse your power in any way you think fit. As one progressed in their learnings, they would be stripped of their ribbons and badges one by one until they attained the vaunted title of "peon" and had the distinct honor of being a "nobody."

Very Zen in a way, but not for the same purpose. Knowledge creates power, which creates responsibility. Responsibility is a heavy stone to bear and takes some strong shoulders to carry it with you throughout the day. I have been creating leaders for quite some time now and made far too many mistakes along the way--thus I have learned the power of titles well and I play with them occasionally to remove any emotional attachment I may have to them. The moral of this story is not that titles are worthless, but that when one truly becomes a master, one needs no title at all. It shows in every thing you do. It's the rest of us who need reminders of how far we have progressed. If that comes in the form of a title, woo hoo! But it is really meant for us, is an extremely personal thing, and means little to anyone else, because the wiser you are, the more you can learn from people who know less than you. If that reminder comes in the form of a badge (trophy) or a badger (totem/guide), take it to heart, but don't allow it to be an outwardly shining light--because it tends to blind some and just annoy others.

...Okay I will be climbing down off of my high horse as soon as I can find a ladder tall enough after that tirade. It is 3 a.m. and I am just annoying myself now. I am off to bed. Thanks for sharing your thoughts and as for mine--well I am glad I have the excuse that it is 3 a.m.--lest it might have been better worded.

Dravidia Grove Response:

I myself follow the same line of thinking. The group that I have study on their own for the most part. We get together to share the knowledge we accumulate, and to pass it on. We are separate, but one. We each have our own views, our own

reasons for being Druids, and our own gifts that we bring to the RDNA. We are Druids. Individuals with common goals and a love for nature that surpasses all other things. We are the spirit of the woods, and the voice of nature. We will always be Druids regardless of others' views. Even if tomorrow we no longer share the views of the RDNA, we will still be Druids. Forever we serve.

The reality of the order is always been clear to me; we are individuals serving the higher purpose of the Earth. Though badges are nice finery, they only show your dedication. Your respect comes from actions, and not from badges. I myself have been a Druid for 20 years by myself, and have done so of my own choice. I have recently become part of the RDNA, now hold a Grove of my own, and have no badges whatsoever. I have areas in all three, but does that mean I am not a Druid because I have no badges? No it doesn't. It simply means that being a Druid is more that simple finery and title. It is a way of life that earns respect by action. A Druid is (in essence) a physical part of nature's actions. We are a part of the whole plan that makes up life, and not just the part that makes up mankind. If any Druid out there holds the material things and badges more sacred, then to me s/he does not know what a Druids purpose is yet. I hope that my ranting hasn't made anyone angry, and I apologize if it has. I am a Druid. We tend to do that.

Baccharis Grove Response

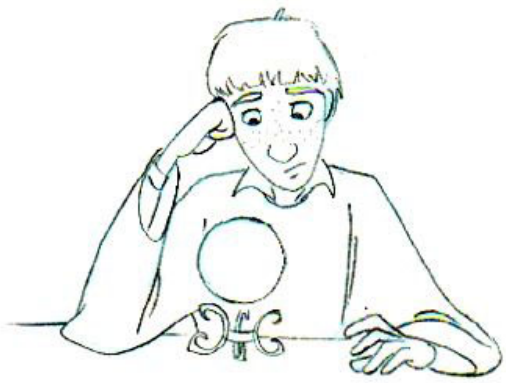
I totally agree with you! True, some people join a group for achieving that badge only. I have seen a lot of people, once they achieve it, feel like they no longer need to put any more work into what they are doing. It is a certain amount of frustration for me, because I see that level of achievement as carrying a certain amount of responsibility with it.

My badges as it were are mere symbols of what I have achieved (red ribbons, bronze sickle--though this is very dear to me as it belonged to my dear friend and mentor who has passed on) but I done them with honor and humility and can only hope that I can live up to what they symbolize to me.

For me becoming Third Order is a stepping-stone. I haven't slacked up on my studies at all (and I include academic as well as spiritual), and continue to be very active in my Grove, doing research on Celtic as well as I.E. practices we can incorporate into our services, and working on my own spiritual development. It is important to me to be able to consecrate the waters-of-life in the name of Dalon Ap Landu as prescribed by the Founders of the RDNA.

But this has been my path. It is what is right for me. I cannot tell anyone to do the exact same thing, because each one of us has our one path. If someone should come to me for advice, that is all I can do, advise. I can say what worked for me, make suggestions and recommendations, but I cannot say this is what you should do. You will know in your heart of hearts what is right. Someone asked me earlier in the year "how do I get to be Third Order?" without even asking what the RDNA is all about. For obvious reasons I did not follow up on it.

I hope you do not mind me making this assumption, but it seems to me that our philosophies are not that far off, but it is our methodologies that differ. Your posts have been very thought-provoking and have caused me to put into words what I have but felt up until now.



On Divination:
A Short Talk and Dialogue

By Larry Press, Arch Druid, Baccharis Grove

I had in mind to lead off with the perfect, most appropriate quote; that meant, of course, finding the book containing it. Having found the book, I see that the full quote runs about a page and a half, extravagantly violating all principles of fair use (and necessitating a great deal of typing). Rather than quote in full, I paraphrase; this is appropriate, since the full quote is itself a paraphrase. Here I paraphrase Xenophon paraphrasing Socrates:

"It is not given to man to know all things; that is the province of the Gods. But as the Gods have given us our limited rational faculty, so have they also given us the oracles. Some questions are suitable to our rationality, and those we must answer rationally; other questions must be put to the oracles. It is arrogant and impious to attempt rational answers for questions that are beyond our rational understanding; likewise it is impious to ask of the Gods answers that we can perfectly well find ourselves."

Thus far my paraphrase. An over-simplification perhaps, but otherwise (I trust) a reasonably accurate account of what the translator said Xenophon said Socrates said.

Now let me go back and restate the whole thing (putting words in everyone else's mouths):

1. There are several reasons why a question might not be rationally answerable
   a. We may lack information.
   b. There might be a rational answer, but we might be too limited intellectually to find it, or to understand it once found.
   c. It may be in the nature of the question itself that there is no rationally attainable answer.

In any of these cases, there could still be an answer (or at any rate, an APPROXIMATE answer) that is attainable IRRATIONALLY (or at any rate, not WHOLLY RATIONALLY).

2. In some important ways, the different divination systems are more-or-less equivalent; which one(s) you choose may be a matter of taste and temperament, or just an accident (though some would say it's no "accident") of which you are exposed to first. The important thing as I see it is that
   a. You have a way of answering questions rationally.
   b. You have another way of answering questions that you can't answer rationally.
   c. You know which is which.

3. In other ways, divination systems are all quite different. Each imposes its own view on the world, and tends to answer all questions in the context of that view. (To a hammer, the world is nothing but nails; to a saw, it's nothing but boards.) In fact, each system is best suited to certain sorts of questions; nonetheless, it does NOT do to second-guess the oracle--IT knows better than you do which sorts of question it can answer (personal experience speaking here).

Querant: How do I find the information needed to answer a question? And how do I know when I have found that information--does a little "ah ha!" go off in the brain?

Augur. Oops! I think you're assuming one does a divination to find missing information, and then uses that information to (rationally) answer the question. That's not how it usually works.

True, information alone can be the difference between being able or unable to answer a question rationally. And in fact, we CAN use divination to (try to) discover missing information, but I don't know that that works very well. Rather, we may use divination not so much to find the information needed to answer a question rationally, but precisely because we lack that information, and so cannot answer the question rationally.

As for how we know we've "got it right," I think we can only know we have the right information when it gives us the right answer. And how do we know we have the right answer? How do we EVER know? Same sort of tests we apply to any purported answer to any question.

Speaking from experience (not of divination per se but of trying to understand things in general, such as why something happened in a certain way, etc.): sometimes part of understanding is waiting to understand.

Querant: How do I answer questions that I can't answer rationally? Blind faith?

Augur: Blind faith? That may work for some (maybe--I'm unconvinced), but not for me. Of course, there's no guarantee you can answer those questions at all--but the oracles give you additional tools. ALSO, the oracles let you see additional facets of questions that you CAN answer rationally.

Querant: Tools? Let you see? Oh this is beyond me, at least right now! And how else would you know other than faith?

Augur: You're looking at a thing--might not be a physical thing; it might be a social situation, an ethical question, or whatever.

You can look at it from a variety of viewpoints (psychological stances, assumption sets, modes of investigation, etc.), and the thing is so complex that no single viewpoint gives a complete picture of it. Rational investigation gives you some of those views of the thing; divination might give you other views of it. The more different directions you view the thing from, the more you know about it. (Though perhaps, not the more sense you can make of it.) But blind faith? Perhaps you're faith-oriented, whereas I'm unfaith-oriented. As I said, I approach divination as a rational exercise, even though I'm working in a non-rational realm. Of course, your mileage may vary.

Querant: Then it seems to be one of those gut feeling things, like you know when you know, hence the "ah ha!" although knowing and feeling come from two different places--they would seem to be related--oh, but they are both senses! The message comes from or through the senses? How can you test a sense?

Augur: It may be that a highly developed gut perception is the ideal. I'm not sure I'd call that "divination"; it may go beyond divination i.e. it may be a direct perception of that of which divination gives indirect hints. Alternatively, it may be just another mode of divination (depending on how you care to categorize things.)

When I think of divination I generally have in mind some system that lets you use your rational faculty (to whatever extent possible) to get information from non-rational sources.

At any rate, I'm head-oriented, rather than gut-oriented, and so I use head-oriented divination systems. I'm sure there are legitimate gut-oriented approaches, but that's terra incognita to me.

Querant: Does divination then come from the head, as it is trying use our RATIONAL faculty?

Augur: For me, it does; for you, maybe not.

Querant: In Tarot readings when there was no answer to be found YET, I've noticed that the cards would be ill-dignified and say something about being selfish or out for gain, etc.

Augur: The oracles do that. Not only do you get answers to the questions you ask, but you get answers to questions you didn't ask, and comments on the state of your act in general.

Querant: I've learned that that means I'm not meant to know yet--is this the "there is no answer?"

Augur: Not necessarily. It could also mean you're asking the wrong question, or asking the wrong oracle (i.e. using the wrong method of divination), or whatever.

It could even be that the oracle really is giving you an answer, but that you can't see it.

Querant: The kinds of questions I asked most recently when I got the ill-dignified cards were job related ones.

Sometimes it just wasn't the time for an answer (maybe I was being pestery or impatient or disparate) or I discovered I didn't phrase the question right.

Augur: Yeah. It can depend a LOT on your current psychological state. It also helps to practice a lot (says one who doesn't).

Querant: How do I find my divinatory method?

Augur: Trial and error. You need to cast about, to see which methods are most congenial to you.

Querant: How do I find out what the methods are?

Augur: Read a lot. Talk to other people. Note also that you don't have to use somebody ELSE'S method; you can modify an existing method to suit your taste (that's what's usually done), or create your own out of whole cloth (that's also done surprisingly often.)

I think that practice with any method will give insight you can use in learning, modifying, or creating another method.

Querant: How do I become familiar with a method's view so that I know how the answers are colored and adjust accordingly?

Augur: By working with that method A LOT. But don't pay too much mind to the differences between the method's views, at least at first.

Remember, it's not wise to second-guess an oracle.

Querant: Should I do a web search for methods? If so, should I search on the keyword "divination?"

Augur: I haven't tried. I'm sure you'd get some hits that way.

I've merely learned about numerous systems (generally only a token amount about them) over the years through reading and discussion. I've followed up on the ones that seemed interesting and congenial, and ignored the rest.

Querant: Why would I use divination? The augury for the sacrifice? Any other instances?

Augur: The augury for the sacrifice is one of the traditional instances; it's really just a special case of the augury for ANY important public function.

I think you should do divinations over ANY important question that doesn't have a really obvious rational answer (and many that do). However, I admit right up front that I don't follow my own advice here as much as I should.

Note though that I don't mean you should ever base an important decision solely on divination--or even primarily on divination-that's just silly.

Querant: Is an oracle a deity?

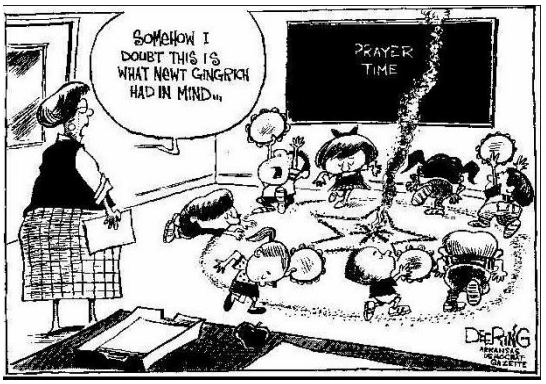
Augur: You can treat them as such, if that's your bent. I generally don't personify them, except sometimes when talking about them to others.

I use the term "oracle" as shorthand for "divination system," with the understanding that such a system is far more complex than it appears at first--so much so, that we might well treat it as sentient, with its own (inscrutable) will--though, as I've said, I generally don't.

Querant: Do or can the Celtic deities play a part in the divination in any case?

Augur: They may have for Emmon; they could for you, if you want them to. And it WAS the old Indo-European tradition that

1. The Gods spoke through oracles
2. We don't dare do anything important without first checking whether it's OK with the Gods



Somehow, I doubt this is what Newt Gingrich had in mind…

Prayer and the Workplace: "It's Not Just for Ashcroft Anymore"™

By an Anonymous Druid in Antarctica, 2001

Sure! Why if Ashcroft can hold a bible-study and prayer meetings in his governmental office in the Department of Justice before starting work, why not me!

I was also inspired by my research on Islam where people pray at least five times a day, and a religious man blesses Allah 100 times a day. The Hassidic Druids of North America in the 70s advocated that their members be able to write a blessing for any occasion. I'm not to be outdone on anything, so I devised an ambitious schedule to fill the day with prayer. Before coming here, I also had to navigate the daily rat-race. Turning it into a sacred activity will require a new outlook. The possibilities of hexes, prayers, blessings, spell casting are endless, so charge up your non-descript wand (i.e. PowerPoint collapsible pointer rod or a pencil) at night, you'll need it.

Now, rather than make a really long article, I defer to the Reformed Druidic tradition of challenging you to come up with your own appropriate words. As they say, "Prayers need not be long, when the heart is sincere." Just a few words or a sentence will suffice, and you'll soon become really insightful and poetic with practice (i.e. your Bardic skills). Let each time, be as the first. Perhaps if you don't feel like praising at those times, you should just say, "Not now, sorry." You don't have to selfishly wish for personal gain in these situations, I find it's rather nice just to acknowledge the joy of participating in life's abundant activities.

The first week sucked. They may be whispered, shouted, signed or silently thought; "The Gods know our hearts, even when we don't know the words." We in the RDNA are after awareness right? Besides you've heard that people who are married, those who pray, and vegetarians tend to live longer; why? Because they must carefully think about what they're doing, take a concern in those around them, and abstain from most unhealthy activities.

Here are some recommended situations to try some praying, most are obvious, and you can think of more:

Waking up
Cooking and Partaking of Food (all meals)
Partaking of Waters (all times)
Dressing (wards of protection, attracting love and respect)
On seeing the sun, moon or sky
On leaving the house: (invoke protection)
On first touching the ground

On first sight of a living creature
On meeting a friend
On exercise/sports
Commuting (all times)
Restraining Road Rage
On hearing a wise thing
On hearing good news
On avoiding disaster
On entering and leaving your workplace (very Japanese)

Other Special Situations:
Office relations
Administrative problems
Restructuring
Hostile merger
Office dating
Random curses

Work Situations:
Photocopier (apology for paper wastage)
Computer Wards (no crashes)
Impromptu blessing for good health (sneezing)
Word Processing (make me glib)
Handing in reports (be impressed)
Undertaking new projects
Modifying office moods
Completing assignments
Office betting pool
Gossip (protect me, get him)
Recycling (return, to come again)
Meetings (anti-boredom/pressure, speakership)
Mid-day yoga (energy-raiser)
Late afternoon fatigue (focus)
Returning home
Dealing with children and spouse
Going to sleep

Office Magic Equipment:
Computer for divining weather and unknown knowledge.
Paper-weight for storing energy.
Staple for binding power "So staple it be."
PowerPoint pointer rod.

A Few Thoughts About Prayer, Death, and Sacrifice

By Mortus, the Morose Druid

(Please refer to the NRDNA's 1979 article: http://www.geocities.com/druidarchives/pent3-2part2.html titled "Now, About Those Human Sacrifices..." about Celtic Gaul.)

We all know that there are only three certain things in life; Death, taxes and idiots. As much as we dislike them, often all three arrive together. But with this essay, please tolerate the first and third.

Well, it is Samhain, so it's time to bring up that perennial subject; death. (Fun activities at the end.) Yes, death, a subject rarely brought up willingly in our modern cult of youth and life. It is a huge far-reaching subject, on which I'd like to endlessly ramble for a six pages. It is a huge topic that we all are deeply concerned about. Life is, of course, not separate from death, it only looks that way because, "Death stares old men in the face, and lurks behind the back of youth." Perhaps one of the reasons we are so shocked in our society by sudden violent death, is that we persist in that infantile belief of immortality, bolstered by medical and social advances that virtually promise us a death by old age. Death always comes out of season to us, it seems. Yet, throughout history, death was a daily possibility and old age a rare achievement; therefore worthy of respect. (Possibly, a reason why current seniors are not respected is that there are too many of them?) Talk to an insurance salesmen if you really want the morbid statistics of modern dangers. Our fear of death, combined with our materialistic fear of economic loss has made the whole concept of "sacrifice" particularly unpleasant to many today.

The very word "sacrifice" tends to ring warning alarms to pagans, who must constantly prepare arguments and defenses against ill-informed persecution; "Oh, we only use vegetables or Sacagawea Dollars," or such. But while this word is bandied about in this preparation of America for a "new" war, let's pause to reflect on its meanings. Here's a popular view of sacrifice from the O.E.D. (abridged edition);

> "sacrifice: n. 1.a. The act of offering something to a deity in propitiation or homage, especially the ritual slaughter of an animal or a person. b. A victim offered in this way. 2.a. Forfeiture of something highly valued for the sake of one considered to have a greater value or claim. b. Something so forfeited. 3.a. Relinquishment of something at less than its presumed value. b. Something so relinquished. c. A loss so sustained. 4. Baseball A sacrifice hit or bunt. [Middle English, form Old French, from Latin sacrificium: sacer, sacred; see SACRED + facere, to make.]

To "sacrifice" is to "make sacred," which means:

> "sacred adj. 1. Dedicated to or set apart for the worship of a deity. 2. Worthy of religious veneration. 3. Made or declared holy: sacred bread and wine. 4. Dedicated or devoted exclusively to a single use, purpose, or person: sacred to the memory of her sister; a private office sacred to the President. 5. Worthy of respect; venerable. 6. Of or relating to religious objects, rites, or practices.

Many cultures make daily offerings, to "respect," "feed," or "bribe" the spirits by setting aside something they want to "pay back" the gods for the kindness of giving it to the devotee in the first place. Taxes operate on a similar level, by our repaying society for the conditions that gave us a good business environment. The ancient Celts, to take but one collection of cultures, would sometimes bury sacrifices of food, animals, dislikable neighbours, in special pits; perhaps as a fertility-death cyclical bargaining (I give you one skinny deer in the fall, you give me six months' interest…say, three fat deer in the spring?) The Celts were also quite fond of throwing treasures and leaden body-shaped-parts into hot springs, pools, rivers, wells, fountains, oceans or anything wet. The Romans drained them and took the loot; initiating perhaps the first recycling campaign? Hopefully, the gods will further bless us and the government will further improve our economic security and quality of life; a cycle of thanking. Uh-huh, that's the theory. And what is the greatest of material

losses, but the death of our physical body? What do we get in return?

As a falling tree produces an arboreal opening for a new saplings to grow towards the sun; so does death provide new space for youth to grow. What we call ourselves now, is not the same self we will become in five minutes. You can't step in the same river twice. Even physically, parts of us come and go, with every breath and excretion. I was told that our complete skeleton is reformed on a cellular and molecular level within every seven years, and few cells in your body were atomically or biologically present 10 years ago. Life is a process not a stationary condition. (Decomposition and reclamation are processes too.) We merely do not notice the death that is around us, when the forces of growth are more apparent or ascendant. Yet we fear the loss of something we've lost many times before. We want quid pro quo; "if I die and give up this body, I WANT eternal life, or…I'll be really miffed about it!" The truth of the matter is that we probably didn't choose to be in this world and we likely won't be able to choose when and how we'll go. They also say, you can get by in this world with only half of what you're born with, if used rightly. That's all a hard pill to swallow and many religions and industries are built upon this grievous issue. I guess, it's what you do in between that makes all the difference, and be glad that we are such a potentially long-lived species among animals.

Some of us have gone beyond a greedy desire for maximum duration of life to assist others (but not me, yet). We all revere our parents, teachers and heroes for the hardships and injuries they have sustained on our behalf. Why do good people suffer? That's a $60 billion dollar question. I'm not going to go into a good and evil debate, because I'm not convinced they actually exist beyond the level of concepts. Some say that death and suffering inspire us to use our time wisely, and they are inherent to the biological reality of life on Earth. Around Sept 25th, the Rev. Jesse Jackson said the 9-11 disaster has had some positive impact;

> "Suffering breeds character, and character breeds faith, and in the end faith will prevail. This suffering has allowed, in the darkest hour, the light to shine most clearly."

Some of the reasons for tragic death are probably poor preparation, unforeseen consequences, and just plain bad luck. Such comfort takes a long time, if ever, to reassure the victims. Starvation and wasting away are not inherently noble in themselves. Mother Theresa once said, "I pray much better when well-fed and dressed comfortably." Another troubling issue, is that the people most directly responsible for the tragedy died in hopes of receiving divine reward for what is mostly a political statement in a "David and Goliath" act, where we were the loser. While suicide for reasons of depression or cowardice is often not esteemed, but doing foolhardy acts for a cause or to save a group is often considered heroic; even if the same result is dead people. I guess for many moderns, it's not a question of "if" they die, but how they live and die. I believe, however, that you shouldn't make that choice to die for others without their permission. All too often, violent acts are result of cheating and are used in place of long-term remedies, ostensibly due to time constraints; thereby dampening rather than solving a problem.

Now, as you all know in the Druid Chronicles "The Early Chronicles," it was determined in April 1963, that the RDNA would not choose animal or human sacrifices (lawyers and politicians were included in 1965), regardless of their purported effectiveness. Most, if not all, Druid, Wiccan and Neo-Pagan organizations since then have followed a similar tradition to ours. There is, of course, the agonizing issue of whether fungi are to be treated as plants or animals, as they have characteristics of both! There are strangely no records on how to choose a sacrifice, but there is some guidance on how to do think about a sacrifice:

> "For one man, the sacrifice of life is the offering up of himself to a god or gods. To another, it is an offering up of his mind to a search for truth."–Book of Faith, v.9

> "If one but says "Dalon ap Landu" with the knowledge of the power of it, truly the whole Universe will be forever consecrated."–Thomas the Fool, 1970

Many peoples believe, that spirits with feelings inhabit all objects and creatures, not just "Homo Sapiens Sacrificius." I, personally, try to take only willing sacrifices by divining the feelings of the plants or objects, which might take a long time. And as always, thanks and apologies before and after are to be recommended. I'm moving towards vegetarianism, but still occasionally eat reptiles, fish and bugs. I try to reduce the frequency of consumption and have rarely done the butchering (cowardice on my part, not unlike many Hindus) but I try to be respectful. After all, according to "Babe" they say, "What you eat, walks and talks tomorrow" and "You are what you eat, from your head down to your feet." What goes in, will come out. My wife says that means I'll become a vegetable as I grow older.

In my experience, a sacrifice is rejected when there is a hastily chosen unwilling plant, a poorly directed purpose, misguided intentions of participants, or the gods are in a plain weird mood; and killing for no purpose is not commendable. From my observation, the most common sacrifices in the RDNA have been; leaves, branches, berries, tufts of grass, acorns (plantable afterwards), flowers, home-grown vegetables, ect. The divination of the winds will decide whether the sacrifice is acceptable, and we must patiently await and abide by their decision, not ours. I sometimes cheat though, by only holding services on windy days in areas with

many birds…(By the way, bringing hand-held fans is strictly prohibited! An area, largely unexplored, is how to have an RDNA service or activity without intentionally harming anything, (if such is possible, counting the squashed grass under our dancing feet, airborne microbes, ect. See Jainism.) Would it be too much to bring the ceremony to the uncut offering, which would then live a life of service?

It would be well for the squeamish Neo-Pagans to remember that animals are still routinely raised and killed for religious feasts throughout the world. Examples could include Thanksgiving Turkeys, Christmas Goose/Ham, Easter Lambs, July 4th BBQ, Sajigor goat sacrifice in Kalasha India, Kosher meat preparation, the ever-popular Uidhyah goat sacrifice for Eid holiday in Islam, the reverent buffalo slaughters among Native American plains tribes to teach their children, pig feasts in Borneo, Santeria rites, etc. Christianity prizes the voluntary human sacrifices of its founder and martyrs. Historically, the pre-diasporic Judaic kingdoms had their own fair share of temple sacrifices (and possibly may have again if a few hard-core Orthodox Jews can ever remove the "Dome of the Rock" mosque from the site of the Solomon's Temple.) For those tribal hunters who are still in an ever-present-holy-moment-union with the Earth, any act of hunting is a religiously imbued activity. Ancient tribes are especially afraid that angering an animal's spirit, would reduce the hunt next year. All this goes on, yet journalists would be delighted to uncover a report on a dog killed by some pathetic Satanists. And yet in America, home of the top animal protein consumers, husbandry and abattoirs are conveniently efficient and simply barbaric; if not unhealthily operated as a whole, tastefully out of sight. No one prays during their deaths.

But why do people kill things in a religious service, if most religions are life-affirming, in theory at least? A possible theoretical liturgical reason, offered by the venerable Isaac Bonewits (2nd Epistle, Chapter 7), is that a living (plant, fungal, bacterial or animal) creature allegedly releases energy on its death, (and some while it's alive, too), which might amplify the resonance of a magic raising activity. (I wonder if a flashlight, a plutonium cell, dancing, sex, or campfire could substitute the necessary energy in place of living sacrifices?) Perhaps it is so.

I also disagree with the above definition's hint that only "victims" are sacrificed. While all religions have offered material sacrifice in some format, most ancient cultures freely accepted the necessity or advantage of sacrifice of living creatures, some even considering it such an honor as to volunteer themselves. In some cases, the volunteer would be instructed with lengthy messages to convey to the deities involved, kind of like a court witnesses being briefed by lawyers to present their village's case. However, I suspect that the vast bulk were less than thrilled with their candidacy, often being the criminals, disliked trouble-makers, or prisoners of war of a society. Civilization helped make it possible, as self-sustaining small villages needed as many people alive as possible, due the death rate; but cities often have less-than-necessary inhabitants to be mistreated or sent to war.

With rare exceptions, death is irreversible and final; so unsanctioned killings have been punished more severely than non-fatal injuries by legal codes of most states. It's not my purpose to wade deeply into the debate the pros and cons of capital punishment (see China, Florida, and Texas), but it's interesting that priests are still an integral part of the execution process, although few would label these priests as "blood thirsty;" rather, they're merely there to comfort the victim and restrain the vengeful passions of bystanders, and perhaps to mitigate the executioners' guilt for breaking one of their 10 commandments. To their credit, that great Fertility Cult, (known as the Catholic Church) now tries to sacralize life; and prevent such state-sponsored murders, albeit sometimes to excess. The Druids, themselves, were often also present at matters of life and death, like councils of war, exiling (which equaled death) or executions. Depending on the individual, perhaps they enjoyed or dislike the responsibility involved. One could also make the case that vendettas and war are a "viral" form of human sacrifice that is out of control and self-feeding (like an inferno), soon bereft of whatever religious impulses that may have motivated or restrained the initiators. Once life is stripped of its holy aspect, fearful things become conceivable.

I can think of three attitudes towards death. 1. If you feel that death is an end to all existence, it is a dirty distasteful thing to be feared and avoided at all costs and deeply mourned. 2. If you feel that death is a one way journey to a (hopefully) pleasant place, then death should be an acceptable; if not desired. Of course, "A man's dying is more the survivors' affair than his own," so you shouldn't recklessly hasten your death, widows really hate being told "He's in a happier place." 3. If you feel that death is a two-way or cyclical journey, then the above applies, plus any apprehension or anticipation of having to start all over again from scratch; either in re-birth or re-incarnation. Perhaps it is so.

The ancient Celts and Europeans, on first glance do not seem inordinately afraid of death; in fact, many literary heroes hardly even notice their death until long after the fact. After all, "A brave man dies but once–a coward many times." In the case of the Celts, there are references to ancient Celts loaning money and expecting repayment in the next life. People would keep the heads of enemies or friends, occasionally talking and giving them a feast. But, how the average Joe McBlow felt is less certain. Perhaps, it's along the lines of "It's a good day to die…tomorrow" or "Who wants to live forever? Okay, but who ELSE?" or "I am not afraid to die, I just don't to be around when it happens."

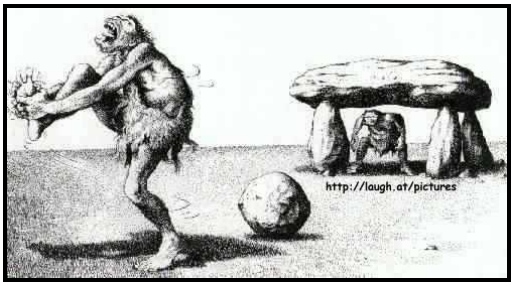
In Celtic myth, there are tales of Avalon (island of apples), Tir nan Og (land of youth), Islands out West over/under the Ocean (America?), Hybrasil, Annwyn (in the Tales of Pryderi), and the Faery underworlds of mounds and tombs. See the Voyage of Mael Dun for another interesting journey by boat. A general sense of connection is thought to exist in the same place, like parallel universes, that are crossed-over sometimes (especially on holidays like Beltane and particularly Samhain). Ghosts, spirits, saints, saints, monsters, faeries are rampant in their mythology that continues to this day.

So, finally, as you know, the greatest traditional remnant concerning death is the great fire-festival of Samhain (or the triple holiday of Halloween, All Saints' Day and All Souls' Day). You've read already read oodles about Samhain on the

internet, you know its roots and know all that stuff about it being a Celtic new-year (a new calendar year in the NRDNA). I'm a "do-er" not a "liturgist," festivals for me are about doing interesting related projects. Here are a variety of uncommon activities (I tire of pumpkins) that I believe are appropriate during this period of time.

Suggested Activities for Samhain

- Visit and tidy-up the graves of family, friends and respected people.
- Séances are popular at this time of year, but book in advance!
- Hold a "dumb feast" with no talking and plates for ancestors.
- Contemplate your own funeral arrangements, especially if you want to fight "The Industry" and have a natural funeral free of chemical and air-tight sealed caskets.
- Include the dead in your thoughts during the daily grind.
- Begin a custom of thanking the things we kill and eat.
- Visit an abattoir or kill your own dinner (fish is the least unpleasant), which will open your eyes and heart to some cold facts.
- Work on your will, living-will, powers-of-attorney, and insurances.
- "Sacrifice" some fun, for retirement planning.
- Discuss deeper issues of after-life with your children and spouse.
- Research genealogy and visit elderly relatives (research for Eulogies).
- Get a health check-up and other medical appointments. Quit smoking.
- Rake leaves, plan a composting heap (done properly, they don't stink)
- Plant acorns, salt meat and jerky, pickle things.
- Go hunting or fishing [or "camera-stalking" of prominent politicians…]
- Volunteer to escort children for Halloween (you get candy, too!)
- Adopt an overseas child or assist a charity.
- At Carleton, we'd pour molten-lead or wax into cold water and divine things.
- Protest the most recent prejudiced horror-flick of the season.
- Lobby against the funeral industry.
- Make a list of 100 things you've done, and 100 more you want to do.
- Contemplate capital punishment, war, crime, sanitation and vegetarianism.
- Bless your pets with smoke (yes, jumping through a fiery hoop is okay…)
- Clean your home, extinguish your oven/furnace's pilot-light and relight it.
- Replace the batteries in your smoke detector, buy a fire extinguisher, etc.
- Write long-winded, disconnected rambles and lists about Samhain and Sacrifice.



Neolithic Farmhouse Discovered in Scotland

Sources: The Times (7 September 2001 http://www.thetimes.co.uk/) and The Daily Telegraph (9 September 2001 http://news.telegraph.co.uk)

The remains of a Stone Age farmhouse, built more than 1,000 years before the pyramids, have been uncovered by archaeologists in a cornfield in Perthshire (Scotland).

The 6,000-year-old home, complete with a living area, bedroom and cooking area, lies close to Britain's longest Stone Age burial cairn near Callander. Historians believe that it and the Auchenlaich cairn were part of the same Neolithic settlement.

The discovery, by archaeologists from the universities of Glasgow and Stirling, is one of two such structures uncovered in Scotland. The other is at Balbridie, Deeside. Gordon Barclay, an archaeologist from Stirling University, said: "This type of enormous timber building is only the second of its kind ever found. This is a very important site, even longer and possibly even older than what we have found before. There is nothing like it anywhere else in Europe." The building is 25 metres long and nine metres wide with walls formed by massive timber posts each about one metre apart. A second line of posts one metre in, along with posts inside the massive room, once supported a thatched roof.

Dr Barclay said the size and built strength of the farmhouse indicated that the Neolithic people were skilled engineers. "This is no shack that somebody has thrown up. It is an enormous, very sophisticated piece of engineering, built to last. The only other evidence we had was of much smaller, lighter structures. This proves that the Neolithic people were engineers as skilled and intelligent as modern man." Because there were no metal nails, the house was made almost entirely from timber shaped to fit together with timber pegs. The farmhouse was split into compartments by light wooden partitions set into the ground. On a large sunken area to the north, the team discovered burnt red gravel, showing that fires had been regularly lit there.

The archaeologists discovered more than 200 pieces of Stone Age pottery and cereal remains which will be radiocarbon-dated. Dr Barclay said: "These were the first farmers ever to cultivate land in Scotland."

Bronze Age Trove Found at Sewage Site

From the Irish Times, Friday, September 28

A £6.5 million Co Limerick sewage scheme has unearthed a rich vein of archaeological treasures.

The scheme, at Castleconnell on the banks of the River Shannon, has yielded a range and density of finds. The finds are unusual for such a confined area according to archaeologists. They also indicate there has been human activity there for thousands of years.

To date, four fulachta faidh, or ancient cooking places, three hut sites, a furnace and four human burial sites as well as nine other pits have been excavated. According to a spokesman for Limerick County Council's archaeological unit all of these are tentatively dated to the early Bronze Age of 5,000 BC to 1,500 BC. Charcoal samples have been sent for analysis and the results will clarify the date range. Numerous artefacts have also been found including over 100 pieces of worked flint, 10 stone axes and a fragment of a rotary quern.

Three locations along the route of a pipeline were archaeologically tested in advance of the work being carried out.

At one of these sites, Hermitage, the farm of Mr. P Moran, significant remains were uncovered and Aegis Archaeology Limited is currently excavating this area.

According to Limerick County Council yesterday the sewage scheme will provide for expansion of the village and its hinterland. It is also expected that the scheme will provide for the improvement of the water quality and amenity value of the River Shannon.

Resources

Book Review

By Mike Scharding, Monument Grove

Pagans and Christians: The Personal Spiritual Experience, Guz DiZerga, Ph. D. Llewellyn Worldwide, St. Paul.

Dr. DiZerga is a political scientist and Wiccan elder with Brazilian roots who has released this new book, with the aim of establishing and promoting a framework for inter-faith dialogue between Pagans and Christians that is philosophically based. He is apparently a very wise man who has learned to temper his anger and delves into the deeper core issues that Ecumenical talks rarely reach. His supportive arguments make heavy reference to Roman/Greek Classical forms of Paganism, which of course is has great amounts of textual support as opposed to other forms of European paganism. (He also draws upon Latin-American forms.) There are areas of weak spots, he is not an expert on early Christianity; and there are some gloss-overs of some touchy issues; e.g. sexuality; so I finished it with some unanswered questions. This book, while not perfect, is very well written with many golden nuggets buried amongst numerous semi-precious stones. It should be part of the library of anyone working with ecumenical councils.

Part One gives an overview of paganism's central general beliefs, focusing on the authority of personal spirituality. I would hesitate to give this book to your mom as her introductory book. It assumes a lot of general factual knowledge about Paganism, but would be a good follow-up.

Part Two: Christian Criticisms of Wicca rebuts some myths focusing on the relationship of Spirit and the Natural world, why good things happen to bad people, and claims of ultimate authority. This is his best written section.

Part Three: Pagan Criticisms of Christianity. He shows that the Pagan view of nature is already present to a degree, without being an apologist, in Scripture and that Christianity does not depend in any sense upon a claim to spiritual superiority. He finally reconciles the two faiths and talks about the ways they can mutually benefit from interaction.

Some Quotes:

"Many Pagans who take such a view of Christianity define themselves against it. In doing so, they remain to some extent still within its power, even to the point of avoiding those Pagan practices that most overlap with Christian practice, such as prayer. By defining Pagan religion as different in all respects from Christianity, some Pagans unintentionally narrow their own spiritual lives…"

"Christianity does offer a unique and valuable path to the Sacred, but unique does not equal exclusive in the worth of religions any more than it does in the worth of people."

"[Paganism] exemplifies personal responsibility, for no one can hide behind scripture and disclaim responsibility because of its supposed objectivity."

"Love can only be fulfilled by the existence of the beloved. It is even more fulfilled when the beloved in turn is also fulfilled. A being loving unconditionally will therefore find delight even in the beloved's loving another. This is why the concept of a jealous God is utterly incomprehensible to me, as it has long been to many Pagans."

"Suffering is an enriching manure for the human spirit. It is a compost for the heart. Genuine empathy for others often arises most readily after we have suffered ourselves."

Carleton College Calendar Available

This year's has a beautiful picture of the Hill of the Three Oaks, showing the oaks in silhouette against an orange sky. Additional copies of the calendar are available from the Carleton Bookstore for $3.00 plus shipping:

Carleton Bookstore
One North College Street
Northfield, MN 55057
(800) 799-4148

Calendar

Astronomical Samhain, when the Sun is midway between Equinox and Solstice, will occur on November 6, 2001 at 11:20 p.m. PST. (By the alternative method of calculation, the Sun will reach 15° of Scorpius Nov. 7 at 12:38 a.m. PST.) Samhain services will be held on Nov. 4 at Sundown, which is 5:07 p.m. Please call for carpool arrangements (510) 654-6896. For the social observance of Samhain we will be going immediately after the service to Le Bateau Ivre Restaurant in Berkeley.

Regular services will be held at Solar Noon on Nov. 11, Dec. 2 and 16. Please call the above number to confirm.

A Druid Missal-Any is published eight times a year. Post mail subscriptions are $6.00 and online subscriptions are free, but might not include everything that is in the post mail edition. Or write an article or send us a cartoon and receive a year's subscription free. Write The Missal-Any c/o Weinberger, 309 63rd St, Apt. C, Oakland, CA 94618.

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Yule Essay: Tree Lore

By Stacey Weinberger

Yule, Winter Solstice, the Shortest Day of the Year, is one of the minor High Days of the Druid calendar. Though there is an association with trees at each of the High Days, none of them so strongly evokes the image of the tree than Yule with the tradition of Christmas or Yule tree, a latter-day symbol of pagan tree-worship. The Yule tree as we know it is a German custom brought to England in 1840 by Prince Albert, prince consort of Queen Victoria. Perhaps a parallel to the May-pole in the Summer half of the year (see A Druid-Missal-Any Beltaine 2001), which also was a tree cut down for a particular celebration and placed as the center of ritual, the Yule tree harkens back to an older tradition and can perhaps be traced back to the ancient Druids and other pre-Christian Indo-European practices.

In southern Europe there was the midwinter custom pertaining to the celebration of the god Phrygian god Attis that is very reminiscent of cutting down the Yule tree and decorating its branches. Certain priests of the Attis called dendrophori, meaning "tree-bearers," annually selected a pine tree (pinus silva) from the sacred grove to carry the effigy of the god into His Roman temple. The dendrophori were charged with the duty of setting up and decorating the tree upon which the god was presented for sacrifice. The pine tree stood for a promise of eternal life because being an evergreen it kept its vital appearance even in winter. The boughs did not wither and die, and signified the continuing presence of life.

In Celtic culture there is also archeological evidence of ritual involving trees. At two large sacred circular enclosures, the Goloring near Koblenz and the Goldberg in Southern Germany, that date from the sixth century B.C., a huge central post was erected, possibly imitative of a living tree. Similar pre-Roman ritual activity can be observed at the La Tene site of Bliesebruck where over one hundred sacred pits filled with votive objects had been planted with tree trunks or living trees. In the Rhineland, one of the four regions of the Celtic World, the great scanctuary at Pesch contained many temples and ancillary buildings grouped around a sacred tree.

There are legendary tales of royal halls with a living tree in the center of the building, and trees may have been used this way, as in the Old Manor House at Knaresborough in North Yorkshire and the hall of Huntingfield in Suffolk. Positioning the tree in the center of a building as a source of good luck and protection for gods and men is confirmed by the custom in Germany, continuing as late as the 19th century, of having a guardian or lucky tree beside a house. Does bringing the tree inside symbolize bringing the luck inside? Symbolic offerings were made to the tree, and ale poured over its roots at festivals, as in the case of a huge birch tree that stood on a mound beside a farmhouse in western Norway until it fell in 1874. Adam of Bremen, wrote of a huge tree that stood beside a temple in Uppsala, the holy center in Sweden, that remained green summer and winter (signaling perhaps an evergreen), but no one knew what kind of tree it was. The existence of sacred trees in Germany is the pre-Christian era is borne out by reference to their destruction by early Christian missionaries such as St. Boniface.

Memories of sacred trees at holy places can consistently be found in Irish literature, where a number of sacred trees are mentioned. The sacred tree, in Old Irish *bile*, was apparently a usual feature of the site where the inauguration of the kings of each tribe or confederation took place, the sacred center of the tribal territory.

Sacred trees are found mentioned in pagan texts of early Ireland, most notably in the Rennes Dindshenchas ("History of Places"). Holy trees were particularly associated with sacral kingship and the inauguration rites surrounding the election of a new king. Five special trees are mentioned in the Dindshenchas marking the sacred ritual and assembly centers of Ireland: "The Tree of Ross and the Tree of Mugna and the Ancient Tree of Datha and the branching Tree of Uisnech and the Ancient Tree of Tortu."* Three of these trees are recorded as ash trees, while the Tree of Ross was a yew (an evergreen), and the Tree of Mugna was an oak, although it was not an ordinary one as it bore three crops of different fruits each year: "apples, goodly, marvelous, and nuts round, blood-red, and acorns, brown and ridgy" (together which symbolize the fruits of the Otherworld). It too appears to be an evergreen: "Its leaves were upon it always," as with the tree at Uppsala described by Adam of Bremen.

A characteristic of the Otherworld tree in Irish tradition is that it bears blossoms and fruit of gold and silver, which the more modern Christmas tree is reminiscent of.

This Winter Solstice when you go out to purchase your Yule tree, preferably a live one, keep in mind that you are maintaining the pagan tradition of honoring the tree and making it the focus of the modern day tribal assembly of home. During this time when all seems dead and asleep the pine or fir Yule tree remains green, symbolizing the promise of life that is to return.

*"The Prose Tales in the Rennes Dindshenchas," ed. W. Stokes, Rev Celt 15 (1894) and 16 (1895)

News of the Groves

Carleton Grove: News from Minnesota

Warm salutations from campus. Things here are getting hectic, as 9th week comes to a close and finals bear down on the hapless Carleton students. In September we had a weekend of celebration, reflection and meditation.

There was a sweatlodge in the Small Grove. The lodge is a place for physical and spiritual purification, and a time to center and focus yourself. To prepare for it, we spent the day cooking, baking, chopping wood, and setting up the lodge. All were welcome to participate in the lodge and/or to help with preparations.

Samhain was splendid. A cool night, a clear sky, a bonfire and the talking stick--everything we could want. Good turnout and good ritual. And the god died, as planned. All according to schedule.

Monument Grove: News from DC

Our grove is doing fine. Mike's in a new house and preparing for Yule. Did you know that in front of the White House there is the tasteless National Christmas Tree? http://www.apollonius.net/christmastrees.html. Ok, did you know that they have this god-awfully chunky "National Menorah." Well, now did you know there is 10' deep pit, 20' long, 10' wide, filled with the huge "National Yule-Logs." That's right. And my, isn't it toasty from 20' away! Very elemental and pleasing.

Sent off druid-care-packages to Ehren in Carleton, Irony in Tonga, Nozomi in Japan, and Ian in Antarctica. Let's see how D.C. postal efficiency works on those!

As Brother Ian from Down Under so wisely stated; it's about time we all lighten up and admit something:

English is a Celtic Language

Now before you linguists begin a howling, yes, English is technically a Germanic language. But, it is now a language spoken natively by Dravidians, Tamils, Singaporeans, Nigerians, Israelites, and Irishmen; few of whom would claim to be ethnically or culturally Germanic. Each culture has taken the language (which is a tool) and used it to buy potatoes or rice (as Sister Joan put it) and imbued it with their cultural heritage.

Now, I studied Scots Gàidhlig for one year in Scotland, and I'm one of the registered 85,456 speakers in the 1991 Scottish Census; so I have no desire to drop these languages (70% of the world's 6,000 languages may be gone by 2100), since the heart can speak a bit differently through either language. Every language colors the thoughts communicating them, but I'd anger many a Welshman by saying he's just a Sassenach because he doesn't have the Cyrmaeg any more. All Celts today (and in the past too, probably) have at least two languages to bear and to disseminate their cultures, and I'd like to look on it as a positive thing to keep both. As a friend told me, when you learn a new tongue you grow a new soul, and it never hurts to have a spare one, eh?

Ice Floe Grove: News from Antarctica

"Where did all the real Celts go? Long time passing…"

I couldn't be farther away from Ireland (or my native Belgium) but my thoughts fly to that distant land, and I'd like to write a little about it. The RDNA is not exclusively Celtic (we're not, but we all have our favorite traditions), but most other Druid groups are definitely in the Celtophiles section. The problem as I see it, is that people study ancient Celts, but ignore the modern Celts.

We appear to be in a love-hate relationship with traditions. We love ancient Celtic Traditions but not modern Celtic traditions with hundreds of years of shaping by Celts (yes, under Christian and alcoholic influence). Certainly, age sometimes empowers the survival and attractiveness of some beliefs beyond their practical usage (i.e. "fossilization"). For me, the age of the tradition is just one pointer on its feasibility; but it's applicability, wisdom, timing and associations must also be taken into account. As an example, we don't do ritualistic murder anymore. As Mortus said in his/her essay on Death and Sacrifice in Samhain's issue, the RDNA dropped human sacrifice when our mores and perceptions on the issue had changed, even though livestock (deadstock?) is cheaper now than ever before in history.

Irish and country folk of Europe still carry out several life-affirming (and life-denying) activities that may or may not have continuity from pagan times, often under the guise of various saints, despite the otherworldly orientation of monotheism in general. You know this, already. It's hard to tell whether or not these traditions were carry-overs from a bygone organized religion or rather, perhaps, simply natural developments from working daily with (or against) Nature's mysteries on the farm and forest. But the Celts are still here, but they're mostly speaking English nowadays, so no complaining about the difficulty of translating "Old Irish," just go next door and talk to McPherson and start or revive traditions.

How many American Neo-Pagans can explain the Dail of Ireland, name seven living Irish poets or dramatists? Talk about the devolution process' effect on Celtic nationalism? Explain the economic situation of the Welsh economies? What about Brittany's (ahem, not Ms. Spears) engulfment by France or Galicia by Spain which we don't hear about because most of us don't read French or Spanish after high school? Mad cow and foot-and-mouth disease (I've got that I suppose)'s role in the devastation of the crafting culture? I'm not calling upon you to march the streets of Dublin with placards, but if you feel such a connection to these ancient Druids; how about helping their grandchildren continue the living culture?

Enough ranting. Happy Holidays, I'll tell you if I see Santa or his evil twin brother, who lives on the south pole and also gives coal and credit card bills (how do YOU think Santa supports his philanthropy?) Oh, it's still cold here, enough even for a hothead like me. Next year, I should work in the Amazon!

Akita Grove:

News from Northern Japan

We had Samhain on a mountain nearby. We made a big fire, danced and asked the gods questions. We used info from Sister Stacey's article. It helped.

I am the judge of Bardic contest. I want to have your songs! See rules at:

http://www.geocities.com/mikerdna/bard.html

and send them to me at nozomikibou@hotmail.com This contest is over at Beltane 2002, but I send out new songs every few weeks for you enjoy.

Hazel Nut Grove: News from California

ArchDruid Stephen Abbott has returned from exile! He is currently looking for a pagan household in which to live in Sacramento. If you know of anyone looking for a roommate with an incredible library of 8,000 Druid, Celtic, and pagan books, and a very nice iguana named Iggy, please contact A Druid Missal-Any and the information will be forwarded on.

White Rabbit Grove: News from Wisconsin

Hi, I'm Katya Whiterabbit (CL78:Olin), the dolt who mislaid the Carleton Archives in 1978. I made the Third Order and discovered the depths of my own personal Chaos, one could say. I was swept during the next decades between the Scylla and Charybdis of Sufism and Anthroposophy. In the mid eighties, having washed up in Wisconsin and gone back to grad school, I reaffirmed my fundamental Druidness, but without the impetus to conduct actual services.

Though randomly asked for Druid bibliographies by the curious, solitary Druidity seemed a waste of my elevation to Third Order. Happily the nineties brought the Internet to me and mine. But imagine my dismay to find the Usenet overrun with costume-loving Celtic Revivalists! Thus began my campaign to advocate for the RDNA way of being among them. Yes, it is I who am known as "healingline" in the posts of alt.religion.druid.

My small business, you see, is called The Healing Line. I have certifications in Thought Field Therapy and distance Reiki, as well as decades of nutritional expertise and other esoteric miscellany to offer the public over the phone. On the side I deal in collectible tablewares, a very highbrow form of recycling. So my Web presence projects me, the public utility, as my ministry, rather than a grove per se.

A seed I sowed back in 1978, before the rest of me blew away in the wind, was The Order of Lugh. Reading about the recently invented "side order" of Hephasteus reminded me. OL is also a non-hierarchic one, like Diancecht, and is meant for artists and craftsmen. At the appropriate spot in the Service, the dedicant commits a work of his or her own hands to the flames, as a token of dedication of all one's works to the Mother and her glories. If it is accepted (and it is highly recommended to work in a flammable medium), you're in. My token, with which I made myself Matriarch of Lugh, was a hand-calligraphed copy of the Order of Lugh Liturgy. Perhaps Lugh of the Long Hand, Master of All Arts, also bestowed on me the confusion from which I was reborn after a cycle of years.

Another copy of the Lugh Liturgy was in the box with the Archives when they were lost. But anyhow, there's nothing very tricky about answering the call of Lugh, if any others in congregations that actually hold services would like to join me.

Peace, peace, peace,
healingline@netzero.net
Note: See Part-Three of the ARDA for Lugh ceremony

Swamp Grove: News from Florida

The Swamp was alive with Druidry and revelry on Samhain. It was actually dry enough to have a celebration, and we certainly did just that. It was the first time that we had gathered for an observance since Solstice last December. We are planning to have some new pictures made of ourselves frolicking and capering, (well perhaps not so much capering) giving ourselves to wild abandon and using magic beans. We have consecrated a new circle area because the gators and swamp have claimed the old one for three months out of the year, the new area is relatively dry all year round.

Creeks-Called-Rivers Grove: News from Ohio

White Land Dinner: This dinner occurs on the evening of the first day during which snow completely covers the grass. Or as close as we can get. This is an indoor feast, usually accented by complaints from those Druids in the grove who wish they lived farther south. Around Dec 15th.

Feast of Coloured Paper: This feast pretty much comes when everyone else is doing Christmas. Well, a day or two before or after, usually, to allow us to do the Christmas thing with our families. Anyway, it's a time that we make it special point to let each other know that we appreciate each other. Around Dec 28th.

Big Ash Grove: News from Michigan

Grove of One has folded and been replaced by Big Ash Grove. The Archdruid's ritual name is Iggy. The ELDAR Tree CD-Rom project is on hold, but the "Big Ash Codex" of rituals is in progress for solitary Druids.

Corn Grove: News from Iowa

May the Mother bless and keep you this year and all years!

Not much to report--Corn Grove seems to have gone dormant, not inappropriately considering the season!

I've been devoting too much time to a songwriter's workshop, but I expect to be passing leadership of that on to some other fool as soon as possible. Not that it hasn't been successful--we started with 16 participants and the very next month had 29, and people are writing songs, which is GREAT. I just did not realize that this was going to be taking up so much of my time and energy! And it's not that I'm unwilling to "sacrifice" my time for what I believe in...but I'm also sacrificing my son's time and my husband's time, and that's not mine to do.

Otherwise, just grooving along quietly and trying to stay off as many radar screens as possible. I hope to have some time this winter to refocus and dive in to my own heart a bit, and see about figuring out how to satisfy some things in me that the mundane world makes very difficult. Getting out of the music business may be a start (the ultimate sacrifice for me!). Ugh.

Golden Oak Grove: News from Minnesota

The weather here is snowy and looks to be perfect snowman temps for the next few days, it's our first snowfall this year but I'm all but certain it's here to stay as I do live in Minnesota and we should of had snow on the ground already by Nov 9th but didn't...Years like this, it usually ends up being very snowy and near Solstice gets extremely frigid...

As for winter plans, I'm not a big fan of winter but I do have some more generalized plans for the season like braving the cold to make a snow-dragon or a snow-gargoyle depending on how much snow we actually get...If ya mix cornstarch with a bit of water and add in paste or gel frosting dyes you can actually paint your snow creatures, add more water, put it in a spray bottle and it really gets interesting (specially when it starts to melt hehe)

This next week I'll be getting the house in order for decorating and a place to put the tree, I'm excited as in this house with such high ceilings we can have a huge one, last year the kids were disapointed as we had a sweet yet poor little tree that resembled the one off of Charlie Brown's Christmas...

Poor little thing drooped under the weight of even the tiniest ornaments and we had to hang the topper from the ceiling on a cord as to not completely crush the little tree...

Cute and memorable but I'm looking forward to a big one this year...In years past when we've had bigger trees I string them with two separate twists of twinkle lights...The first set being a mix of blue and green lights that are kept to the inside of the tree...those are lit up until Solstice eve, then the other set of Amber and Pink get lit on Solstice Day, those lights are more to the outside of the tree...It makes it nice and

helps the kids with understanding the different light symbologies, the soft glow of the tree approaching solstice is perfect for stories and such, then solstice morn it's all ablaze with bright sunny lights...

We also have two tree toppers, the first being a garden mask that I made that has golden acorn antlers, the second being a copper lantern in the shape of the sun, it has a very youthful male face on one side and the face of a womyn on the other...

So we sorta get to cover the baby sun god and (as my kids say) the sunshine-momahn Brigid, a little bit of a bend but hey that's why I'm Pagan...

A couple of years ago my eldest son, then 12, had some friends over during our holiday time for treats and such...Well two of his buddies were afraid of my tree, they said it had a scary head on top of it and that all the celestial decorations were bizarre, they were from Baptist-Christian families...

His little Jewish friend was very interested in all of it and had no problem understanding it, he even brought his mother into see our tree because he was so thrilled that they weren't the only ones with different beliefs, the mother was just as interested as her son...

The little Mexican boys were so cute, they knew what it all meant even though they said that their main families were catholic, that they had other family in Mexico that celebrated the dark of the year and the solstice, that their aunty puts a bull skull with lights inside on a shelf above her tree and feeds it wine, it was no big deal to them...

And the African American boy said that he thought it was kinda freaky but that his granny down in Louisiana used to do some freaky stuff for the holidays so he knew it was all cool...

I just find the different traditions surrounding this time of year (specially) very interesting...

Mojo Grove: News from Down There

The Protogrove we've been working on is on hold for a short while, but we got enough members of both human and nonhuman species (mainly dog) to make a go at it. We humans routinely get out-voted on such things as where the next gathering will take place (the woods) and what sort of activities will be engaged in (the hunt) and sheer pandemonium usually rules. But the exhilaration of letting the dogs lead the way puts the human members in close touch with nature in a way that is indescribably wonderful. We still haven't gotten around to name.

Dravidia Grove: News from Out There

The Grove is doing well, have been contacted by a new member from online who lives in Essex area. She actually seems closer to Monument Grove, but since she seems to be a Christian based Druid, I have decided to help get her started on the right path.

Also, as a note...Saturday, I realized the very essence of nature and life all over again. Here is what happened. My wife has recently had a heart attack, she is well recovered now, but I have taken to smoking outside instead of inside around her. While outside on my front porch a squirrel came down the tree in my front yard, and proceeded to walk up my sidewalk to the base of my porch steps. I moved around a little to let the squirrel know I was there in case it chose a different course of direction. It still proceeded to move toward me. It climbed the first two of three stairs and stopped, my toes were on the top step and it reached out and touched my shoes and commenced to tap me on the foot several times. I looked at the squirrel in amazement, since it is not everyday a squirrel will walk up and try to get your attention.

I called to my wife since the front door was open and she came to the door. She then told me that she had been filling a bowl on the front porch with sunflower seeds. The bowl was empty, and the squirrel was asking me to refill it. I grabbed a handful and placed them on the steps where it started eating a couple and then started taking every 2 out of 3 seeds and hiding them in the grass in the front yard. In the mean time, my wife had finished filling the squirrel's bowl and it made a point of finishing the ones on the steps before proceed to eat the ones in the bowl. Definitely an enlightening and humbling experience the Great Mother bestowed upon me Saturday, and it is one that I will not forget in my lifetime...

Mulberry Grove: News from Arizona

"Beating Around the Mulberry Bush."

Greetings global brothers and sisters,

To make this short and sweet, here's my entry. I'm having a very difficult time at the moment with local law enforcement. I have a court date set for February 26, 2002, precisely one month before my birthday. For almost no reason at all, they will probably take away or suspend my license. I don't even have a job right now! I am majoring in English at Pima Community College here in Tucson, Arizona. My heritage oddly enough happens to be almost pure Celtic with a little Potowatomis Native American. This is strange to me, as life usually is, because at the moment I happen to live in the middle of no less than five Mulberry trees, and no less than five ethnic groups (French, German, Welsh, Scots-Irish, and Potowatomis) make me up (how else do you say that?).

I have not yet been indoctrinated into any Henge or mystic circle, but I do welcome any Druids, or Wiccans, to Tucson with open heart and mind. I hope that you will pray/chant/whatever you do for my victory in the legal arena, as I have no familial support, and am not rich, being a full time student. I am so sick and tired of being a scapegoat on a motorcycle, and of putting up with the way(s) that local law enforcement treats long-term residents of this city of Tucson. I have nothing against them, while they seem to have everything against me.

Right now I'm painting (yes, painting, not scribbling with markers and pencils) a map of France in acrylics for my first French class (French 101). I noticed that the nation of France is shaped like a five-pointed star, which is also interesting, and there seems to be a dog or a demon or something that extends from the northwest portion of the map. Weird. Weird as life really.

Druid Heart Spirit Grove: News from California

Up here in the mountains, the brighter seasons come late, but winter always comes early. The grove's site is peaceful. I've been seeing and hearing a lot of ravens, and owls around the grove lately. We'll do our winter solstice in the snow this year, if there is any covering the earth up here by then, we'll get to have a large fire. Looking forward to a nice peaceful winter, time to do all the Druid arts and crafts and get-togethers for potluck feasts. We are going to gather for staff making, and Ogham carving, and bell branch making (hopefully!). Other than these things we are going to keep it

simple for this dark season, time for me to keep writing and painting.

Baccharis Grove: News from California, Publisher of "A Druid Missal-Any"

The community association where the Grove site is located held a meeting in November to discuss with the local residents the guidelines for the woodlands to be turned over to the Orinda Park and Recreation Foundation, a non-profit organization dedicated to preserving open space. Emmon, founder of A Druid Missal-Any and Third Order Druid, who passed away two years ago, had established a trust to preserve the land as a recreation area or wilderness area. The guidelines were set up to protect the ecological values of the area, encourage use by local residents, provide safe access, prevent hazards to the surrounding property and develop revenue for maintenance and other Foundation projects

There are also plans to have a memorial plaque to Emmon on the land so hikers passing by might think of him and who gifted the land to stay preserved as a natural wildlife habitat.

We Get Correspondence!

Dear Order of Grannos,

Please consider our invitation to join a new Healing Arts and Artists Regional Directory designed to showcase Holistic Health Practitioners, Personal Growth Facilitators, Workshops, Schools, Body workers, Artists, Musicians, and providers of Healing Services and Natural Products. Regional visitors and locals alike can now conveniently explore your area's rich and diverse Healing Arts and Artist Communities.

Please go to http://www.byregion.net. Click on your country, state or region and look for "New Member Signup" in the upper right-hand corner of the page.

Please contact me if you have any questions or comments. Mail to:kranier@byregion.net

Peace and Prosperity,
Kristan Ranier

To the Council of Dalon Ap Landu:

Liturgical Notes

As Third Order Druid active in the Reform I propose the following additions to the enactment of the Samhain Special Order of Worship. For Groves fortunate to have altars, after the Second Reply the altar fire is extinguished, and all Third Order Druid exchange their red ribbons to white. This makes sense as the next lines to be recited by the officiating Druid are:

"Lo we are as wraiths; our fire is turned to ashes, and darkness walks the land."

After the Second Chant the fire is then relit, thus reproducing the extinguishing of the house fires in Ireland and Scotland at Samhain, and then relighting them from the ceremonial bonfire. The bonfire was lit by friction, and that is something we could work on devising to relight the fire in the future.

Hot Tub Healing

By Pat Haneke and Nozomi Kibo

Well, last time, we gave you our Shugyo service, which relies on cold pounding water to purify from above; so we'd like to balance that by stressing the warm waters bubbling to heal you from below. Japan is well known for its plentiful (over 14,000) natural onsens (i.e. thermal spas) due to the volcanic nature of the islands. Many were discovered by shivering hunters during the winter in the mountains, where they had melt through the heavy snows, providing a refuge for wild animals (especially snow-monkeys). Myths often state that the hunter was led there by an injured animal seeking to have their wounds healed by the waters.

According to my research, many onsens are located in nearly-inaccessible rustic locations of great scenic beauty, often requiring hours-long hikes from nearby roads. Most of these have been deepened and lined with natural stones, bamboo screens, hand-built changing areas. The best are open to the sky year round ("rotenburos") and sometimes are mixed bathing, especially late at night (if you're lucky). Many romantic movies pivot on a humorous rendez-vous that occurs there. Onsens are still one of the top five destinations for travel-crazy Japanese, indeed dozens of books and studies have been written on their bathing customs. After all, "cleanliness is next to Godliness," which is why the Japanese are such a sacred people? Their public bathing houses ("sento"s) yet remain in the poorer sections of the cities, and artificially heated "onsens" (with bowling alleys and recreational sports) are built in the midst of sprawling urban centers. Nozomi says that entire offices or companies will stay at the traditional inns for weekend retreats; drinking, eating, bathing, rough-housing, drinking, singing, having a short business meeting, more drinking, etc.

Now, the Celts were also big fans of spas, springs and natural wells, when they could find them. Specific deities (e.g. Grannos, Suliva) were assigned to each one, and offerings were thrown into the pool for those seeking healing or similar blessings. These holy wells of "Saints," who offering healing and good fortune, continue to attract Catholic pilgrims to this day, and this phenomenon is well documented in bookstores. Many famous springs, such as Baths, were expanded and commercially developed by the Roman conquerors.

According to Mike, back in the misty 70s, the NRDNA Berkeley Grove's very own Order of Dian Cecht (apparently, a substitution for the Order of Grannos) would hold regular healing seminars and workshops followed by, you guessed it, hot-tub healing. So, to revive an older custom, I give you our version in simplistic format; which of course may be done in a warm bathtub. I defer to those women out there, who have raised functional bathing to aromatic tactilely pleasurable

ritualistic experience, and ask that each expand it in their own way. It could be an hour-long and suitably womb-like.

1. Disconnect phone and turn-off all annoyances.
2. Stretch thoroughly
3. Open windows and let in cool fresh air and sun/moonlight
4. Take a short shower and then clean tub.
5. Dim the lights.
6. Fill with piping hot water. Welcome it.
7. Allowing a little water to drain and keeping the tap or shower open.
8. Add accessories (candles, salts, herbs, oils, mineral supplements, etc.)
9. (Some add Waters-of-life blessed for the occasion.)
10. Place a guardian statue in the waters to address (i.e. rubber-ducky)
11. Let water cool down to just above tolerable.
12. Bless your self and the tub
13. Ask to enter, and then slowly enter the tub.
14. Assume desired position or perform mudras.
15. List current ailments. Remember the healthier days' feelings.
16. Internally focus on feeling the afflicted areas.
17. Humming mantras is particularly pleasant when half submerged.
18. Channel the heat and such to those parts, melting and smoothing them, making things flow where they have stopped.
19. Ask for advice, wait and listen. This part takes a while.
20. Contemplate life-style and diet changes or divine requests that come to your mind.
21. Thank the Gods or guardians involved and ask to finish.
22. Pull the drain and bid farewell to the waters.
23. Ask the healing spirits to remain with you as the waters slowly drain away.
24. Let the waters pull away illness as they drain.
25. Quick rinse and dry.
26. Wrap in something warm and take a nap in a dark, quiet place.

Yule Time Caroling

By Sine Ceolbhinn

Strangely enough, Christmas is one of the few times of the year that we feel like singing with our neighbours outside of a karaoke bar. Easter songs? A few. Groundhog Day songs? Not likely. We all want to sing, but trip over the uncomfortable lyrics, right? I decided to but together a little list of songs that a pagan could use in company with their monotheistic friends.

A few hours of scanning the internet has given me a collection of popular songs that didn't dwell on babies in food troughs, righteous crowns, deceased people with bird wings, and ecstatic shepherds hearing voices in the dark (won't even go there). I prefer my own improbable stories (grin). Just change "Christmas" to "Yule time" and most are okay. Santa Claus is rather unavoidable, but he's nearly pagan, and so I let him slide. Many of the songs on the list below have on-line free music-files and lyrics at:

http://www.chebucto.ns.ca/~ai251/xcarol.html

- Auld Lang Syne
- Christmas Song (Chestnuts roasting)
- Deck the Halls
- Do they know it's Christmastime at all?
- Frosty the Snowman
- Grandma Got Run Over by a Reindeer
- The Grinch's Theme Song
- Have Yourself a Merry Little Christmas
- Here Comes Santa Claus
- Holly Jolly Christmas
- Home For The Holidays
- I Saw Mommy Kissing Santa Claus
- Jingle Bells
- Jingle Bell Rock
- I'll Be Home For Christmas
- It's Beginning to Look a Lot Like Christmas
- It's the Most Wonderful Time of the Year
- Jolly Old Saint Nicholas
- Let It Snow
- O Christmas Tree
- Rocking Around the Christmas Tree
- Rudolph the Red-Nosed Reindeer
- Silver and Gold Silver Bells
- Sleigh Ride
- That Christmas Feeling
- Up on the Rooftop
- We Wish You a Merry Christmas
- White Christmas
- Winter Wonderland

Now, I was going to make a list of filkable songs, but surprise, somebody's gone ahead and re-done most of the Christmas songs in a Neo-Pagan flavor. Isn't it great that people do all the work for us? You could spend weeks studying the solstice. Enjoy!!

- http://www.catcreations.com/chatte/library/Yl_songs.htm
- http://www.locksley.com/greenbook/#YULE2
- http://home.intranet.org/~maggi/true/bardicarts/songs/Sabbats/Yule/yulecarolbook.pdf (with piano sheet)
- http://www.geocities.com/Athens/Parthenon/1574/yulesong.htm
- http://www.geocities.com/Athens/5341/carols.html
- http://www.pacificcoast.net/~hornowl/Yulesong.html
- http://home.talkcity.com/SpiritCir/willowfiresong/Frames/Author.html
- http://members.tripod.com/Willow_Firesong/Frames/tuneHome.html
- http://www.mothermountain.org/solsticetunes.html
- http://www.celticsilverspiral.org/Wicca/Songs/Pagan.htm
- http://www.spirit-paths.com/pagan_songs.htm

Various Winter Customs

By Eric, ex-Akita Grove, now in NYC.

I enjoyed the Samhain activities, and spent four hours searching for good customs to complement the next issue. It's a simple list of what I plan to do, because I'm not much of a writer.

- Nov 23 Divining the best presents after a hearty Thanksgiving meal by asking relatives and the Gods.
- Dec 1st Cleaning out the house thoroughly--Any remaining dust is "Not mine, please ignore it."

- Dec 2nd Light “advent candles” or Yule Candles marking down the Solstice Sun’s arrival.
- Dec 15th Decorating the House- Holly, Mistletoe, tree setup, bunting, Yule-logs, front lawn décor. Mail out blessings (Christmas cards) to friends and curses to enemies.
- Dec 19th Donate 10% of December Paycheck to charities closest to my house. And carry small presents to distribute to beggars and muggers in NYC.
- Dec 20th Wassailing and Caroling. Nothing more than Trick or Treating for the winter, fun to do with the Christians.
- Dec 21st Vigiling in the Grove. Spend the longest night of the year in the grove with a fire, several blankets and some friends to encourage the sun to make a come back.
- Dec 21st Mari Lwyd in Wales (Lair Bhan in Ireland)-- The Welsh visited houses with a draped horse skull, interrogated their neighbours with strange questions, and got free booze if the homeowner couldn’t come up with decent answers. I think Barney’s head on a stick would be fine and appreciated.
- Dec 22nd Namahage. In Akita, drunken barefoot men in demon masks, straw clothing, flaming torches (my that’s dangerous sounding) would burst into pre-decided homes “surprising” a family at dinner and terrorizing the bejezus out of small kids. The father would ransom their children’s lives with more booze, and the demons would bless the house to protect it from fires and further burglar intrusions. Very similar to German house visits by Father Christmas (Weihnachtsmann or Julknap) and his point man, the “Black Moor” (Knecht Ruprecht) Don’t you pity my neighbours?
- Dec 23rd Celebrate the Emperor of Japan’s Birthday (he is the descendent of the Sun Goddess after all).
- Dec 24th Presents and Party
- Dec 25th Hanging out sheaves of corn or birdseed AFTER Christmas for the all-winter birds.
- Dec 26th Divination by dropping a handful of pine-needles into a bowl and rohrscharching
- Dec 26th Boxing. Put away boxes and decorations. As for the Tree: Put the tree in a safe spot in the yard (needles still on) away from the house. Allow to thoroughly dry and use it to light Beltane fire. WHOOSH! What a sight!
- Dec 27th Return presents and buy discounted goods at stores for next year! A gift of the Gods!
- Dec 30th New Year Resolutions. Adding thanks for last year’s completed ones and a tweak from everyone in the room for not finishing the last ones.
- Dec 31st Fireworks, all-night parties are fine to continue.
- Jan 1st Sleep to Noon. Pray to Braciaca for forgiveness and mercy.
- Jan 6th “Epiphany.” Credit card bills arrive. Holidays are officially over.

Christmas Plants and Picking the Yule Log

By Mairi Ceolbhinn, D.C. Grove

Druids love and respect their plants and truly wish them to return to full vitality in the spring. Without plants, how'd we do our sacrifices? What we' d eat? What'd we wear? It's nice to know that in the depths of winter, when the days are shortest, that some plants are doing rather well. We wish to celebrate this with Christmas trees and such and bring their blessings into our homes.

Mistletoe, as we all know, was considered sacred, by our ancient Siblings and has remained such throughout the years. Its Gaelic name still means "all healing," although I'm not sure how to use it safely, since it is rather poisonous. Perhaps, it is by its poison, that it fends off winter's blight, and manages to bloom around the solstice? Its persistent fertility is therefore an established trait that gives us that great custom of "kissing under the sprig of mistletoe" which would happen in a night of partying and debauchery. That age-old theme of commemorating the death of the "old Sun" and birth of the "new Sun" is now popularly incorporated into the images of "Old Man Time and Baby New Year" doing a tag-team on January 1st every year.

Holly berries, like Mistletoe, bloom amidst the snow as if to defy winter and encourage the return to life. Its green boughs were of course common decorations on buildings, holy places and public buildings during the winter festival, and this tradition has fortunately continued to this very day. Even the Japanese, Mike Scharding says, have a "kadomatsu" placed in front of the door at New Year's Eve.

Yule Log Tradition:

Not to be morbid, but a sacrifice is necessary to rekindle the life of the dying sun (no, I'm not pro-Aztec, which sounds like a marketable drug), and it seems the Yule Log has filled that role for several centuries. "Yule" comes from "hweol," meaning "wheel," which is a frequent European symbol for the Sun. So you're basically giving the Sun a good-needed torching to warm it up.

According to various sources, it is widely agreed that the hearth of the Celtic House was the home of a protective spirit, and (for practical and symbolic reasons) the fire was rarely allowed to die out except once or twice a year during the big fire holidays. Special prayers were and are still spoken before leaving the banked fire of turf for the night in rural areas. Much magic also went on around the fire during cooking, story telling, and entertaining of guests. The hearth was basically the pre-modern "Home Entertainment Center." If

you've ever noticed, televisions also send comforting relaxing flickers of light into a darkened room while you stare blankly?

Now, back in those days, people had access to common forests surrounding their village. The choice of the wood varied greatly among locales, but one good size tree would provide several logs for a neighborhood. But under no circumstances, should you steal one from a neighbor's private land (and no buying one at a parking lot, good religion is do-it-yourself). I've not heard of any special methods of cutting a tree down, but a short ceremony, and posting a few days advance notice for malevolent or uninterested spirits to depart, would certainly be in order. (No, that Golden Sickle is no more effective that a haddock, get a good steel axe.) Angry spirits will make the tree conk you on the head; so be forewarned.

Once cut down, a goodly size log was the festooned and regally dragged back to town through the streets. As the Log entered the house, some cultures would give it a hearty drink of oil, salt and mulled wine, with a song perhaps. In more recent times, it was burned on Christmas Eve (which is close enough to the Solstice), with music, activities and frolicking. To kindle the fire, splinters from last year's logs (saved by the eldest daughter) were used to get the substrate of dry logs going, since those Yule-logs are hard to burn by themselves. Guests were encouraged to toss sprigs of holly on the fire to take away bad luck. The way it burned would prognosticate the future.

Splinters of the log and cinders were taken home to protect against fires, lightning and tax-collectors at their home. Now the Yule Log tradition, widespread since the 12th century, nearly died out with the change to pot-belly stoves and grills in the late 19th Century. The tradition still survives in sizeable pockets today in the country-side today. For fire sensitive areas, a smaller log-shaped cake now decorates the dinning room table. I've tried this custom for a few years in my little BBQ next to my house (sneaking one from the Rock Creek National Park), and saved some ashes, and no disasters have yet befallen my home (well, except the Pentagon in the Virginian Commonwealth, but that's the workplace, perhaps the White House and the "Mystic District" of Washington, D.C. were spared because of their National Yule Log?).

For me a Christmas tree is just another elaboration on "bringing the greenery in," and it certainly is a younger tradition than the Yule Log, perhaps a merger of pagan Nordic tree worship and perhaps the 13th century morality plays' "Tree of Life" (from the Garden of Eden) which was often the only stage prop, and conveniently performed around the Solstice. Perhaps, the inability to have a Yule Log burning and urbanization led to the soaring popularity of the Christmas tree in the 19th century? So go get your plants!

The Wood Song

Taught to Mike by Sam Adams

You don't have to live in a forest to have a Yule log, just a saw, a car, and a nearby park with some dead or fallen wood. But what kind of wood do you want? Here's a song that's been around awhile and should help you.

Oaken logs will warm you well, That are old and dry;
Logs of pine will sweetly smell, But the sparks will fly.
Birch logs will bum too fast; Chestnut, scarce at all.
Hawthorn logs are good to last, Burn them in the fall.

Holly logs will burn like wax, You may burn them green;
Elm logs, like to smouldering flax, No flame to be seen.
Beech logs for the winter-time, Yew logs as well.
Green elder logs it is a crime For any man to sell.

Pear logs and apple logs, They will scent your room.
Cherry logs across the dogs Smell like flowers of broom.
Ashen logs, smooth and grey, Burn them green or old;
Buy up all that come your way, Worth their weight in gold

Source: http://www.earthspirit.com/twnls.html.
Recorded on: "This Winter's Night," Mothertongue, 1998 (earthspirit@earthspirit.com, EarthSpirit Community, P.O. Box 723-N, Williamsburg, MA 01096)

Gifts for Yule

Yule is traditionally the time of year to share gifts with family and friends. As our thoughts turn to prospects of what to buy A Druid Missal-Any offers these ideas that have a decidedly natural theme.

California Oak Foundation:

Acorns and Eat'em: A How-to Vegetarian Cookbook by Suellen Ocean. Contains complete acorn leaching instructions, nutritional information, and 35 acorn recipes. Paperback $10.95.

Native Oaks of California Poster. Designed by Good Nature Publishing, the "botanically correct" renderings are bordered by drawings of each species' leaf and acorn. Also shows locator maps. Full-color; 24" x 36." $15.99.

Oak Leaf Pillar Candle. Hand-poured 100% beeswax, and embossed with a beautiful oak leaf design, this long-burning candle has natural golden color and subtle honey scent. Decorative gift box. 4" tall, 3" diameter. $14.50.

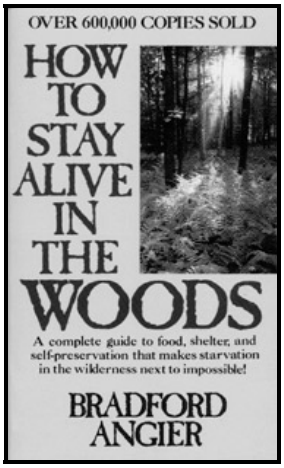
To order mail orders to: California Oak Foundation
1212 Broadway, Suite 810, Oakland, CA 94612
Credit card orders: Tuesday-Friday 10 am–4 pm (Pacific time)
Call: (510) 763-0282 or fax: (510) 208-4435

Bat Conservatory

Because one bat can devour 600 mosquitoes or other insects in just one hour, installing a Bat Conservatory nearby can protect you and your family from insect bites and greatly reduce the need for environmentally hazardous mosquito repellents. Made of Western Red Cedar sawmill trim, this handsome slatted shelter provides respite for approximately 40 bats. 24.5"H x 16"W x 5.25"D. USA.

Available from the Real Goods Catalog. You can order online at

http://www.realgoods.com/care2/shop/shop6.cfm?dp=601andts=1054185 or call (800) 762-7325.



How to Stay Alive in the Woods

by Bradford Angier

Could you survive if stranded in the woods? Bradford Angier's classic survival handbook will tell you how to find food, water, warmth and shelter. Includes making fire, orienteering and safety tips. Great reading, full of valuable information.

For Orders http://www.jastown.com/miscbook/bk-823.htm, or call (219) 594-5852, or write:

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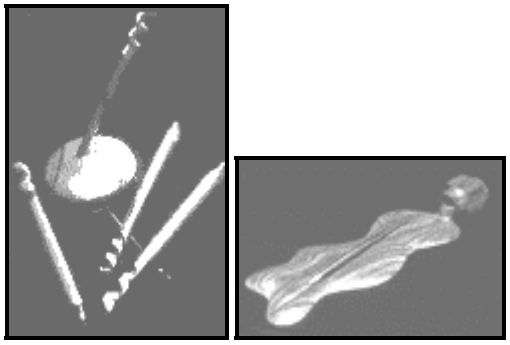


Elliot Landes Penmakers, Writing Instruments

Elliot Landes is a designer/woodworker. Landes designs and produces various writing instruments, desk accessories, and Judaica in his studio in Winters, California. He makes his work available through craft galleries and other outlets that offer fine writing accessories. Landes grew up in Oakland, California and studied at Hebrew University in Jerusalem for two years, followed by studies in product design at the California College of Arts and Crafts in Oakland, where he received his B.A. in 1975. He began woodturning in college, and conceived the idea of turning wood writing instruments in his last year of college.

Today Landes produces more than three dozen types of writing instruments and desk accessories.

Elliot Landes Woodworking
Penmakers Inc.
Deep Spring Studio
8 E. Abbey St.
Winters, CA 95694
(530) 795-2648, (530) 795-0428 fax

elliotl@penmakers.net
http://www.penmakers.net/pens2000.html

Shepherd's Watch

Sundial Watches and Jewelry

Sundials use the angle or altitude of the sun to mark the passing hours, and these change with latitude and season. In the heroic age of exploration, the Explorer sundial was developed to adjust for latitude and this dial was favored by early navigators and traveling merchants. Shepherd's Watch® offers: four models of Explorer sundials (available in pewter $30 and $35, and in silver, $90).

Set the latitude.
Suspend the dial.
Have the upper part of the bar facing North.
The shadow on the inner ring will give you the time

The nocturnal dial was first used by navigators in the 16th century who needed to tell the time by the position of the stars. It is actually quite simple to use. The North Star is sighted through the center hole and the pointer arm is aligned with the two "pointer" stars at the end of the scoop in the Big Dipper constellation, also known as Ursa Major. Shepherd's Watch® offers: available in pewter, $25 and $30, and in silver, $90.

Set the middle wheel to the month.
Hold the dial upside down.
Sight the North Star through the hole.
Align the top of the arm with the two end stars of the Big Dipper to read the time.

Shepherd's Watch
16 Westminster North, Suite 306
Montreal West, Quebec
H3X 1Z1
Canada

Order at https://www.shepherdswatch.ca/orderform.htm
or email sherpherds@videotron.ca
http://shepherdswatch.ca/nocturn.htm

Software Games:

"The Mystery of the Druids"

Sounds Fun, but is it Good for the Druids?

Despite Mike Scharding's initial reservations, he found it to be actually great fun! The conversations are non-linear, amazingly enjoyable, witty, and have a tantalizingly dire undertone. The 3-D graphics and amazing audio-visual backdrops are beautifully rendered with tiny minor details that add palpable authenticity. Your sidekicks feed you reasonably correct historical Celtic information.

The game takes about 45 hours (in total) to complete or 10 decent gaming sessions. There are 16 brain-wrackers that require you to carefully search and touch EVERY nook to insure you get all the items. There are only a few places in the game where you can die, so don't worry too much, you can save often and replay favorite parts. Mike, who bought the game (and wrote this review), occasionally cheated, and built a cheat page:

http://www.geocities.com/mikerdna/cheat.html

However, it is definitely not positive PR for the Druids, as it represents these modern "gentlemen's clubs" as sinister, murderous people bent on taking over the world. While Mike is interested in taking over the world too (on a part-time basis), he does object to the murderous bit. For the more activistic members, you may wish to protest the merchandization of Druidism. But there are good Druids involved in the plot, too. It should be jolly good rollicking fun for your PC-owning friends in the seasonal holidays ($45 or $1 per hour). Don't get it for your mother.

Applicable Homepages

You can buy it here for $45:

http://www.mysteryofthedruids.com/english/index.php3

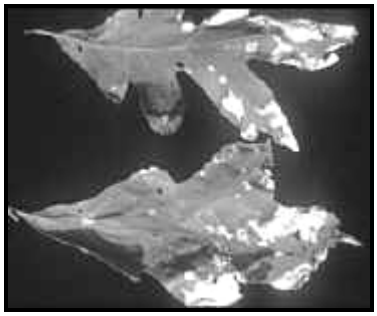
Search for Mystery of the Druids. You can buy it here: http://www.cdv.de/english/_index.html

(Click the English flag) and send Coded Rune e-mail messages to your friends.

http://www.mysteryofthedruids.com the actual home-site

This is America! There is also a free downloadable English demo version, which allows you to question the gardener and solve some puzzles and sneak into the courtyard of Lord Sinclair. Go to:

http://www.mysteryofthedruids.com/english/index.php3



Oak Death Fighters Get $1 Million Grant

By Richard Halstead,
Marin Independent Journal, Nov. 16, 2001

Scientists searching for clues to stem the sudden oak death epidemic plaguing Marin and nine other California counties will receive $1 million from the Gordon and Betty Moore Foundation in San Francisco.

"That's really good news," said Matteo Garbelotto, a forest pathologist with the University of California at Berkeley who has done much of the pioneering research on the scourge. Government red tape has prevented researchers from getting the money they need to purchase necessary lab equipment, Garbelotto said.

The best thing about the grant is that the Moore Foundation--founded by Intel co-founder Gordon Moore in 2000--allowed researchers to determine how they would spend the money, said Susan Frankel, a U.S. Forest Service scientist.

Word of the grant was probably the brightest news to emerge from yesterday's fourth annual meeting of the California Oak Mortality Task Force, the group of government officials and scientists formed to organize the state's response to the disease. Nearly 100 people turned out for the meeting at the Community Center in Petaluma.

In July, Gov. Gray Davis approved $3.6 million in state funds to respond to sudden oak death. The funding is in question, however, due to the subsequent economic free-fall. On Wednesday, Davis proposed $2.24 billion in cuts to the current state budget.

"We haven't got word from the governor's office yet as to whether or not we'll have to take a cut," said Mark Stanley, an assistant deputy director of the California Department of Forestry and the task force's chairman.

Stanley said that the federal government is still moving forward with plans to impose a national quarantine on the movement of disease hosts from infected areas. But any action is several months away, said Carolyn Pizzo, a U.S. Department of Agriculture official.

Marin County Agricultural Commissioner Stacy Carlsen said he has yet to receive any funding for enforcement of state regulations adopted in May aimed at preventing the spread of the disease. Carlsen said he needs money to hire a full-time employee, who could devote all his time to enforcing the regulations.

"I need a person," Carlsen said. "I'm shouldering this whole thing with my existing staff."

Gov. Davis allocated $266,000 in his current budget to the 10 agricultural commissioners who preside in areas where sudden oak death infestations have been identified. Carlsen

estimates the commissioners, who are charged with the bulk of the enforcement responsibility, need $800,000.

Problems in interpreting the regulations and standardizing their enforcement throughout the 10 counties have also emerged, officials said. The commissioners are scheduled to meet Dec. 13 in an effort to develop a more uniform approach, Carlsen said.

"We do have a problem right now with high-risk material moving from infected counties to uninfected counties," said Monterey County Agriculture Commissioner Eric Lauritzen.

Alan Kanaskie, a forest pathologist with the Oregon Department of Forestry, said California waited a long time before adopting the regulations.

"I think they should have done that right away," said Kanaskie, who detailed Oregon's efforts to eradicate the disease from nine sites in his state. After discovering the disease there in July, Oregon officials immediately quarantined the area and are in the process of clearing it of all trees and plants that host the sudden oak death pathogen.

Because the disease appeared in Oregon in isolated spots, Kanaskie speculated that birds, most likely pigeons, or insects might be spreading it.

Researchers yesterday said they now believe that green waste--vegetative matter under four inches in diameter--poses the greatest risk of spreading the disease's spores.

Under the current regulations, Marin residents who chop down a dead or dying tree are supposed to get a permit before moving it off their property, Carlsen said. But Carlsen said he has no problems with people transporting wood to local composters, such as Redwood Landfill and the Marin Recovery Center.

Shipping wood outside of Marin, particularly to uninfected counties, is forbidden, however, without government approval, Carlsen said.

Garbelotto said that preliminary tests indicate that heating infected wood--to 131 degrees Fahrenheit for up to at least one hour--kills the sudden oak death pathogen, a kind of brown algae of the genus Phythophthora. If done under proper conditions, composting should be safe, he said. Results from additional tests are expected soon.

"We should know for sure in a week," Garbelotto said.

Other research results announced yesterday indicate that the disease reduces the density of the wood it infects, making its use as lumber impractical.

The meeting concluded with some hopeful news. A controlled burn conducted in an area of Marin affected by sudden oak death in September indicates that the disease may not make wildland fires significantly more dangerous, as feared, said Mike Swezy, a vegetation specialist with the Marin Municipal Water District.

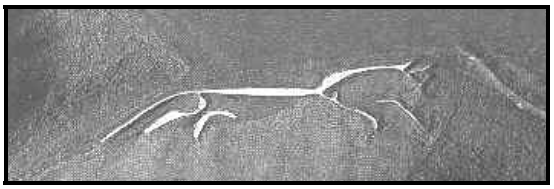
Massive Iron Age Hillfort Unearthed

Sources: BBC News (1 November 2001 http://news.bbc.co.uk/), The Guardian, The Independent, The Times (2 November 2001 http://www.guardian.co.uk/ http://www.independent.co.uk/ http://www.thetimes.co.uk/)

English Heritage archaeologists announced that they have finally discovered a long-lost massive prehistoric fortress. Traces of the sophisticated complex on precipitous Roulston Scar, near Thirsk in North Yorkshire (England), have been recorded over the centuries, but it is only now to be given its proper place in the schedule of ancient monuments. Suspicions that a hill fort existed in the area date back to the mid-19th Century, when an Ordnance Survey team mapped a stretch 670ft long of "tell-tale" Iron Age earthworks, but they were later confused with medieval boundary ditches and deleted.

A combination of global positioning technology by mappers' satellites and "good old-fashioned legwork" revealed the true nature and the awesome scale of the fort. The survey revealed that the fort was enclosed by a two-metre-deep trench and a four-metre-high "box rampart," fronted by a timber palisade and topped by a defended walkway; only two entrances were detected, adding to the site's impregnability.

"We were shocked to discover such a huge complex," said Alastair Oswald, archaeological field investigator for English Heritage. Preliminary examinations of the remains suggest it was more than twice the size of most other prehistoric strongholds. Built of timber palisades and girdled by a 1.3 mile circuit of ramparts, 60 per cent of which are cut out of solid limestone, the fort has been provisionally dated at 400BC.



As well as its defensive function, archaeologists think it may have been a "statement of power," possibly housing the Iron Age equivalent of a regional assembly. "Such a large fort would have taken a vast amount of timber and labour to build, which poses many more intriguing questions," said Mr. Oswald. The fortress must have taken several years--and more than 10,000 cubic metres of earth and rock, and 3,000 trees--to build, but nobody seems to have lived there for any length of time. Most hillforts were more akin to fortified villages or

walled towns, often with substantial permanent populations. The evidence so far from Roulston Scar suggests it never was a permanent settlement. Significantly, the stronghold faces what was in Iron Age times the territory of the Brigantes tribe, on the border between the Brigantes and their neighbours, the Parisii. One possibility is that the fortress was built by the Parisian king or paramount chieftain to impress, deter or intimidate their Brigantian neighbours.

Roulston's colourful history has been one reason for the fort's elusiveness; the famous White Horse of Kilburn, carved in the chalk, obliterated a stretch of rampart with its head. Richard Darn, for English Heritage, said: "The Victorian schoolmaster who carved the horse created a fake prehistoric monument by destroying part of a real one, which he didn't know was there." The site was also damaged during the second world war, when defensive works were dug in the main area, which has been the base of the Yorkshire Glider Club for 80 years. So many German gliding enthusiasts had used the grassy hilltop in the 1920s and 1930s that it was seen as a possible Nazi invasion site.

Interesting Reindeer Fact

According to the Alaska Department of Fish and Game, while both male and female reindeer grow antlers in the summer each year, male reindeer drop their antlers at the beginning of winter, usually late November to mid-December. Female reindeer retain their antlers till after they give birth in the spring. Therefore, according to every historical rendition depicting Santa's reindeer, every single one of them, from Rudolph to Blitzen, had to be a female. We should've known...only women would be able to drag a fat man in a red velvet suit all around the world in one night and not get lost.

Calendar

Yule, Winter Solstice, when the Sun enters Capricorn, will occur on December 21, 2000 at 11:22 a.m. PST. Yule services will be held on Saturday, Dec. 22 at Solar Noon. Please call for carpool arrangements (510) 654-6896. For the social observance of Yule we will be going immediately after the service to AD's house. Regular Druid services will be held at Solar Noon on January 13 and 27. Please call the above number to confirm.

The Missal-Any is published eight times a year. Post mail subscriptions are $6.00 and online subscriptions are free, but might not include everything that is in the post mail edition. Or write an article or send us a cartoon and receive a year's subscription free. Write The Missal-Any, c/o Weinberger, 309 63rd St, Apt. C, Oakland, CA 94618.

JEC

Part 11 of ARDA 2

SECTION THREE

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Oimelc Essay: Brigit and the Flocks

By Stacey Weinberger

Oimelc, one of the major High Days in the Druid calendar, is the Festival of Bride, Brigit, Brid, Dawn Maiden, Patroness of Poets, Bards, and Smiths, Celtic Goddess of the hearth, healing, inspiration, childbirth, cattle, and crops. Oimelc marks the end of the dark days of winter and the beginning of spring. Noticeable is the increasing length of the daylight hours.

Originally a pastoral festival, Oimelc was associated with fertility. The Irish word for Oimelc, Imbolc, is derived from the root word m(b)olg meaning lactation. Oimelc stems from the Old Celtic Ouimelko "ewe's milk." This was the time of year in agricultural societies when the ewes were first coming into milk and the beginning of the lambing season. This was important, as milk was the first fresh food since the end of the harvest at Samhain. Sheep and Cattle were valued possessions both in human and underworldly society, and this is especially true of herding societies, such as early Celtic societies. The classical writers such as Pliny and Strabo comment on the use of milk and milk-products in Gaul, Germania, and Britain, showing its importance in those cultures.

That Oimelc is also known as Bride's Feast Day (La Fheill Brighde in Scotland) shows Bride's association with the fertility festival. Though little of the goddess Bride is known in detail, many of her associations were carried over into early Christian accounts of the saint. Anne Ross writes In her *Everyday Life of the Pagan Celts* that in the later Christian tradition, St. Bride's association with sheep and pastoral economy and fertility in general would seem to be carry-overs from her pagan predecessor's role. In the *Life of St. Brighid* there are also various pagan attributes. She was said to be fed from the milk of a white red-eared cow, which was her totem animal as a pagan goddess. In Irish mythology white animals with red ears were considered supernatural or otherworldly. She was protectoress of the flocks and harm would come to any that harmed her cattle. She had the power to increase milk production. In artwork, she was often shown to be accompanied by a cow, which Miranda Green writes is a manifestation of her mother Bofhionn, the White Cow who is the goddess of the sacred river Boyne. She is associated with the dandelion, thought it quite possibly could have been coltsfoot, a plant with similar attributes, which flowers closer to Oimelc. It is said that the milky white juice in the stems fed the young lambs.

Bride's association with the flocks is still evident in modern times. In the Carmina Gadelica, a collection of hymns and incantations by Alexander Carmichael records a charm for stock as recited by Archibald Currie, shoemaker. Charms are a poetic form dating back to Indo-European times used for protection.

The charm placed of Brigit
About her neat, about her kine,
About her horses, about her goats,
About her sheep, about her lambs;

Each day and night,
In heat and in cold,
Each early and late,
Each darkness and light;

To keep them from marsh,
To keep them from rock,
To keep them from pit,
To keep them from bank;

To keep them from eye,
To keep them from omen,
To keep them from spell,
South and north;

To keep them from venom,
East and west,
To keep them from envy,
And from wiles of the wicked;

To keep them from hound,
And keep them from each other's horns,
From the birds of the high moors,
From the beasts of the hills;

To keep them from wolf,
From ravaging dog,
To keep them from fox,
From the swiftness of the Fiann.*

*Fiann were hired warriors.

News of the Groves

Carleton

All is going well here. The Circle is happily slumbering and the weather is cold. We plan to try out the new, more aerodynamic trays[1] on Evans Hill this term. Hopefully we all survive the encounter. I'm looking at a long, hard, but hopefully educational term. And most of us that you know are working on comps[2] now. We'll have to rely on the young druidlings to keep us entertained, I think.

[1]Mike Scharding, graduate of Carleton College explains: "Carleton's winter tradition is to steal lunch trays and go sledding on the nearby suicidally steep hill; 70 yard drop in 20 yards and a nice flat riding plain of 100 meters. If you 'pike position' in the center grabbing the edges you get an extra 30 and glide. They are also excellent squarish enough that you can spin if you keep your weight centered and avoid letting a corner dig in and flip you. I was three-time distance champion from 1990-93, and have the t-shirt to prove it from the nude Winter Olympics of 92!"

[2]Mike further explains: "Comps are the 'Senior Year Comprehensive Exercise' that displays mastery of your major. It consumes about 50% of the time of a Carleton student's senior year (and sometimes junior year) and is roughly equivalent of a Master's Degree research paper in complexity, plus a grueling two-hour oral examination by the department. It severely limits the Druidism of most senior Druids at Carleton, leading to many cases of Senioritis burn-out and grove near-collapses.

Many seniors only resurface in late May, after being in an 'undisclosed safe location' for several months. History papers tend to be about 50 pages, hundreds of hours of lab work for Bio/Chem students, entire choreographies for dance students, etc. As an example; "A Reformed Druid Anthology" was the result of my research, i.e. 'General History of Reformed Druidism' and its supplementary appendixes of primary resource materials. It took 14 redrafts, two years and over a 1,000 hours for me to get a history paper barely acceptable to them. ARDA took another two years to polish up."

Emerald Grove

Seattle's Greenwood Grove STILL exists. It has been renamed EMERALD Grove and is now under the leadership of grove ArchDruidess, Priya Kendrick. She can be reached at: silk999@juno.com or silk@blarg.net and her current Grove calendar website is http://www.scn.org/~emerald.

Volcano Grove: News from Tonga

I applaud the goal of doing twenty hours of druidic work a week from here on out. I have been considering something similar--starting with a physical tour of the groves beginning sometime next fall. It would be highly educational, not to mention fun, to actually visit all the RDNA and related groves I could find contacts for. I am curious how many different directions folks have taken, how many different responses they have developed to the problems of being a druid...Also, I intend to be traveling within the states for a longish period, visiting all my scattered friends and relatives. How odd is it to come this far around the globe while knowing so little about one's own country?

Lower Order of Pele

Representatives of the Volcano Grove recently undertook a pilgrimage to the island of Tofua. There they were witness to no fewer than five simultaneous thunderstorms, spied several rare species of birds, bathed in a pool sheltered in the rainforest, and were blessed with the opportunity to behold real live lava. The Archfool himself undertook to climb over the lip of the cinder-cone to get a better look at the fire. (Tied to a firmly anchored rope--he is learning a few things!) Others were then able to scramble up the same rope and hold onto him while gazing a hundred meters straight down to the place where rocks are melted up and born again. Some days later he made a solo trip back up the cone without the rope (Goddess watching is dangerously addictive) and was blessed with a double lung-full of sulfuric acid and a badly lacerated leg while fleeing the cloud of vapors that emerged to punish his precocious-ness.

Bridgit is known in these parts as "Pele." Tongan being what it is, the word has several other meanings too--Dolphins, card playing, and Spinach-like trees all share the name of the Goddess of Fire. In such a heavily contextual language invocation becomes a dangerous and haphazard art.

If all goes well I should escape in March or April and be home for April or May. I have not seen New York in springtime for seven years. It is about time to get home.

Monument Grove: News from D.C.

Well, D.C. is without snow and mid-30s as of January 10th, which means winter is slow out here. The birds and the squirrels don't seem to mind since feeding them fistfuls of seeds, although the cherry trees accidentally bloomed last month. Mairi and Sine went on a trip to Alabama (don't ask me why) for New Year and tramped about in some swampland. I'm currently working with Nozomi on researching Celtic Women and giving her some leads. I'm also researching the attitudes of different religions towards animal sacrifice and/or laboratory testing. The article should be ready by the equinox.

Thoughts About Anarchy

Many religions, when organized to fit one select group's goals and aspirations, do tend to make it harder for other's to appreciate that religion's teachings. Groups, by their definition, tend to be excluding as well as including. I think it's possible to be a dissenter within a group and provide a valuable service, not unlike the fool/trickster in many mythologies.

The RDNA does have a thick anarchistic streak in it, but not as much as the Discordian church or the Church of Bob. We're more on the disorganized, lazy and incoherent end of the spectrum rather than on bringing down the governments.

Mother Nature, herself, has her rules, with winners and losers; as do most anarchists. She is indifferent to whether the rabbit escapes or the bobcat catches the rabbit. For many, this seems chaotic, not caring if the innocent or the bloodthirsty win, but rather it is neutral. In the biggest sense, Nature tends to lean to the "increasive" side, with life prevailing despite heavy casualties of death. Evil and good only apply to the actions of men outside this system.

Ancient Circle Grove MOCC: News from NY

Here's all the news that fit to print:

Brother Evan Gort received his Naming Rite and also was welcomed into the first circle of study as Druid. He celebrated his Rite of Apprenticeship and received his silver oak tree

pendant. It was a very emotional and moving ritual. We celebrated this important step with Br. Evan Gort, offering our support and freely giving him honour and encouragement.

Brother Aiden has taken a sabbatical from the Grove. He remains in our thoughts and prayers and stands firmly amidst us and is never without our support and encouragement. He will be welcomed back enthusiastically when he chooses to return to us. His skills as Grove Bard are sorely missed. Sister Lily Wolf will soon be celebrating a birthday! She holds a place of great honour in our Grove. She is the embodiment of the wisdom of the Crone. She is a unique and insightful member of the Grove, gifted in shamanic technique and drumming.

Ancient Circle has concluded for the year our upkeep of the Old Bramer cemetery in Hebron, New York. We still have a great deal of work awaiting us next year, but we are confident that we will not be defeated by the ever-persistent grapevines. A special thank you goes out to Argyle Central School Sophomore student, Amanda Spear for her assistance in keeping up the cemetery. She was a tireless worker, full of good humor and such a blessing to us!

We also were successful in adopting a needy family for Christmas. The generosity of the Grove members was a great joy! Preparing the box, wrapping the gifts and then shopping for a holiday food basket was a delight to my spirit! The box was delivered on December 20th. Happy Holidays!

Ancient Circle gathered at the home of Sister Lily for our Yule get together. This was a family event. A Yuletide altar was set up and individuals were able to go at their leisure and make their devotions and offerings there. The food was simple but festive, the company delightsome, and there was great happiness and love. Gifts were exchanged in the glow of 27 candles and Sister Lily's eight-foot tree! It was simply breathtaking! Truly the return of the Sun was not felt more strongly than by those who joined together to share its return and felt its life giving warmth deep in their spirits. What a wonderful time! Many thanks to Sister Lily for her hospitality.

We have heard many good things coming from our sister Grove in Kentucky, called Oaken Circle Grove. I believe that they will soon be posting their activities on this page as well.

—Inion

Oaken Circle Grove MOCC: News from KY

Sherry in northern Kentucky has started a new grove in November 2001, which is an independent affiliate of the Missionary Order of the Celtic Grove. A web address will be soon listed on the RDNA billboard, but e-mail is at oakencirclegrove@hotmail.com

Creeks Called Rivers Grove: News from Ohio

Song writing (or at least melody writing) is something I've been kind of toying with. I recently took up Appalachian dulcimer (because any idiot can play one), and have been having a lot of fun with it. I'm even slowly beginning to understand the whole key/notes/octave thing. An engineer by training, though, I'm not sure why things aren't simply expressed in hertz. My playing with the diatonic fret board has also led me to a bit of blowing on the tin whistle and pan flute. I'm doing all right on the tin whistle, but I'm not ready to do a Waterboys album, or anything. Meanwhile, Zamfir sleeps easy.

Big Ash Grove: News from Michigan

The Fire Ceremony

First you walk through the jungle looking for sticks. Gather as many as possible. When you get back to your village hut begin stacking them in a square (leave out like ten or so for later) so that it looks like a squished box with no top. Remember fire safety rules; like building a pit outside and doing it there, and have a bucket of water ready, just in case. Ok so now you set the pile on fire. Now you have to make friends with the fire; this consists of talking to it, sharing concerns and problems, and also feeding it a few drops of oil. I find patchouli or moldavite oil works good. Now that you have a new best friend you begin taking the other sticks, one by one, and put your problems into the stick. Such as financial problems, love problems, a healing need, a fear, etc. Feed the problems to the fire watching them being transformed

Then take some of the energy out of the fire with your hands...don't worry it's a friendly fire. And put the energy into your stomach, heart and brain; so that you make the right actions, have the right emotions and the right mental abilities to take care of the problem. After you've done this with all but one of your sticks, place the final stick into the fire with the prayer that the Earth Mother is healed. Don't take that energy out of the fire, let Momma E take that energy. Let the fire die out, while vigiling and meditating.

Akita Grove: News from Japan

Our winter solstice ritual drama (Sun Goddess in the Cave) went quite well and the guests liked it. I worked on the dance until end and was nervous! The text is on http://www.geocities.com/mikerdna/akitanews.html. We sang by a huge log fire until morning and welcomed the new sun. It was fun.

We plan for a big outdoor festival on Akanidai Mountain with Big Cailleach Search. Peter is in charge because he likes running in woods, being cold and wrestling! The Search text will be in the Oimelc Druid Missal-Any and then everyone in America can prepare for their own fun on Vernal Equinox, but we will do it on Feb 1st. On Feb 2nd, Pat will wear the Demon Mask, and everyone will throw beans at him. He will take bad luck out of the house.

Feb 13th is the fourth anniversary of Beth Harlow's death. We will have a small rite for her memory. Pat will publish a eulogy next issue.

http://www.geocities.com/mikerdna/memorial.com

Brother Eric will visit us in May, from America, so we will have special welcome at Akita Airport. He will bring presents to give to Mike (the post office is expensive). Unfortunately, his room at the shrine is unheated, so he will have to be drunk the whole time to live the visit.

Only 10 weeks left for bardic contest. www.geocities.com/mikerdna/bard.html. Keep writing to me at nozomikibou@hotmail.com. That's all. Thank you.

Ice Floe Grove: News from Antarctica

I'm doing fine. I'm wrapping up my research here, and guess what? I am moving to Bolivia in June to join a friend in doing anthropological research in their portion of the Amazon jungle. I'm going to mostly be studying the researchers and seeing how they act as a group in a foreign landscape. The grove

here will naturally cease soon, although I'm sure the penguins will continue the faith for many generations to come.

Speaking of beasties, I just heard the Pauxatawny Phil over in Pennsylvania will be receiving an armed guard for the Ground Hog's Day festival! I guess that's reasonable, considering that 6 more weeks of winter could hurt the U.S. economy. National interest is involved. Uh, huh?

Yours in the Freezer,

Ian

Order of the Mithril Star

"Butterflye Grove" is gone. The leader has moved to the Seattle area and the remaining members have gone on a more Wiccan path.

The contact for Cylch Sequoia Sempervirons is now Angie Druid Fulmer, magickwomyn@yahoo.com

There is an OMS/RDNA protogrove forming in Eugene OR. The contact would be me. We haven't decided on a name as yet.

There is also a protogrove forming in Bremington (sp?) WA. For now the contact is:

butterflye@roguecelts.com

In the Mother,

Stephen Druid Gabriel-MacMullen
Instructor, OMS-RDNA
http://mithrilstar.50megs.com

Silent Grove: New Grove!

I guess since this is our first contribution to a "Druid Missal-Any," a brief introduction of our Grove would be in order. We currently have four members (yes…living, breathing entities). Our focus of course is a lot of things Druidic (and a lot of stuff that isn't) without any real focus on any particular area. We are a rather eclectic group, taking certain aspects from Taoism, Celtic/Scandinavian/Germanic druidism, Native Americana, a general spiritual connection with Nature, and hopefully combining this to create something new and fresh...at least to us. Our focus is mostly on having fun, though seriousness won't escape us either.

Over the past week, our Grove has worked feverishly (gotta keep warm somehow in the winter) designing, developing and publishing our web presence (http://www.silentgrove.org). Glen managed to secure us a domain name and has done most of the work getting the web page up and out there. The rest of us are busy little contributors. We hope to keep the website very active with fresh, new content on our on-line newsletter and events schedule. We're not going to take ourselves too seriously, so the web page is more of a fun place. If you're looking for serious historical druid stuff...well...that won't be the place to get it. You can also find a lot of general information about our Grove there.

We are all preparing for Imbolc but haven't decided where to hold our festivities as yet. It will probably be just the four of us, but nonetheless, it should be fun.

As the year goes forward, we have a lot of ambitious things to do at our Grove. I just hope we haven't bit off more than we can chew! But the journey will of course be all the fun.

Flatulent Waters Grove: News from NY

This Grove, on the Niagara Falls, has disbanded and gone on to a more natural way of worship; long walks in the woods and casual contemplation by transcendental meditation.

Golden Oak Grove: News from Minnesota

All's well here, just a bit crazed right now due to the holiday goings on, seems like no matter how well you plan things there will be a multitude of things that just all go wrong and suddenly all well laid plans are thrown into chaos, but that's life I suppose...

The first thing to hit was the fact that some designer home decorator person of the year has declared that the only twinkle lights to be had for under $8.00 a pop are clear, I looked high and low only to find every style of clear lights imaginable, a few strands of outdoor blue lights, The only indoor ones I could find were red, green, and one strand of frosted gold, other than that it was clear, OiY!!!

Our tree this year is huge and perfect, but it took an entire afternoon to locate all the green and red lights in the Minneapolis St. Paul area and of course that one lone strand of frosted gold...

Not exactly what I had in mind for the tree but it did turn out very pretty--I put the greens inside to make it glow and the reds on the outside--it's lit and looks gorgeous but it isn't a bright beaming spectacle either which is good...

I wound the gold lights with the silk oak leaf garland and will light that up Solstice Morning...My tree topper was crushed beyond repair during our move last spring and I couldn't find anything to replace it that I liked, this year is a horrible year for holiday decorations, I looked again today for something to top the tree with and found the local K-Mart only had red/white/blue and clear stars, "no thanks," so I think tomorrow I'm going to put my daughters piñata up there, it's a sunshine so I suppose it's as appropriate as anything...

It's better than the other thought I had of dressing one of her baby dolls up as the baby sun god and tying to the top of the tree, hehehe...

I've just got done making cookies and have more to bake in the morning but right now I've got some where around 500 mini sugar cookies that need decorating...So far I've made candles, trees in two sizes, and stars...I've still got Moose, Suns, Holly leaves, Oak Leaves, Acorns, Stockings, and Angels to finish up...I got some new gel-food colors today in blue, purple, deep red, deep orange, black, deep green, so they ought to be very vivid once decorated with the colored frostings...I also got some bronze and gold dust to paint them with. It's really cool stuff, edible metallic dust, really makes the suns light up!

Mojo Protogrove

"Mojo" protogrove gathered at a local theatre to watch Harry Potter for pointers on magical thinking for our Winter Solstice. We later convened at a local (Irish) Pub to compare notes.

Amon Sul Grove

Greetings from Amon Sul Grove,

Amon Sul Grove celebrates Yule as the rebirth of the sun, and as such, the beginning of the new year. While the worst of winter's weather is still ahead, the lengthening days are our promise that the cycle of seasons will once again be repeated. Yule also basically coincides with the arrival of our seed

catalogues. Much of January is spent planning the coming year's garden. By Oimelc, the cycle of life has already been jump-started by starting some of the earliest seedlings indoors under full spectrum lights. As I write this, we already have tomatoes, pansies, and valerian that are up. The black cohosh and hawthorn are slow, difficult germinators and it is with both anticipation and trepidation that their containers are being watched. This year we are planning a major expansion of our varieties of medicinal herbs. Our winter has been mild, to date, and some of the irises are already beginning to come up.

Druid Spirit Grove: News from Chico, CA

Alban Gwyddion or winter solstice was wonderful. It was raining out so we ended up doing ritual indoors which made for a closer sharing when passing the triad bowls around we each took turns anointing each other with the awen on the forehead. Our sweat lodge is coming along slowly, I've leveled the ground and am getting ready to dig the surface of the inside of the lodge down a couple of feet. We are doing our regular new moon rites as we do every month here soon. For Canol Gaoaf (Imbolc) we are going to gather on the night of the Feb. 2nd and have another indoors ritual if the weather is too cold. I hope it will be nice so we can feel the energy of the stone circle again in ritual.

New homepage:

http://www.geocities.com/sailletree/homepage.html

Baccharis Grove: News from the East Bay

Rain, rain, rain. It seems like it rained the entire months of November and December. We were only able to hold two services during that time. (We usually meet every two weeks on the Sundays closest to the new and full moons in addition to the High Days.) We weren't able to hold our Yule service due to rain. The morning was so overcast and misty that I was not able to welcome the Sun at sunrise at the Grove site on the day of the Winter Solstice, which I have been doing the mornings of every major and minor High Day since Spring Equinox of last year. When you are used to holding regular services you really begin to feel the lack of that spiritual "fix" that comes with doing rituals regularly.

The first rains in November brought an early spring to Baccharis Grove with shoots of the Pacific Snake Root appearing in sunny spots and Golden Back Fern along the steps and path up to the Grove site. We are currently in a cold snap (lows in the 20s and 30s with snow predicted which is unusual for the Bay Area). I wonder how the cold will affect the vegetation, whether it will survive or die back to begin again when the weather warms up.

One of the benefits of the rain is that is has made putting in steps up to the Grove site much easier; its been easier to pound in the stakes that hold up the wood plank reinforcements and easier to control where the steps so the placement makes sense. The lower steps had just about totally worn away; now the "fall on butt" factor has been greatly reduced.

It was very quiet this past service up at the grove. Gentlest of stirrings of the trees at the Calling of the Winds. All in all it was a quiet day at Grove Woebegon.

Corn Grove: News from Iowa

We are going into abeyance for a while. We'll be back in touch perhaps within the year.

Wind in the Oaks Grove: New Grove!

Merry meet and all that. Hi, my name is Mark. Me and some of my friends have started a grove. I'm the Arch-Druid or what ever you want to call it. It basically started when me and a couple of my friends started reading about Druids, and decided to become one (or some), and the grove is named "The Wind In the Oaks Grove." There are five of us, but we don't have any duties, and the only reason I'm the Arch-Druid is because I'm good with knowledge and computers (high-tech druids LOL).

No, we don't really have any purpose or focus, other than cherishing the Mother together. The Grove is in Norman, Oklahoma. As for being able to get a hold of other groves, I am the only one who can do that now. As for why I was picked to be AD, I don't have any real idea why, except that perhaps I knew more about being a Druid then the rest.

The Great Cailleach Search

Devised by Patrick Haneke, Akita Grove
Collaborated with Brother Alex on his "Great Snogle Beast Hunt"
Plentiful Advice from Brother Mike
Researched and Transcribed by Sister Nozomi

A few years ago, when Brother Mike was in Japan, we went with him to a lot of the local pagan festivals. Mike suggested that we start our own, blending Irish and Shinto traditions. Like our Winter-Solstice service, here is our version of an Oimelc festival, with more focus on activity than liturgy; which the Japanese are famous for. Neo-Pagan rituals can be so dull, whereas the Celtic commoner was likewise more interested in the associated activities of the season. We'll still have an Oimelc service, but it will pale next to the Great Cailleach Search. Please enjoy.

The Straight Dope on the Cailleach Bhuer, the primary figure in this action-drama.

Cailleach (Call y'ach) is the common Gaelic word for old woman, "carlin" in the Lowlands, "Black Annis" in England (Annis being a Celtic Water Goddess), "Cailleach ny Groamch" on the Isle of Man, Cailleach Bhuer (Blue Women), or Hag of Beare is her name in the Highlands. Interestingly enough, an owl is called Cailleach n'Oidhche (very difficult to pronounce) meaning "old woman of the night".

I slapped a few half-remembered legends together and divined the rest. In the old days, old women were respected for the life-power and wisdom that naturally should accrue to the elderly. This particular old lady was a giant in Scottish tales who also represented winter. She could shape shift, either to a serpent or a comely lass and was considered quite wise. She could also become stone at will, indeed, remaining as a stone throughout the Time of Life (May 1st to Nov. 1st.). Thus, she is a natural choice for residing in a stone circle, I think, especially in a stone used for judging the Winter Solstice alignment.

She is reborn on Samhain and reigns throughout the Time of Sleep (Nov 1st to May 1st). After reviving, she washes her tattered plaid in the famous whirlpool off the coast of Jura, "Corryvreckan" ("Coire Bhreacain" is the cauldron of the plaid), and the plaid emerges repaired and pure-white and she drapes it over the land. She bore a staff that could kill any plant and would freeze the ground if tapped. The young God of Spring, born on the Winter Solstice, (no name as yet) wanted to play with his forest friends, but they were too tired, and the Goddess refused to end the winter so early. She recommended that he should be in Galicia or Galetia, not the Gaeltacht, if he wanted some warmth. She complained that she wasn't finished freezing Loch Ness and was still perfecting her snowcap on Ben Mor and Mt. Snowdon, and the skiers would be most unhappy if she didn't finish that job. If she had time, she'd get around to freezing the Irish Sea too.

Undeterred, he asked Cailleach Bhuer if is she was tired, and she admitted that she was getting a bit of a tension headache from concentrating so much on her work. She agreed to take a short break and play a short game of stickball. Spring God tossed stones and nuts, and she batted first. Many valleys and lakes were created by the impact from the stones she hit. She played a marvelous first round and then he asked to have a turn at bat. The staff was thus captured by the young God of Spring, who flung it into the holly bushes, because the staff would kill any other plant, and the holly would prevent her from retrieving it by guarding it with its fierce thorns.

He then ran off, unpenned, and gleaned a few of her seven Arkan Sonney (red, lucky, hairy pigs), whose hot little footsteps melted the snow. The Cailleach dispatched a squadron of her ravens to retrieve the piggies, but the Spring God eluded most of them. The little piggies ran all over the place with the young God, ruining her white blanket of snow. She forgave him later, after he explained the animals were getting thin and needed to eat new plants, but she required him to bring her a flower wreath at Beltane and return her staff next fall.

Not being able to freeze things anymore, she started her new job on Feb 1st. She went to the deep forest of the Isle of Youth and drinks a cup to return her to a more vigorous appearance. Then she works on weaving a new plaid for the next year's vegetation, which she will hand over to her sister at Beltane before transforming into stone for a long rest in the shape of a rock, under a flower wreath, who takes a pause in his morning activities that day to payback the old lady. He, of course, returned the staff at Samhain.

She was the patroness of deer and boar, protecting animals during the winter. She is sometimes depicted as riding a gray stallion with ravens and crows. The Book of Lecan, says she has been through seven life cycles, deaths and rebirth, and has had seven mates. Thus seven is a sacred number of perfection. There are numerous hills named after her, such as Ben Nevis and Schiehallon.

For More on Her See:

http://www.paganvillages.com/Magick/archivesev/NovGoddess.html

The Fun Part: The Great Hunt

Now that you know the background, here is the activity we're planning. A similar one can be done for Beltane, which much nicer reward…

Location:

A forest with lots of trees or places to hide things. It should be smaller than one square mile, and with definable boundaries (roads, fire breaks, fences) to keep members from really getting lost. The smaller the vegetation cover, the smaller the Cailleach will be naturally. Distributing maps and cell-phones and GPS equipment is standard for the over-anxious. A finish line with an evergreen tree, a box, a campfire and a long rope is chosen. Games start and end there.

Number of Participants:

As many as feasible.

Duration:

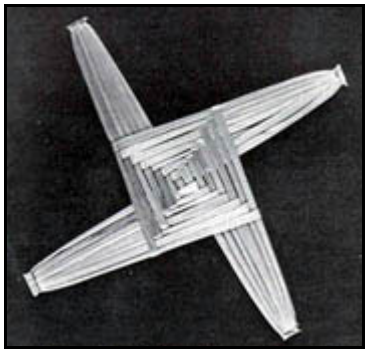
The hunt should last about an hour or two. Older members will wait at the finish line in a suitably warm place (like a van).

Overview:

1. At winter solstice, the AD tells the tale of Cailleach Bheur, to burrow it into their psyches. Then the AD begins preparations for making a hunting package (whistle, secret envelope, hunting stick, tennis ball, piece of elastic, protection amulet, blindfolds, search flares) for each future participant. Train your bagpiper, get a bullhorn or air horn, or super whistle, etc.

Prepare major amounts of hot chocolate and a feast for the returning hunters, preferably at the nearby onsen/hot spa! One long rope is also necessary and a campfire.

2. The Archdruid, or her accomplice, hides a statue or mannequin or doll with a three-foot long stick and hangs a piggy in the nearby area before the first snowfall, or before a predicted great snowfall, thereby covering the tracks and adding a sense of mystery. Caution should be made whereby, notable features are noted down, and the statue will not be completely covered by snowfall (tying it at chest height to a tree is a good idea.
3. A few weeks or months later, the hunters (who've been hopefully training) gather at the starting point, in their best outdoors gear. The rules are explained and the hunting packets are distributed. The player's duty to bring winter to a quick end should be stressed, if the Gods will help. Players are crowned with short antlers, [temporarily] blindfolded and spun around. Bagpipes sound and they rush off into the woods to find the Cailleach Bheur and her little piggy (Arkan Sonney).
4. The first person that finds her statue/manikin places his amulet around the neck of the statue; he or she will grab her staff and use it to knock down the piggy from his cage (always set a few inches out of reach of the stick, to tease them into clever ploys to reach it.)
5. The lucky fellow now grabs the piggy and immediately sounds her/his hunting horn (a shrill whistle) 7 times. The pig rustler will get seven blessings if he can make it back to the finish line and toss the stick into the holly/evergreen tree and put the piggy in a box filled with straw and carrots.
6. After hearing the whistle, everyone tries to tag the pig rustler. If they tag the person, they take away one of the blessings for themselves, and the rustler will get symbolically spanked for each time they are tagged by the officiant. (If you like playing rough, you can have them try to take away the piggy and finish it themselves, but avoid bloody noses.)
7. The winner gets a kiss from the AD, and will hide the piggy for the next year and oversee the preparations and is publicly blessed 7 times (her choice of which blessings to grant) with the staff. All the players are recalled. Players who tagged him/her (in order) may deduct one of the blessings as they see fit for their own use.
8. The piggy is then tied to the middle of a long rope and placed over a fire (or a cauldron in non-fire-possible zones) and the grove splits into two sides (perhaps by Nov 1st to May 1st birthdays and May 1st to Nov 1st birthdays) to divine, by a "tug of war," whether winter or summer is stronger. The side to pull, the (quite possibly burning) piggy over 15 feet from the fire is declared the winner and all its teammates get three blessings, losers get one blessing each.
9. After one hour, if no one has returned, sound the bagpipes' "Warning song" (or sound the siren in 2 blasts) and the players can open the sealed envelope with a description of the location of the statue. However, they lose 4 of the blessings if they do so. They can choose to not open the envelope and keep searching and thus lose only 2 of the blessings.
10. If they haven't returned in 2 hours, play the bagpipes' "retreat song," shoot the flares into the skies and call out the National Guard to return the players. Winter will be longer than usual this year!



Some Optional Things for Oimelc

By Alex Strongbow, ex-Carleton

Well, here's my list of things to do for Oimelc, Imbolg, Candlemas, Ostara or whatever you wish to call it. It's a multi-faceted festival reflecting Bridget's diverse talents. If you were to combine them all you'd be "writing poems by candlelight about flaming metallic sheep." Sounds strange, but where do you think "steel wool" is from? Do not put it in the microwave, though, unless you want to see visions of Pikachu!

- Banana-Split candles (Cherry, banana, pineapple ring; possible imagery…)
- Make decorated candlestick holders.
- Try to predict (e.g. candle divining) whether winter will end soon and what day the last snow will be gone in the grove or some other spot.
- Start planting seeds in little pots.
- Get a candle-making kit at an art store.
- Spring Cleaning Party
- Make homemade butter or ice-cream (try goat's milk)
- Fireworks (if legal, secretly if illegal…)
- Make a contest to find first flowers or awakened hibernators
- Decorate the house: Bridget's Straw Crosses, ironwork, stained glass, candelabras, lava lamps, anything that's bright,
- Melt lead and pour into molds to make items.
- Sharpen knife, repair or replace tool collection
- Rent "Lambchop's Funniest Songs"
- Write poems together (perhaps within 5 minutes on a theme)
- Rent "Babe" or "Ground Hog Day" with Bill Murray
- Rent "Bell, Book, Candle" with James Stewart or "Silence of the Lambs"…
- Rent "Wallace and Grommit" (Perhaps "A Close Shave" is the best episode)
- Decorate chair by fireplace.
- Burn the dried up Christmas tree (watch it go fuuumph!)
- Have a sheep day
- http://www.geocities.com/Hollywood/Hills/9609/sheeptxt.html
- Call up a farmer and have the kids come down for a sheep birthing.
- Do some knitting with wool.

Also see:

http://pages.ivillage.com/paganparent/imbolic.html
Packed with stuff
http://www.web-holidays.com/candle/ fun

http://www.circlesanctuary.org/pholidays/CandlemasCustomsLore.html Overview
http://www.partytown.com/menus/imbolc.htm for a meal
http://www.education-world.com/a_lesson/lesson048.shtml About Groundhog Day
http://orderofthecauldron.homestead.com/cadlemas.html Nice discussion on Candlemas
http://www.ghostdragon.net/sabbats/imbolcactivities.html More activities.
http://members.tripod.com/acorns3/archives.html Pagan kids activities back issues (look also under Ostara)

Life is a Birch,

Whose Bark is Appealing!

By Sam Peeples, 1st Order, Ex-Stanford Grove

Birch is derived from "Bright" in Indo-European and related to Sanskrit "bhurga," "Birkana" in German, "Beorc" in Saxon, "Bedwen" in Welsh, "Bjarkan" in Norse. "Beith" in Gaelic is the first month of a lunar calendar and as the start of the Ogham alphabet; it is appropriate for beginnings and entry into Druidism. S.T. Coleridge named it "Lady of the Woods." As birch is one of the first trees to come into leaf it would be an obvious choice as representation of the emergence of spring. Often it is the wood of choice for the Maypoles, Yule Log of last season, anytime, really! But, because of its associations with spring-cleaning and babies, it is appropriate for Oimelc or Spring Equinox. Its wood is good for starting fires for any season.

Birch trees are one of the most recognizable trees in the forest, with its slender trunk, banded bark, light branches, alternating serrated leaves and thin peeling bark. It usually grows in copses with multiple shoots in the same spot. They grow to 50-70 feet and are common to Europe and America. They tend to live 60 years. Birches are wind pollinated with little "catkins" in April, appearing with their leaves. Male catkins release pollen and fall apart while female catkins catch the pollen and release the winged seeds in mid-Autumn. The seeds are "pioneers" and tend to like bare sunny patches. Fallen Birch twigs from the parent tree have the capability of rooting and beginning a sapling. Never take a complete ring from around the trunk as this would halt the flow of nutrients and would kill the tree and only prune in late spring after leaves are out and past the "collar." A healthy Birch's thirsty roots will spread twice as wide as the height of the tree. The Birch populations are currently being pestered by "Bronze Birch Borers," "Birch Leaf Miner" worms, and the Birch Canker fungus.

In Britain there are three varieties:

1) The Dwarf Birch (Betula nana), a Scottish Highland shrub that grows even on tundra.
2) Silver (warty) Birch (Betula pendula) whose twigs are hairless and droopy but bear tiny warts and found on well-drained ground. It grows quite tall.
3) Downy Birch (Betula pubescens), like the name, this smaller tree has peach fuzz, found on moors and swamps.

In addition to the Silver Birch, America's major varieties are:

1) Paper Birch (Betula papyrifera), famed for its peely white bark and black stripes. Popular with children who pull off its bark. A quick growing tree, it is often sought by timber companies.
2) River Birch ((Betula nigra) is less common. Naturally found near rivers.

Associations:

Birth, pioneering, fresh endeavor, purity, one of the three pillars of wisdom (Oak, Yew, Birch), exorcism.

Folk and Magic Use:

(As always consult your Doctor)

- Brooms handles and sweeps made of wood and twigs especially for New Year cleaning.
- Russians attached a red ribbon to a branch to fight the evil-eye.
- Norse Farmers connected it to Thor and attached it to a house to avoid lightning.
- Scandinavians flail themselves in saunas with birch twigs.
- Scandinavians wrapped the bark around their legs to keep out the wet--gaiters.
- Siberian shamans used Magic Mushrooms (Amanita muscaria) to climb the skies.
- Dutch boys lashed young women to make them fertile. (eh?)
- Anglo-Saxons beat criminals and children with switches of it.
- Irish often used it for making doo-dads and writing Ogham.
- In Pembrokeshire (now Dyfed) girls would give their lovers a twig of birch as a sign of encouragement; if they were not so lucky they often got a hazel twig.
- The Celts made cradles of Birch for protecting the babies.
- Native Americans used the bark, which was used for buckets, canoes, and as a sugary drink.
- The pitch was made into a glue for fixing flint arrow and spear heads onto shafts.

- Parchment or rune sticks of a Birch struck by lightning can be gathered during the moon.
- The inner bark contains methyl salicylate, which is a counter-irritant and analgesic.
- Bark infusions for rheumatism.
- Poultices of leave, catkins for skin problems.
- Lotions from bark's oil.
- Tea for mouth sores, kidney stones and provide a diuretic
- Young leaves and shoots for laxatives
- Small amulets of Birch will protect you from Faery and lunatics (useful!)
- Wine can be made from the rising sap in March.
- Birch beer brewed from the branches.
- Thatchers and wattlers used its branches.
- Birch charcoal often used for gunpowder and indigestion.
- The timber is tough, stiff and fairly easily worked and is used in joinery, carving, cabinet and furniture making, clogs, spools and bobbins, plywood and flooring.
- The bark, when dried and twisted into a rope, is used for candles.

Winter Birch Tree Cookies

Christmas Baking (1997 Pillsbury Classic Cookbook)

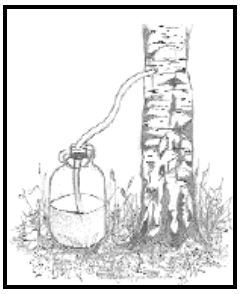
- 1/2 cup butter, softened
- 3/4 cup of sugar (possibly birch sap sugar?)
- 1 tablespoon milk
- 2 teaspoons vanilla
- 1 egg
- 2 cups Pillsbury BEST All Purpose Flour
- 1 teaspoon baking powder
- 1 teaspoon cinnamon
- 1 package (12 oz) vanilla-flavored candy coating or almond bark, melted
- 2 ounces bittersweet chocolate, melted
-

Heat oven to 400 degrees. Grease cookie sheets. In large bowl, combine sugar and butter; beat until well blended. Add milk, vanilla and egg; beat well. Lightly spoon flour into measuring cup; level off. Add flour, baking powder and cinnamon; mix well. Shape dough into 1-inch balls. On lightly floured surface, roll balls into logs, 6 inches long. Place on greased cookie sheets. Bake at 400 degrees F. for 5 to 8 minutes or until light golden brown. Immediately remove from cookie sheets. Cool completely. Place melted candy coating in pie pan. Dip logs into candy coating; place on waxed paper to cool. Drizzle melted bittersweet chocolate over logs to resemble birch trees. 3 1/2 dozen cookies.

Highland Birch Sap Wine

- 8 pints sap
- 1lb chopped raisins or dried fruit
- 2lb sugar
- Juice of 2 lemons
- General purpose yeast

Collect the sap from a number of trees so as not to overtap an individual tree, which could kill it. The sap should be collected in early March whilst it is still rising. Select larger trees, bore a hole about 1"-2" deep, around 4ft off the ground, place a tube or something similar in the hole and allow the sap to run down. Then put a suitable container underneath and allow to fill. The hole will heal naturally, but it wouldn't hurt to wedge a piece of birch bark over the hole to aid it. Boil the sap as soon as collected, add the sugar and simmer for 10 minutes. Place the raisins in a suitable bucket, pour in the boiling liquid and add the yeast and lemon juice when it has cooled to blood temperature. Cover the bucket and leave to ferment for three days before straining off into a demi-john and sealing with an air lock. Let stand until fermentation finishes, then rack off into a clean jar and let the sediment settle. Bottle the wine and store in a cool place for at least a month. Good for Vernal Equinox.



Birch Tea

This is an old and effective remedy to combat cystitis, urinary problems, gout, rheumatism and arthritis and to remove excess water from the body. To make the tea, collect the birch leaves (the best time is in the spring when the leaves are fresh) and dry them out of direct sunlight. Put 2-3 teaspoonfuls in a cup and pour on boiling water, then cover and allow to stand for 10 minutes. Take the tea 3-4 times daily or just occasionally if you need a mouthwash. Fresh leaves can also be used but as the months progress the leaves deteriorate.

Further Links on Birches:

http://www.geocities.com/Athens/Acropolis/9344/birch.html
http://druidry.org/obod/text/trees/birch.html
http://hometown.aol.com/birchfire/page18.html
http://www.whitedragon.org.uk/articles/lady.htm
http://www.treesforlife.org.uk/tfl.mythbirch.html

Handicrafts (www.paulbunyan.net/users/bjosephc/bark.htm)
Baskets (www.teelfamily.com/activities/basket/)
Canoes (www.birchbarkcanoe.net/default.htm)

Making Your Own Cheese

A Druid Missal-Any presents a recipe for making your own cheese for Oimelc! This recipe is for Queso Blanco, a South American cheese that is similar to the Indian cheese, Panir. It makes a great cooking cheese because it does not melt. The recipe is very simple and makes 1.5 pounds of cheese. I am certain goat's or sheep's milk could be substituted for cow's milk.

1 gallon organic milk (whole, reduced fat or nonfat)
1/3 cup vinegar (cider, grain or herb vinegar)

Warm the milk to 195 degrees F. You should have a cooking thermometer. Stir the milk to keep it from scorching. When the milk is at 195 degrees F., stir in the vinegar. Turn the heat off and let the hot milk set for 10 minutes. The milk will quickly coagulate into solid white curd particles and a clear greenish liquid whey.

Line a colander with fine cheesecloth and pour the curds and whey into the colander. Hang the bag of curd to drain for one hour or until the curd has stopped dripping whey. Remove the cheese from the cloth. It will be a solid mass of curd and may be wrapped in plastic wrap and stored in the refrigerator until ready for use.

Queso Blanco can be cut into half-inch cubes and used in a variety of dishes. Because it doesn't melt, it works wonderfully in all types of recipes, and can even be deep-fried. You can add it to soups, stir-fried vegetables or pastas; the cheese will take on the flavor of the surrounding food and spices. By itself, the cheese has a very distinct sweet taste.

Thanks to the Straus Family Organic Creamery for this recipe from their newsletter. For more recipes, check out their Recipe Page at:

http://www.strausmilk.com/strecipe.htm. You can also email them at family@strausmilk.com.

Fertility Cycle of the Druid Year

By Nozomi Kibou, Archdruidess of Akita Grove

I apologize for the poor quality of this essay, but I hope you'll like it. You know my father's grove is a fertility shrine (people, plants, animals too) so it is an important subject for me. I have thought about Paganism and the big four holidays and I think they are fertility holidays. Here are the reasons.

Beltane: It is warm. Young people date and have sex (Pat says "It's a festival of muddy knees and grass-stained dresses.") Planting season.

Lughnasadh: We know if we have a baby. People marry. Family starts.

Samhain: Baby gets big. Spirits move in baby. Baby kicks. Hard to work in fields, but okay, that work is done, we can relax, start new plans of life.

Oimelc: Baby is born. Sheep are born. Not much food, which is hard for mothers. Use sheep milk for babies? By equinox, can work in fields again. Grow baby plants!

Beltane: Ready again for more babies? Maybe wait one more year, no?

Sister Tegwedd says we don't need more babies now, "Zero Growth Population," so instead we are mind-creative. Yes, but there is no cycle for that. Most Japanese babies are also born in spring around Feb 1st. April's when school and government and business start a new year in Japan. Very convenient. Birth time of the year, April is. Old Europe started the New Year around Easter, but then changed to the Roman Julian calendar. But now most people are not farmers in Wales or Ireland now, so the baby-schedule doesn't work well. Probably more babies in late summer with constant year-round food, long winters, and in fall school starts.

In modern Ireland there are good luck rules for the wedding, which was often before baby-making. A good wedding will help fertility. See http://www.irelandinformation.com/irishweddingtraditions.htm for many fertility rites of "The Traditional Irish Wedding" by Brian Haggerty.

Old Ireland has no records of "before-birth" advice for women. There were warnings in 11th century that women should have purity of heart and mind and not "heat the womb" during sex; but church didn't like recreational sex back then. Saints took over from Druids in blessing women with fertility, in many unusual ways, including potions. Some babies were born from swallowing live bugs, worms or fish, unusual water plants, sex with giant otters or bird-monsters or night-dreams. There was mystery in how it happened. The best modern advice for all (including men) is to exercise and eat only health food for six months before starting baby/getting married. No drugs, tobacco, alcohol, fatty foods, chocolates, coffee, allergenic foods, meat, gambling and horse racing, avoid rabbits, and corpses. Choose foods with special traits to direct babies' personality. In Japan we were special belly-belt to keep belly warm. Stay that way until milking is done. Of course this is not easy. Other tips on diet to make strong babies at:

http://www.paganparenting.net/information/pregnancy/

Once with baby, a blessing from the priest and the soon-to-be grandparents is good. Some make a special bow/knot for the house. When birth comes, untie it and open all windows, doors, cabinets, knots in house and clothes. The baby comes quicker this way. Sometimes a special bird or animal will visit the house during pregnancy, give it honor, and a name to baby. Going to a forge and pushing the bellows would help the birthing later and make a strong baby. But the most important thing is of course strong love from both parents, no fighting and excitement in the house, peace and tranquility. With this, baby will grow well. If the baby did not go well, abortion by potion and self-abuse was also known. There is evidence of infanticide, too. Unfortunately, modern Ireland has worst rate for "caesarian" births (near 25% for first time), a weak midwife system, and no birth-centers as yet. (http://www.iol.ie/~hba/historyaims.html) Yet, this is because of the modern medical monopoly. In the past midwifes were common. This describes a 19th century Co. Mayo birth:

After she went into labour, the woman was transferred from her usual bed, which was in the kitchen by the fire, to the floor, which was covered with straw. She put on her husband's jacket, an outsize flannel garment with sleeves, made of homespun wool, or bainin. 'As the great event drew near, the husband stood at his wife's back, and placed his hands on her shoulders while she was in a kneeling position on the floor. With words of faith, hope, and encouragement, he supported her morally and physically in her trial, while the midwife got on with the great task of bringing a new human life into the world.'

Celtic sources have much more on the raising of children after birth than before birth. The most important fear was ban-sid (faery women) stealing the children and leaving a "changeling," an old faery who never got bigger and shrank. Sometimes the mother would be took and go to fairy hill to raise fairy-babies. This may have been due to emotional stress and mother running away or hurting the child (like that Texas case) in tight society with small support for mother's need. In famous case of Ard Macha, treating pregnant wife rude like the animal (making her race the horses) caused a weak-body curse on all men of North Ireland for many generations. The point is, let pregnant women do what they want!

More Good Sites:

- http://pregnancy.about.com/gi/dynamic/offsite.htm?site=http%3A%2F%2Fwww.iol.ie%2F%7Ehba%2Fceltic.html for Celtic birth customs.
- http://www.celticsilverspiral.org/History/Myths/superstitions.htm Celtic birth customs.
- http://pregnancy.about.com/gi/dynamic/offsite.htm?site=http%3A%2F%2Fwww.iol.ie%2F%7Ehba%2Fceltic.html Home Birth Society of Ireland.
- http://www2.vhihealthe.com/topic/7061 How to predict the baby at, but I think it is a 51-49 percent chance so don't worry.

Sudden Oak Death Found in Redwoods

Peter Fimrite, San Francisco Chronicle Staff Writer
Tuesday, January 8, 2002

California's magnificent redwoods appear to be susceptible to the same deadly disease that has infected oak woodlands along the Central Coast, preliminary testing shows.

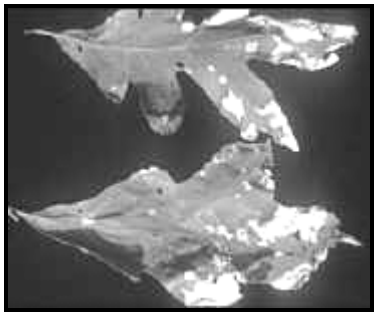
The test results, if confirmed in laboratory experiments, could prove economically, environmentally and spiritually ruinous for a state that is linked in the minds of people throughout the world with the giant trees.

According to plant experts, DNA extracted from redwood sprouts on trees in Big Sur and on the University of California at Berkeley campus proved positive for Phytophthora ramorum spores.

Scientists studying the disease were quick to point out yesterday that the data have not yet been conclusively confirmed in laboratory experiments on seedlings, as is standard before redwood can be officially designated a host.

But the data are frightening nevertheless, given how important the timber industry is to the state's economy and the significance environmentalists place on the state's dwindling old-growth redwood forests.

"We don't know what the ramifications are or whether the disease is killing redwoods, but, if so, imagine California without redwoods," said Matteo Garbelotto, a forest pathologist at the University of California at Berkeley. "I don't think that will happen, but it's something that makes me worry. It's a serious issue that is of great importance for everybody in the state."



Threat Confirmed

While the scientists seek confirmation, a San Rafael arborist, Ken Bovero, has told researchers he has confirmed through an independent laboratory what he has suspected for some time: that the pathogen is killing redwoods.

It was not clear yesterday what scientific steps the independent lab used and Bovero could not be reached for comment.

The disease, also known as sudden oak death, has killed tens of thousands of black oak, coast live oak and tan oak trees from Monterey County to southern Oregon

The disease-causing organism, which is commonly referred to as a fungus but is more closely related to brown algae, is the same type of organism that caused the Irish potato famine in the mid-1800s.

Although some chemicals have been shown to reduce infectious lesions, scientists have not found a cure.

First detected in Marin County in 1995, it has spread like a plague through 10 California counties, infecting many other species of trees and plants along the way.

Some areas, like China Camp State Park in San Rafael, have been so ravaged by the disease that campgrounds had to be closed, and dozens of trees had to be chopped down so they wouldn't fall on hikers.

Dead Sprouts Found

The concern about redwood trees began in earnest in September, when forest pathologists attending a conference in Carmel noticed a lot of dead sprouts coming out of redwood tree trunks at Pfeiffer Big Sur State Park.

The sprouts on redwood trees are important for regeneration. When a redwood tree dies, Garbelotto said, one of the ever-present sprouts grows and takes its place.

Plant pathologist David Rizzo of the University of California at Davis took a sample, and laboratory tests performed by Garbelotto detected spores from the deadly pathogen. The discovery was a jolt to scientists because a redwood is a conifer, unlike any of the other hosts for the disease.

Tests were then done on sprouts from several redwoods on the UC Berkeley campus, which also showed ramorum spores.

"Because it was so serious, we didn't release the information publicly," said Garbelotto, adding that he had come forward now after it became clear the information was about to get out through another source.

Garbelotto said researchers still had not determined whether the spores were actually infecting the trees or were simply present by coincidence. Studies also must determine how prevalent the pathogen is, whether it kills the trees or whether redwoods simply act as a host, like several other kinds of trees.

Studies on redwood seedlings inoculated with the disease are expected to be completed this month and will probably answer those questions, he said.

"Preliminarily, we did see from our samples in nature that the phytophtora was colonizing the tissue, but we have to confirm that," Garbelotto said.

One need not be an economist or environmentalist to understand the seriousness of the potential problem.

If the deadly microbe is, in fact, present in redwoods, it could be catastrophic, even if the mighty trees do not die from the disease.

A statewide quarantine of wood products that currently limits the movement of wood products containing the pathogen would create a bureaucratic nightmare for timber companies. Just getting wood to the mill could become nearly impossible, especially if the wood has to cross county lines.

Tourists who want to visit redwood country might also face restrictions because of fears that they would spread the spores on their shoes.

E-mail Peter Fimrite at pfimrite@sfchronicle.com.

A Miner's Lettuce Leaf Grows in San Francisco

I walk through downtown San Francisco and the Financial District every day to and from work. There is a row of Sycamore trees along Battery Street that last year had the square patch of ground around them covered over with pebbles and grates. Up until then small clusters of Miners Lettuce would sprout after the first winter's rain. I thought how odd yet how tenacious these little plants must be to survive in such a place, mere inches from the exhaust of cars and the soot of the city.

Last year at this time I was sad because I knew that the so-called beautification of the ground around the trees destroyed the habitat of this seemingly out of place native plant. Some grasses sprung up in their place and perhaps what looked like chickweed. But my favorite, the Miner's Lettuce was gone, casualties in the name of civilization, though I still glance down to where they grew as if to eulogize them with that gesture.

Today, as most days that I take that path, I looked down to where the Miner's Lettuce once grew. What was this that I saw? That familiar succulent bowl with the tiny white flower that grew up from its center! Did I believe what I saw? Yes, the Miner's Lettuce had returned! I don't know how or what, but somehow the seeds had managed to survive being dug up and covered with rocks. I learned two things this day. Nature can persevere even amidst concrete and steel, and that you don't have to be in the middle of the forest to experience Her joy.

PantheaCon 2002

Double Tree Inn in San Jose, CA
February 15-18, 2002

Join the largest indoor gathering of tribes and traditions in the country for a 4-day extravaganza of workshops, rituals, events, networking and fun.

Presentations, rituals and panels from a wide variety of guests including: Robert Anton Wilson, Diana Paxson, R.J. Stewart, Raven Grimassi, Lon Du Quette, Rachel Pollack, Mary Greer, Z Budapest, Mara Freeman, Chicago Steve Barkeley aka Stefn Thorsman, M.Macha Nightmare, Darryl Cherney, Amber K., Donald Kraig.

Musical performances, Ritual Theater, Variety Show, and a Masque Ball: Gaia's Voice, Pombagira, Reclaiming, Bast Ritual, Magical Acts Theatre

Workshops, scholarly papers, author readings and slideshows by special guests and local favorites

Over 60 vendor booths featuring pagan, magical and earth-oriented products.

Convention Programming starts on Friday afternoon 3:30 pm, with presentations beginning at 9 am and ending with the last slot starting at 11pm on Sat. and Sun. Monday will start at 9 am and end in the late afternoon with Iron Priest: The Unfairer Sex.

Friday evening will feature a Variety Show*, with a performance by Magical Acts Ritual Theatre, having the Costume Contest (there are rumors of hall costume prizes) on Friday night as well as our regularly featured Pombagira ritual.

Our regular Saturday night event will now be a Masque Ball. And Monday will feature our regular event, slightly tweaked for your enjoyment: Iron Priest: the Unfairer sex

Admission fee: $50.00 (till Sept 15), $60 (till Jan 15) and $70 at the door (includes all events for the entire conference) $30 for a full day, $15 for evenings only.

Parking is free for hotel guests with validations for conference goers. The hotel has agreed to run four daily shuttles for pick ups at the light rail station, times to be determined.

Don't forget that you can sign up to work the Con as a volunteer! Email volunteer@ancientways.com or see http://www.ancientways.com/html/gofer.html for more details.

Mistletoe Confirmed as a Herbal Remedy

I was recently going through a bout of daily headaches. The usual over-the-counter remedies, prescription migraine medicine, and herbal remedies were not working. While shopping at the local natural foods after my Gaelic class I was in the herbal medicines section looking for something else and there was Crystal Star Relax Caps, a "popular and effective formula to ease stress and nervous tension. Helps reduce anxiety and stress to produce a feeling of calm."

I had tried other herbal formulas but nothing specific for stress and tension, and this sounded promising! The next morning there was a slight headache but it went away. Same results the next day, and the next until no more headaches! What is in this stuff? The label read:

Ashwagandha (Withania s.) (Root) 109 mg. Scullcap (Scutellaria l.) (Root) 72 mg. Kava Kava (Piper m.) (Root) 72 mg. Valerian (Valeriana o.) (Root) 36 mg. Black Cohosh (Cimicifuga r.) (Root) 72 mg. Black Haw (Viburnum p.) (Bark) 54 mg. Hops (Humulus l.) (Flower) 36 mg. Mistletoe

(Phoradendron l.) (Herb) 36 mg. Lobelia (Lobelia i.) (Aerial) 36 mg. Wood Betony (Stachys o.) (Aerial) 36 mg. Oatstraw (Avena s.) (Aerial) 18 mg.

Mistletoe? In the Yule 2000 Missal-Any I wrote about its medicinal properties and noted that it has been used to reduce blood pressure. How satisfying that I was able to stumble across a remedy that used it and worked!

Resources

Mike Scharding (Monument Grove) was helping Nozomi Kibou (Akita Grove) with her research on women and came across three books that are not in most lists of "must-reads" on ancient Celtic society. Here are his brief reviews:

Women in Celtic Myth:

Moyra Caldecott. *Tales of Extraordinary Women from the Ancient Celtic Tradition*. Rochester: Destiny Books, 1988, 1992. ISBN:0-89281-357-1. $13.00. 203 pages.

A nicely compact collection of lightly-adapted stories that feature or focus on 11 different heroines who are prominent in Celtic stories. Ms. Caldecott is obviously in love with mythology, but avoids stuffy literal reading and sensationalist rendings. It's plain good reading and will memorably fill a weekend and make a nice starting point for a deeper foray into the subject matter after familiarizing yourself with these key stories.

Celtic Women:

Peter Berresford Ellis. *Women in Celtic Society and Literature*. Grand Rapids: William B. Eerdman's Publishing Company, 1995. ISBN: 0-8028-3808-1. $20.00. 277 pages.

We all know that Peter Ellis loves to crank out books on the Celts, no matter what the specialty (over ten in the last 15 years I believe). This volume is typical of his well-known intensive research orientation. He stacks information willy-nilly about your ears while trying to purvey his findings to you. Unless you have a relatively good backing in Celtic studies (and even if you do) it is a bit of a daunting work from the sheer number of references to a myriad of historical and literary heroines that he makes. It's easy to lose the thread sometimes due to his exuberance.

This is also its strong point, since he digs up material (especially from the Cornish, Manx, and Breton regions) that is often rarely listed in the popular Llewellyn publishing house and even serious studies. It's a good book to use when you want to find more sources, names, or tie-ins. You'll finish the book, feeling like you just took the first step on a longer journey than you reckoned upon.

As for his style, he is definitely a bit of a romanticist and tends to see the brighter side of the evidence, leaving us with a bit of the bias that the Celts--while not flawless--were definitely a lot more respectful of the females in their native society (unlike the barbaric Anglo-Saxons and prudish Roman Catholic priests, which he deprecates throughout).

Land of Women:

Professor Lisa M. Bitel. *Tales of Sex and Gender from Early Ireland*. Ithaca: Cornell University Press, 1996. ISBN: 0-8014-854404. $12.00. 234 pages.

Well, this was a bucket of cold water on the face after reading the preceding rather pleasant books. Prof. Bitel has used equally academic quality as Mr. Ellis, but is an Associate Professor of History and Women's Studies at the University of Kansas. Naturally, her orientation is a bit different, and not having had any coursework in women's studies, I am hesitant to expose my gross ignorance on this academic tradition. She also backs up her statements with 70 extensive pages of endnotes.

She begins by focusing more on legal dimensions of surviving late medieval legal and clerical texts and feels that these reflected a conscious attempt of men to wrench control of the reproductive process away from women in an ancient society that never really respect women properly enough, despite the Romanticism of nineteenth and twentieth century folk-revivalists. She shows us the negative interpretation of all aspects of less legal representation, uncertain recognition by patrilinear families obsessed with heirs, weak bargaining position in divorce, inability to hold property on the same level as men, etc.

This left my Celtic daydreams a little deflated, but she then went on to show the various strategies that the same women to avoid the laws and church to reach higher positions of power and status. She illuminates the daily functionings of the domestic economy of the family, priests' wives, polyandry, the fostering system, child-rearing to a much deeper degree than Ellis did; drawing upon a greater diversity of disciplines. You finish the book with a more mortal-sense of familiarity with the plights and travails of these women and their children and the attitudes and stratagems of their male relatives. A worthy addition to any Celtic library. If a student were to just butt Ellis

and Bitel against each other, you'd have years of fun comparing the conclusions from similar evidence.

Calendar

Astronomical Oimelc, when the Sun is at the half way point between the Winter Solstice and the Spring Equinox, will occur on Feb 3 at 4:25:39 p.m. PST when the Sun will reach 15 degrees of Aquarius (or by the alternative calculation when the Sun will reach 16 degrees 18 minutes declination on Feb 3 at 6:40:00 p.m. PST). Oimelc services will be held on Sunday, Feb. 3 at Solar Noon. Please call for carpool arrangements (510) 654-6896. For the social observance of Oimelc we will be going immediately after the service to AD's house.

Regular Druid services will be held at Solar Noon on February 9, 24, and March 10. Please call the above number to confirm.

The Missal-Any is published eight times a year. Post mail subscriptions are $6.00 and online subscriptions are free, but might not include everything that is in the post mail edition. Or write an article or send us a cartoon and receive a year's subscription free. Write The Missal-Any, c/o Weinberger, 309 63rd St, Apt. C, Oakland, CA 94618.

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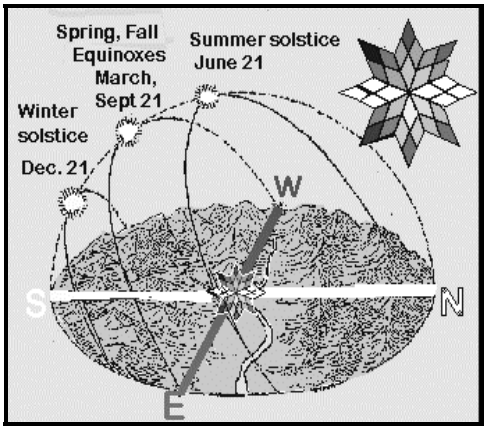


Spring Equinox Essay:
Plowing Charm and New Year

Reprinted from A Druid Missal-Any,
Spring Equinox 1984
By Emmon Bodfish

Equinox, the beginning of spring, which is marked by the Sun's crossing of the Celestial Equator, the first point of Aries. For a diurnal cycle, the day and night are of equal length. The emphasis of the holiday is on renewal, active preparation for the summer to come. The stones of some of the Megaliths mark this sunrise, by this point the plowing and seeding must be done. In numerous cultures these were sacred activities, from the Charming of the Plow in pagan Germany, a celebration which the Anglo-Saxons brought with them to England, to the ritual plowing of the first furrow in a special sacred field by the reigning Chinese Emperor. Our word for acre, 43,560 sq. ft. of land, comes from the Gaelic word "acadh" meaning a field.

Erec, Erec, Erec,
Mother of Earth
Hail to thee, Earth,
Mother of Men

Be fruitful in
God's embrace
Filled with food
For the use of men.

This was written down in the Leechbook circa 950 AD in England. It is the ancient Indo-European Earth Mother and Sky Father, despite five hundred years of Christian influence.

In England, Spring Equinox was celebrated as Lady Day, now fixed at March 25, to make it a dependable legal holiday while the Equinox shifts yearly between the 20th and the 22nd. Before the adoption of the Gregorian calendar in England in 1752, this holiday was the beginning of the New Year, legal and fiscal. In the Gaelic world, the new season, Samhra, wouldn't begin until Bealtaine, but the New Year had commenced on Samhain on November 5th or 6th. Between Samhain and Bealtaine is the "Season of Sleep" and May Day begins the new "Season of Life."

In modern Reform Druidism there is no whiskey, or intoxicant, in the chalice at services all through this Season of Sleep, only distilled water, the Waters-of-Sleep. Only water is poured out in the Offerings to the trees. It is the season of the Pine and the Birch. The latter, Bride's tree, begins her season at Equinox. It has been a time of rest and in-drawing, the re-couping of our energies. Now life starts to re-awaken and we begin preparations for the major celebration of the Druid year, Bealtaine, the full-blown Rose.

News of the Groves

Carleton

So, we had a Druid Art Day! This Sunday at tea, we crammed all the druids, art supplies, and creativity we could find into Nourse main lounge until art came out! We used crayons, markers, construction paper, play dough, and anything else we could think of. Tea and conversation were provided.

Also, of note is that Carleton College has a new 55 year old president (#10), Dr. Robert A. Oden Jr. Unlike past presidents, his academic focus is Near Eastern Languages and Literatures with a Th. M. in Near-Eastern religions. He was president of Kenyon College in OH since 1995 and taught religion in Dartmouth from 1979-1989. He is definitely going to contribute to the religious scene of Carleton, "But is it good for the Druids?"

Akita Grove: News from Japan

All is well here and we had great fun here. Of course, Naomi won the Great Cailleach Search (see the last Missal-Any, you try it too!), but she fought with Satoko to cross the goal. We celebrated the farmer new year in late January. We carried decorations all over the village.

We are having plans for an Equinox Egg festival, like Easter. Whoever finds the most will be the winner. Doing it in a forest makes more fun. The Shrine is very busy with students needing good luck for exams. After April, Pat (he is a fool) will walk across Japan (the short way from ocean to ocean).

Monument Grove: News from D.C.

Well, I was witness to two crimes within one hour. First somebody robbed a Popeye's Chicken store in front of my very eyes. I didn't realize it till after it was over. Then someone kicked in my front door for fun and ran away laughing. We've since had iron bars installed, ugly as they are.

Mairi is leaving after the Equinox to pursue a solitary path, and taking Sine with her of course. (How can you be solitary with some one else?) It's all in good friendship, and I expect her back on the winter Solstice for goodies.

My wife and I have begun a one-year commitment to raising a seeing-eye puppy. His name is Earl and he's a Labrador Retriever, so he balances Mairi's departure along with my new cat. We all four go out for nature walks daily.

The Encyclopedia of American Religions by Gordon Melton is updating their 1979 article on the Reform Druids provided by Isaac. The article became the template for further encyclopedias on American religious activities. I submitted an

amended copy after having others make their comments and historical notes.

I also investigated the myth of the balancing of eggs on their ends during the equinox. I found a wonderful site on the topic at
www.badastronomy.com/bad/misc/egg_spin.html that I recommend you investigate.

Volcano Grove: News from Tonga

Dec 19, 2001. Rain. Thought we might be in for a hurricane last night. We had to seal all the windows of the town hall and to keep the water out. Now the wind has left for somewhere cooler and we retain only a solid perpendicular drizzle.

I can't recall if I mentioned my chickens. For the longest time, I held off adopting any, figuring I could have either them or a garden. With zero local vegetables, the latter was more important. One day, I came home to find two young hens hiding under my bed. I took the hind, tied them up and built a large cage to keep them in. One puzzling fact about chickens is that after a week or two in a new environment, they forget having lived anywhere else. Once these two were thoroughly brainwashed I let them roam free. First thing they did was devour my cabbages and tear up the onions. They haven't even produced any eggs yet! Still, they are adorable–and I can always eat them if they bug me too much.

Time flies like a hummingbird. Magically still while sucking life's nectar, then gone too fast to follow. My time approaches the latter phase. Twelve weeks till escape from paradise. With luck I will be home for Beltaine. Send nothing to Tonga after March 16. Till then, I remain your sunburnt emissary.

The following account is perfectly true and factual. The events happened last Friday. Makes you wonder just how thorough the missionaries were:

Hard Core Pagans in Tonga

After being assured by the Doctors that there was nothing wrong with him, Siona Piko (false name) visited a good Christian card reader to diagnose ongoing pains in his abdomen. The reader examined his playing cards and announced that two of Siona's deceased in-laws were trying to take the family with them. Siona's wife had died just before his pains started, her brother only months before. Unless the spirits were stopped they would haul off the whole family. Siona returned to his island and tearfully related the story to the surviving relatives. "I know I'm going to die," he told them.

Two of Siona's good Weslyan cousins decided enough was enough. They stole into the graveyard in the early morning and dug up the bones of the two offenders. Carrying as many parts as they could, they snuck to the lava field, doused the bodies in kerosene and burned them in the night. The skulls they carried to the wharf and then threw them into the sea, which promptly spat them back out.

"We are Christians!" the local priest bellowed at Mass the next Sunday. "Stop doing this! Haven't I taught you anything?" Villagers were somewhat sympathetic, "Sure, we dig up our families graves…to clean and oil the bones sometimes." Said one woman who spoke to me on conditions of anonymity. "The Spirits occasionally make us sick then show up to complain about tree roots prying their ribs apart. Once we clean the grave they always leave us alone." Others were merely terrified of ghostly reprisals because the bones had not been completely destroyed. According to the police officer who recovered the ashes, the deceased were still alive and well and prevented his car from starting when he tried to leave for work. "Go away and let me do my job!" he cried. Under Tonga's very Christian law such acts carry a ten-year sentence.

The local Druid when pressed for comment, smiled quietly behind his teacup and simply asked if Siona Piko had recovered.

Fresh off the coconut wireless report
Irony Sade Reporting

P.S. Still digesting Marcus Aurelius' "Meditations." Very good. Definitely high-class paganism.

Ice Floe Grove: News from Antarctica

Thanks so much for conveying the news from my lonely outpost. Fortunately for me, I'm soon going to Manaus and working on the Madiera River on April 1st (coincidence?).

Computers don't do well in water, so I'll be out of touches. I'll still write letters occasionally to Mike and Derrick, just like Brother Irony, and do my best to find Dalon Ap Landu hiding amongst the trees of the tropical jungle.

Wish me luck. Enjoy the summer folks.
—Ian

White Rabbit Grove: News from Wisconsin

Having lost her Internet connection, things have been dull lately in WI. Katya says she sprained her ankle on the way to the woods, worsening the boredom. She notes that there has been unusually little snow due to the high temperatures. There are some worries about the water table.

Mojo Protogrove

Mojo protogrove has taken a recess due to unforeseen circumstances.

Oaken Circle Grove: News from Kentucky

Greetings we are the Oaken Circle Grove from Northern Ky. area, our grove is coming along nicely we have five active members and three perspective members in our new grove which was established in Nov.2001. I would like to give special thanks to my husband Mike (Myrid) and my sister and brother-in-law Tara and Brandon for their support. I would also like to welcome Teresa (Oceanna) to our grove. We are still working on pulling our grove ideas together as well as a youth grove.

Our plans for Ostara right now are a get together for the grove and perspective grove members, we are going to do some egg coloring for the children and have them decorate our tree with Easter eggs, (we have one we have had up since Samhain and the decorations change to reflect the holiday). Some natural dyes that can be used are, beet juice for a pink or reddish color, boiled onion skins for a pale yellow, you can also use plum juice or grape juice to make a nice purple, I have heard you can use cooked spinach juice to make a green shade but have not tried that one yet. If any one is interested in learning more about us please go to our website at:
http://oaken_circle_grove.tripod.com/oakencirclegroveky/ We have many pages we hope you will enjoy and we have a guest book on our member's artwork page you can sign. Have a safe and Happy Ostara.

Many Blessings,

Sherry

Silent Grove: News from Hamilton, Ontario

Just thought I'd update you on a new Grove that was started December 21, 2001. We had actually wanted to start the Grove in November of 2001, but decided that our annual celebrations should coincide with the winter solstice in the Northern Hemisphere. Our initial ceremonies included viewing the planet Jupiter in all its splendor, as well as a candlelight vigil for the protection of natural areas that are increasingly coming under attack in our area.

Our next meeting will be March 20th, 2002 and so far we are planning on working with local groups (after our own service which will commence at 2pm EST at a location not yet specified) in conjunction with Earth Day 2002 to hopefully give more understanding to the Druidic interpretation and role of nature, and of its importance within a historical context as well as today and into the future.

Our current group of four has a well-rounded cornucopia of skills and interests, and with alacrity we are all willing to learn more as we expand beyond our knowledge-base and flourish into a wisdom-based group (whatever that means). And, of course, we are always looking for others who wish to join us in their own spiritual journey.

My personal forte is outdoor survival training, Taoist tai-chi, and TM all culminating in a strong, unbreakable bond with nature. My wife's strength revolves in her training in the art of homeopathy, organic gardening as well as natural crafting (soaps, candles, incense etc.). Our other two members have interests in anthropology, geo-caching, divination, poetry and song-writing.

All quite a mouthful (and a delicious one at that)! Of course we all share a deep love of our Mother, and just as she gives, all of us in Silent Grove volunteer our services to charitable organizations (esp. those related to the preservation of the environment from ongoing degradation) when we have time. With warm and brotherly regards.

Emerald Grove: News from Washington State

Back in contact with the Washington Grove! Questions and answers from the second oldest Grove in the Reform.

1) How is your group organized?

Cyndie Sallee-Brown lead our Grove for about 17 years. When she left the area, she elevated me to third. My understanding is that we only elevate someone to third if they are leaving the area. In my case, I had to alter that. I have had problems with my health from time to time and needed a back-up in case I couldn't lead a Grove. JoAnna Schoettler is the other third in our group.

2) What is your grove like, how big is it?

Our Grove, now called the Emerald Grove instead of the Greenwood Grove, has any where from 26 to 55 people showing up an any given time. Usually, it is some where in between, maybe around 40. Since we use my house and back garden, invitation to the Grove is through a friend. As far as specialties, I certainly promote entertainment. My dance troupe has done ritual dances, sometimes people read poetry, share songs, that sort of thing. Otherwise, it is fairly basic because it is an open group. We get a lot of newbies that flow through here. I like to keep things simple.

3) Is it actively working with other local groups or isolated?

I have communication with Leon Reed's group and a group called CUUPS that is connected with the Unitarians in our area. There is certainly a flow of people that come to our Grove as well as the other groups. I have shown up to some of these other rituals on occasion, but actively working with them? Not really.

4) Have you made any publications, poetry, songbooks, and constitutions?

Not since I have been Arch Druid. Cyndie created a songbook with her ex-husband, Dwane Worthington, although I don't think she handed that out much. She also lead a Greenwood Grove choir and they did a few tapes. I was a part of a group called "Laughter and Love" which included Cyndie, Dwane and myself. We did a cassette of music that was pagan related. We used to do concerts a various pagan events in the Northwest area. That was back in 1984, I believe.

5) As the 2nd oldest grove in the Reform, what's been going on since the 70s in your grove? We really lost track of you in 1981 (we lost track of everyone, actually).

I can't even begin to cover what has happened, even since I first came to Cyndie's Grove in 1983. We continue to celebrate the seasons and my focus is to create community.

6) What happened to Cyndie Sallee, the Founder, after Tom Schuler and Dennis Merril left?

Cyndie lead the Grove up until 1997. She decided to move to Hawaii where she lives today. I took over at Lammas in 1997.

I'm still in wonderful spirits after a delightful Candlemas celebration that we had on Saturday evening. It has been a real trip seeing the how the flavor of the group changes as time goes on.

My dance troupe did a Candle dance that went over really well. We are starting a Grove dance troupe so that we might do more ritual dance prior to circle. In the past it was just women from my belly dance troupe that I have been a part of for years. About 12 people signed up and it will be interesting how this comes together.

These days we are drawing more poly folks into the fold, which adds a nice zesty flavor to the group. We had 47 people show up for the ritual and my little house was truly packed! There were a lot of new people this time, maybe about 10 or so. After ritual, most people hung around and talked, danced, and hot tubbed. My hot tub holds 10 people, and we have had up to 15 some nights. It's a friendly group, what can I say?

Druid Heart Spirit Grove:News from California

We're going to be having a few new guests for Calon Eile (spring equinox) from a local group called NorCal Pagans. Some of the great people I met at a recent meeting are really interested in attending a Grove ritual, and I brought my harp, they loved it! We're planning on having rituals outside in the stone circle, with a Grove blessing for the new stones I've added over the last few months, one of them is four and a half feet tall, one foot wide and five inches thick, now stands in the North and casts a beautiful shadow! Recently, I've come across some interesting

studies in my dowsing practices in the Nemeton site, I'd like to share.

I've been having a great time with my dad, and he's learning more about geomancy and we're practicing it together now. He's always known how to dowse with L-rods for water, he's now getting into dowsing for ley lines and came over last weekend to make himself a pendulum and dowse the stone circle. That's the main reason I'm writing is to tell you what happened from our testing the energy lines there.

Nine months ago after our Beltain rites I dowsed the stone circle. Every time I went towards the central fire pit the rods would start to open, but not all the way. Then as I walked around the circle when I got to the area between the altar and the fire pit they opened where the crossover pathway is for the spirits to enter. Two weeks ago I went out and did the same testing and got the same results, except that the rods flew wide open and hit the outside of my arm at the fire pit and altar pathway, and not only that but, as I walked around the circle, in front of the space of every stone the rods parted. My father's testing got the same results.

Now I've always known that the rituals create an energy pattern that follows the shape of the ritual, and the rituals we do are shaped from the way the energy flows in the Celtic world tree. I'm also aware that we create the pathway for the spirits to cross over. Now looking at the energy patterns we've found present with dowsing, I also found a symbol that's been speculated about by the Celtic scholars for years. The symbol was carved in stone in Scotland, Ireland, Wales, Brython, and France, dates back to about 500 BC. It's a circle, with a skeleton keyhole inside. The keyhole is in the center of the circle, with a pathway where we call in the spirits, is the pathway coming off to the side of the keyhole that opens to the outside circle. Some of these symbols are carved so that the opening in the keyhole points south, our altar also faces south! Anyway I think that's more than a theory.

Baccharis Grove: News from California

It has been an usually cold winter in the bay area. A dead mole was found at the edge of the Grove site, perhaps due to the weather. (We buried it on a frond of fern, with a sprig of pine and sticky monkey flower to escort it to Apple Isle.) In agricultural communities Oimelc marked the beginning of spring. As if ordained by the High Day the weather changed overnight at the Baccharis Grove site. On Oimelc proper when we held our service, in contrast to the previous day, the sun shone and the weather was warm. There was a definite change from the winter! I love it when marking the seasons of the year clicks. For the second year in a row we enacted the Scottish Bride-og ceremony and recited the Genealogy of Bride. This year's Bride-og was made from the wheat that sprang up from last year's Bride-og that we cut down at last Lughnasadh.

New Groves!

Nomadic Grove: News from Ontario

Our Grove is called the Nomadic Grove we are located in and around Roseneath Ontario Canada we are currently three sentient members strong with more interested. We are a new and developing Grove we are very committed to the Druid fundamentals with strong Christian undertones, our constitution basically reaffirms a blend of Druidism and Christianity.

Kitsap Peninsula Grove: News from Washington

I am indeed attempting to put together a protogrove, but at present it consists of my family (me and my two teenage boys and 11-year-old daughter).

I've been an initiate of Order of the Mithril Star since its inception as a druid organization, and before that when it was still thinking of itself as Wiccan. Anyway, when a name is chosen, it will be something reflecting our Northwest location. For now let's call it Kitsap Peninsula Grove.

The town in Bremerton, WA
Protogrove July 2001
My email is aspenbutterflye@yahoo.com
previous: aspenbutterflye@home.com
Moved from Colorado in October, 2001

Why Are We Called Reformed?
Reflections on Judaism and Calvinism

By Mairi Ceolmhor, ODAL, DC Grove

Ogmios, and other gods interested in elegant speech, please guide my words to present my own personal views and reach the hearts of my readers; who will not mistake my views for those of the RDNA in general. I'm sorry it's so long, so perhaps it should be read in two parts if you have a short attention. Enough said, let's roll

What's in a name? Depends on the person, I guess. Many people take great pride and derive much support by the names and associations, which they adopt. Labels, much as we hate pigeonholing, provide a reference point for understanding someone. How about members of the Reformed Druids of North America? We've certainly spent a lot of time researching, defending, deprecating and defining the term "Druid," because in the RDNA, we call ourselves "Druids." It is natural to understand the background and implications of that term. But why are we also called "Reformed?" What are we referring to "Year XXII of the Reform" or when we speak of our movement as "The Reform?" Where exactly does the word "Reformed" come from?

The word "*reform*" first appears in surviving English literature as "*reformen*" in 1340, derived from French "*reformer*" or Latin "*reformare*" with a meaning of "make again" or "restoration." After 1440 it added the nuance, "to improve"; and in 1563 "changed for the better" was added. Around 1663, it was used popularly to denote "improvement by removal of some abuse or wrong," due to its use in describing the 16th century religious movement of the "Reformation." "Reformatory Schools" began in 16th century to "reform" juvenile offenders (did the Founders belief they were in a prison-like school?). In days of Prohibition, it was also used to refer to drunkards who have given up the habit. Today, the Oxford English Dictionary describes it as:

1 a. to put or change into an improved form or condition.

1 b. to amend or improve by change of form or removal of faults or abuses.

2. To put an end to evil by enforcing or introducing a better method or course of action.

3. To subject hydrocarbons (gasoline) to cracking to produce new products. (And most Druids like hydrocarbons and they are "crackers")

Some members of the RDNA understand it in the "recasting" or "re-creation" or "re-constructing" modes with moderation. But, it is primarily under the religious and moral meaning that the term is now used in our general society. So in order to appreciate this term, I looked at two churches (I'm not sure if we really are a church) that use "Reformed" in their title; Reformed Judaism and Reformed Christianity (there's no Reformed Islam, I think.) Let's hypothesize how their traditions may (or may not) have affected our own self-identity in the early 60s. If nothing else, when discussing your "reform" during inter-faith dialogue, we should understand what their "reform" means.

We know that a movement, known as "Reformed Judaism," solidified around 1810, see: www.ccarnet.org/platforms/principles.html. It is described on several sites on the Internet as:

> "Judaism marked by a liberal approach in nonobservance of much legal tradition regarded as irrelevant to the present and in shortening and simplification of traditional ritual."--Anonymous

> We Reform Jews are heirs to a vast body of beliefs and practices embodied in TORAH and the other Jewish sacred writings. We differ from more ritually observant Jews because we recognize that our sacred heritage has evolved and adapted over the centuries and that it must continue to do so. And we also recognize that if Judaism were not capable of evolution, of REFORM, it could not survive. Reform Judaism accepts and encourages pluralism. Judaism has never demanded uniformity of belief or practice. But we must never forget that whether we are Reform, Conservative, Reconstructionist, or Orthodox, we are all an essential part of K'lal Yisrael—the worldwide community of Jewry. http://rj.org/index.html

> The vernacular language is used in most services. Judaism is adapted to contemporary conditions. The spirit of the law, rather than the letter of the law, is observed. Revelation is seen as coming through the human spirit and nature, as well as sacred text. Traditional home rituals are not as highly valued as in other traditions of Judaism.
> http://www.interfaithcalendar.org/ReformedJudaism.htm

> Reform Jewish services allow for women cantors, choirs, organs and pianos as well as other instruments, and "music" as well as chanting. Women are also allowed to read from and chant the Torah, as well as pray aloud. The worship service involves the congregation much more than Orthodox and Conservative counterparts. This allows for quite a bit of variety in worship, especially with regards to the musical language used in worship.
>
> http://simplechemistry.w00tcentral.com/Kyles/rejud.htm

Gosh, that sounds quite a bit like us! I believe there were at least a few members with a Jewish background in the Founding Days of the Carleton Grove, such as Howard Cherniack and Deborah Frangquist. Throughout our history, some members have knowingly called ourselves "Drues," and cracked jokes like "That's funny, you don't look Druish" in Berkeley. We also had our very own Hassidic Druids of North America branch in St. Louis Missouri during the mid-70s (for more info see, ARDA part 5 at: http://www.student.carleton.edu/orgs/Druids/ARDA/ARDA05.pdf).

Rabbi Isaac Mayer Wise, Founder of Reformed Judaism.

This belief seems also to niche in with the neo-old-testament style of the early Druid Chronicles of the 60s; e.g. rebuilding the altar, the psalm-like meditations of "David" Frangquist, lonely hermits seeking god in the wilderness, invocation of weather, prophetic ranting at authorities, and images of a persecuted people seeking release ("let my people go" by Cherniack). The prevalent "Cult of Carleton" has an apparent belief that Northfield is a special holy-land (let's see, that makes Israel in the Middle East and Carleton in the Mid-West…) That, plus an innate desire for academic excellence, love of dancing and song, self-deprecating humor, a world-wide Diaspora, a tendency to delve into anti-defamation and fight persecution, adaptation to various cultures, and inveterate kibitzing, plus being human beings is as far as the resemblance seems to extend.

Of course, there are points of difference. We look to the possibility of more than one divinity. Most of the Druids aren't obsessed with returning to Ireland. We don't have sacred scriptures, and don't read what few words we do have recorded. The ancient Celts were illiterate, and we proudly continue that tradition by not "liter"-ing indiscriminately. We also try to not blow our own horn, "sho far" as I can tell. Nor do we have no dietary customs, except to eat enough to live and limit whiskey during the winter season (which sounds backwards in practicality to me), although the vegetarians amongst us are rather noisy and self-righteous. (I'm a Texan; we worship cows

best when they're inside our bellies and on our feet.) There is a definite lack of a sense of racial separatism (i.e. "us vs. the gentiles") among Druids (with the Celtophiles excepted), and we have no objections to marriage with members of other religions (in fact we seem to practice a bit of all of faiths) as long as they are civil. And, we don't require members to cut off pieces of their bodies (either gender), although the Orthodox Druids have this thing about lopping off the heads of their enemies…Finally, except for Brother Peter, most Druids don't seem to wear strange headgear.

Calvin, founder of Reformed Christianity

We also know that many of the Founders were also members of the Protestant branch of Christianity, such as Fisher, Nelson and David Frangquist, and so the term "Reform" must have had several inescapable meanings that were attractive to them (although the first image of Presbyterian-style Druidism is a bit comical at first.) "Reformed" often indicates a Protestant church that is related to the Calvinist branch, as formed in various continental European countries. Calvinism had a "strong emphasis on the sovereignty of God and especially by the doctrine of predestination." At first, this seemed like a strong mis-match for the RDNA, so I further investigated a lengthy sermon at a "Reformed" site at http://www.graceonlinelibrary.org/theology/full.asp?ID=625 This is when I discovered other meanings latent in the term. The lecture taught that

> "This position commits us to a high view of Scripture. We receive it as the infallible and fully inspired Word of God. **We will bow to no higher authority**. Historically this has meant that we do not elevate church tradition to the level of Scripture--as the Roman Catholic Church has done. But neither do we canonize our own experience, no matter how spectacular or supernatural it may be. Church tradition and personal experience have no independent status and are always subservient to the teaching of the Bible." (My emphasis.)

Again, much of that does not mesh well with most Reformed Druids' beliefs (or, at least the Druids I know). However, the revolt against the original Roman Church (the history of Catholicism is about warring factional beliefs) by a strong-willed minority of the oppressed is quite heroic (despite what many of them would later do to other minorities) and well paralleled by the early Grove at Carleton. The Founders of the RDNA revolted against the Deans of Men and Women for the imposition of mandatory religious attendance, but perhaps not to the extent of nailing 95 complaints onto their office doors. (I'm sure they would have used thumbtacks.) The distrust of "experience" part written above doesn't jive that well with us either. Again, the RDNA apparently does not look highly upon its own literature. Attempts were made to stop publishing the 1976 *Druid Chronicles (Evolved)* and that 1996 *A Reformed Druid Anthology*, because the works were seen as encouraging dogmatism by providing too much material in a portable format that could encourage spiritual dependency on others' past experiences in written form (i.e. Bible hugging). Brother Mike, an assistant editor of ARDA, recommended the book as a doorstopper or paperweight on a desk; rather than as a 'brain-stopper' or 'dead-weight on the soul'. He is pleased to report that, "very few people have read it." Indeed, the RDNA seems to lean more toward the individual's experiences as having greater spiritual power, rather than asserting the institutionalized fossilized customs of past members. Reading further, I noted:

> Because God is sovereign, He is Lord of all of life. Hence, we seek to live all of life to the glory of God. As Paul wrote to the Corinthians, "Lo, whether you eat or drink or whatever you do, do it all for the glory of God" (I Cor.10:31). This is a far-reaching command, which Reformed people have generally taken quite seriously.

Hey, I'm not a Christian myself; but, change that deity to "Earth-Mother," remember that every sovereign has court officials, and add a flavor of Zennish "Everyday life as religion" with unexpected moments of enlightenment, and I can swallow that pretty well. A bit further:

> Hand in hand with this missions emphasis goes a concern for revival. Although this word has suffered abuse in recent years, there is nothing unreformed about revival! Again and again throughout the history of the church God has poured out His Spirit to bring times of refreshing.

The Hill of Three Oaks at Carleton, c.1998

In my humble opinion, my own Reformed Druidism believes in the cycle of revivals of Nature and the pressing need for a continual discovery of Awareness and Wisdom through introspection and revelation from the gods. And Gods know!, how the Groves crash and need a good rejuvenating jolt every few years. The coming and going of members, or a change of focus, often breathes new life. So I can parallel with this thinking again. As for missionary activity, I am rather neutral. Make your presence findable and those who come will come. Don't be a public nuisance (unless it's necessary). That's my system. I'm not a missionary of Druidism or grove-oriented like Brothers Isaac, Larson or Mike. I think a well-balanced RDNA Druid can enjoy fulfilling participation in any religion's congregation, without forming their own "druid" grove. This is what I plan to do. It's called "Guerilla Druidism," but I'm not into aping those around me (that would "Gorilla Druidism," something I'm not bananas over.) I'm definitely a "Solitary Druid," see my song in (Bardic Salvo #5); http://www.geocities.com/mikerdna/bard.html

> "To the Reformers the Roman Catholic sacramental system seemed to be part of a transaction that was always going on between man and God. In it, people made sacrifices designed to appease and please God. They would attend the mass, bring offerings, show sorrow, do penance--which might involve self-punishment or compensatory good works--until God would be gracious. The leaders of the church, from priests through bishops and popes, mediated the transaction. The Reformers believed that such an arrangement could easily be misused as a political instrument for forcing rulers to comply with the church's wishes and as a personal instrument for keeping people in uncertainty or terror. It was this vision of Catholicism that helped inspire the Protestant leadership to rebel and to define justification in other terms."

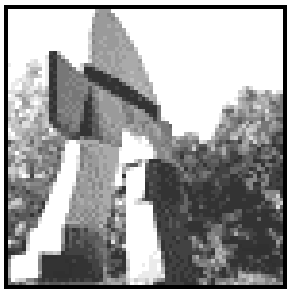
The RDNA doesn't fit in with this, as we definitely are into pleasing the Gods, sacrificing, and seeking their wishes. I think, if you're going to live somewhere, you should ask those in the neighborhood what the rules are (including Nature, the first resident) and follow them. The Brothers David (Fisher and Frangquist) say much on this subject of sacrifice;

> For one man, the sacrifice of life is the offering up of himself to a god or gods. To another, it is an offering up of his mind to a search for truth. As a priest, I repeat the great Answer to calm men's hearts and minds, not as a magical formula of absolution; but some the Answer is an absolution, washing away the distractions of a week of worry, and reaffirming confidence in the idea of a purpose in life. Book of Faith, V.9. The Apocrypha. http://www.student.carleton.edu/orgs/Druids/ARDA/ARDA-02.pdf

I feel, that if the Gods don't like us at all, then they shouldn't have made us (or we shouldn't have made them). We all have our good days and bad days, and any omniscient deity should realize that and take it into consideration on what to dish out to us. I also believe that a mother knows what her child needs, no matter whether it gurgles, coos or grimaces; so we should remember that when the debate on "proper" ritual is brought up. Brother MaDagda and Sister Tegwedd claim that the "Reformed" refers to some ancient practices which we have "reformed;" notably, our decision in 1963 to end the sacrifice of animals for religious purposes (including humans--and arguably--even politicians) or the offering of blood. Sister Tegwedd recommends getting consent from the plant sacrifice by some means. "The Book of Customs in the *Druid Chronicles (Reformed)* recommends several Celtic customs and practices, but does not require their mandatory obeisance. Now, I'm not a bible-stroking, verse quoting, steely-tongued debater; but Cherniack once said,

> "Have ye not forgotten that we are reformed, yea, we do even call ourselves by the name of Reformed, wherefore we must put behind us those things which do bring offense to our senses;" --Book of Latter Chronicles, Ch 5 Vs 9

The RDNA has been firmly silent on issues of an afterlife (and strangely reticent on a "before-life," by the way!). I think most people to concentrate on this existence, or basically to "get a life." Some members use the RDNA as a garnish or decoration attached to other religions that provide full-service after-life systems; other members treat the RDNA as the main-course and consider it to provide for all their needs. Call me a Humanist, but I think there are enough good reasons to be gentle, responsible and caring member of a community or have a religious life without an "afterlife bribe/threat." I believe that Confucius said, "How can a virtuous man understand the world of ghosts and spirits when they can't even program a VCR to stop blinking 12:00 on its clock?! Oy vey!" or thereabouts.



The mysterious arch made of 10 types of stone, made by a Japanese artist, outside the library at Carleton College, which houses the Druid Archives.

The Protestant "priesthood of believers" revived an ancient concept of a direct link to God(s) without the mediation of professional priests (who still have a role). Members of the RDNA appear to be very careful not to vaunt the offices of the three orders; and we certainly don't get paid well enough to make a living off it. I, personally, see them more as undertaking extra responsibilities rather than as an achievement of "perfection" or "completion" of Druid-ity. In other words, a life-long First Order might just as speedily reach enlightenment or Awareness as a high muckety-muck 9th Order Patriarch, without vigiling or drinking the Waters of Life every weekend. Surely, the Earth-Mother knows her own, and all our fancy titles won't bias her relationship with us. More than likely, according to the ARDA history, these orders were both an attempt to overthrow Fisher's control of the Carleton Grove, plus a carry-over from the Fraternal groups that David Fisher wanted to simulate at Carleton. Yet, I believe they still have proponents who've found a use for them. Going back to the "Reform Sermon";

> "In theory, Protestantism has stood throughout its history for a principle of protest that calls under judgment not only the beliefs and institutions of others but also one's own movements and causes. On those grounds, however, most students of Protestantism would recognize that the Protestant tradition has not been substantially more successful than have other faiths at remaining self-critical or at rising above institutional self-defensiveness."

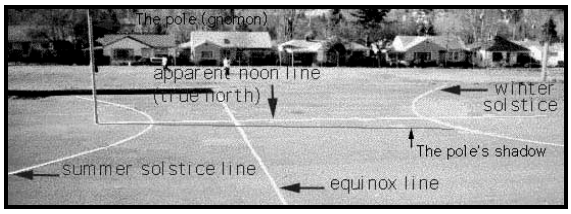
This last aspect seems the firmest legacy of Protestantism for the RDNA. I have heard, "Show me two Druids and I'll give you at least three opinions on any topic." Well, in my opinion, we are a rather argumentative, critical bunch of curmudgeons, who take matters into our hands, and are fiercely suspicious of hierarchy and the institutionalization and fossilization of religion. (And some aren't.) Our name does have a potentially empowering meaning that could encourage activism and rebellion, without demanding it. Yet, like the last part, we also sometimes slip into ruts, avoid hard choices, resist natural adaptations and don't seek to know or correct our errors. Remember the expression that, "It is easier to see smoke coming from a neighbor's kitchen window than to notice the burning roof on top of our own house?" At the end of the ritual, we have to go home, sweep our corners, air the linens, and wash the dishes like our other fellow mortals.

I would add one last shade to the word "Reform" as in OED's 1A definition; its first meaning. That is to change into a new form. As Nature breaks down and rebuilds all things (vegetable, animal or mineral), there is no "eternal," only change and adaptation. Again, in my opinion and twelve years of experience, the RDNA's greatest power has been the power to take older diverse creeds, traditions, rules, and faiths and transform them into a product (perhaps even "improved") by using our humor, reflection and piercing inspection such that could meet the current needs of our grove members. As Brother MaDagda states, "As reformed druid, I take what I can from our ancestor s of the Oaken Brotherhood and reshape, reform it to fit within this time, this age."

Until now, the usual response to "Why are you called Reformed?" has always been (and Brother Mike just loves this joke), is "Because we also worship bushes…except elected ones…" I hope that this essay will help you to go beyond that sort of reply in some way and start a good dialogue with other faiths.

Peace!
Mairi Ceolmhor

P.S. Proudly call yourself Reformed Druids when the Celtophiles criticize you. We can stand up to them also. Perhaps you can console them that without a "Reformed Druid" you can't have an "Orthodox Druid"?



Things to Do for Spring Equinox

By Alex Strongbow

Well, that's a really hard question. We know that most sowing in the fields would be done by now and it was time to change to spring clothes and spend more time outdoors. When it comes down to, we're talking about eggs and sunlight, right?

1. Break down, and enjoy the Easter egg decoration party. Especially the Ukrainian style wax and decoration. If you're an overachiever, go into Faberge.
2. Have half an omelet, sunny side up, of course.
3. Hide treasures in the forest or park. Tall grasses equal stepped-on eggs.
4. Be early for April Fool's day.
5. Go out to the pub for Saint Patrick's Day and live it up.
6. Spend the whole day with a watch and see if day REALLY equals night.
7. Set up and synchronize your solar-calendar (that rock-henge in your back yard. A great site, for setting up your stones in a parking lot or a field is www.efn.org/~jack_v/AstronomicalCalendar.html Strangely, the design looks like a basketball courts lines! Could there be a connection?!
8. Get your garden planted, if you haven't started. Try old-fashioned "heirloom seeds" at www.seedsavers.org or Seed Savers Exchange (SSE) at 3076 North Winn Road, Decorah Iowa 52101 at 319-382-5990.
9. Make waffles. Write "Clinton" with maple syrup. Hee. Hee. Enjoy taking halfway opinions on important subjects and carefully study both sides of issues.
10. Change your wardrobe to summer-style suits, sandals and wear a flower. I've been thinking. Many religions have strange headgear or hairstyles, and we haven't since that weird "bald-forehead" style in the 450s AD, so let's go out for straw hats?!

The Hazel Tree

By Sam Peeples, Free-roaming Druid

Greetings everyone, due to the thunderous applause (i.e. three people) on my birch article, I've been requested to write an article on the Hazel Tree. Its natural side topics of Salmon and Wells (in a Celtic context) will be discussed by Mike and Naomi. I can't attest to all the following information 's validity, but it will provide a good overview of its associations.

Etymology

The European Hazel tree's scientific name is corylus avellana and America's Filbert tree is named corylus americana. (Witch Hazel, although externally resembling Hazel, is actually hamamelis virginiana, with exploding seedpods, but it is apparently native only to New England.) The genus' name Corylus comes from the Greek korys meaning helmet, a reference to the calyx covering the nut; avellana commemorating the small town of Avella in Italy where the nuts were famously cultivated. The English name for the tree and its nut is derived from the Anglo-Saxon word haesel knut, haesel meaning cap or hat, thus referring to the cap of leaves on the nut on the tree (or haesl possibly signified a baton of authority.) The Gaelic word for hazel is Coll, pronounced "cull," and it was popular in men's names. See also: German Haselnuss, French Noisette, Dutch Hazelnoot. Its nickname is "Lamb's Tail." There is often a resident spirit.

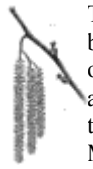
Hazel appears frequently in place names in the western Scotland, such as the Isle of Coll and Bar Calltuin in Appin,

both in Argyll-shire where the tree and its place names are the most common. Perhaps even Caledonia (Hill of Hazels) is a derivative. In Gaelic, a hazel grove was calltuin, (modern Scots Gaelic calltainn) and various places called Calton are associated with entrances to the Otherworld, one being the famous Calton Hill between Leith and Edinburgh. It also appears in the name of Clan Colquhoun whose clan badge is the hazel. Tara, the chief seat of the kingship of Ireland was possibly built near a hazel wood, and the great monastery of Clonord was build over a sacred pagan place known as The Wood of the White Hazel: Ross-Finnchuill.

Physical Characteristics

The Hazel has quite the reputation in European lore as a potent source of magical might (the other two being Oak and Hawthorne), probably due to its ability to coppice into dozen young trees. Hazel is considered a small deciduous tree, usually with multiple stems and a spreading habit of its roots. It is actually an enormous shrub that can grow into a tree (but is usually coppiced), which may reach a height of 20-60 feet. It is hardy, moderately shade-tolerant and grows best on heavy but well-drained soil. Hazel, rather like Alder, prefers to be near water but is very accommodating as long as it is not too dry. Its narrow-pointed, toothed leaves are about 5-12 cm and are alternating. As a tree, its maximum life span is about 60 years, but when coppiced back it can survive up to 600 years and still produce a good crop of poles. Their wood is white to reddish, tough and flexible

It is naturally an under-story plant, particularly in oak and ash woods. Hazel trees grow as a clump of slender trunks. When they do adopt a one-trunk-and-canopy tree shape, they readily respond to coppicing, practices which can actually extend and even double the lifespan of a hazel. Either way, people have put the young shoots or whips and the thin trunks to a variety of uses. The management of hazel coppice and "coppice with standards" is a precise and ancient craft. Traditionally, a coppice would be cut on a 7-15 year rotation and the woodland divided into the same number of sections as years in the rotation so one part of the wood was harvested every year.



The hazel would be identified in the late winter by its branchy, hairy twigs carrying greenish buds. The opening of the leaves in April are large and rounded, and double teeth on its edges. The bark of the hazel tree is very smooth, with shades of brown and grey. Male and female flowers grow on the same plant--the male catkins open as the first warm days of spring arrive into bunches of bright yellow, drooping "lamb tails;" female flowers on the same branches appear as tiny pink tufts on plump buds. The fertilized flowers develop into the well-known clusters of nuts, which turn brown in October.

I hate to imply that trees are only good when we can use them for some purpose. Trees have certain rights to unfettered existence, as do all living creatures. That said, this is how you could utilize their bounty.

Practical Uses for the Tree's Wood

- The interior of the walls of many ancient homes was "wattle and daub," using coppiced hazel branches, woven into a lattice, and mud or clay daubed onto it. Some consider this the origin of Celtic art interlacing. The Glastonbury Abbey is rumored to have been built on a Druidic "hedge school" built of wattle. Daub is made of wet clay, dung, chopped straw and lime powder. When this dried, a thin wall could last hundreds of year if not dampened.
- Coppicing is a skilled job that requires practice and only minimal hand tools; usually, just a billhook, axe, and mallet, as well as a drawknife for stripping the trees of their bark.
- Hazel stems split lengthwise and twist easily to make hurdles, thatching, liggers, spars, sways, and pegs. Hazel is or was used for fencing (which blessed a home), hurdles, barrel hoops, walking sticks, fishing rods, fish weirs, whip handles, ties for fastening thatch, pegs, fuel for ovens, torches, and charcoal for gunpowder, domestic fires, and ovens.
- Woodland crafts using hazel are also enjoying a resurgence, and hazel wattle hurdles have even been used as sound screens along motorways.
- Like willow, young coppiced hazel shoots were used to weave a variety of baskets and other container www4.hmc.edu:8001/humanities/beckman/baskets.htm
- Hazel has long been a favorite wood from which to make staffs, whether for ritual Druidic use, for medieval self-defense, as staffs favored by pilgrims, or to make shepherds crooks, bishop's crosiers and everyday walking sticks. In the case of the latter two, the pliancy of the hazel's wood was used to bend the stems into the required shape, though it was also customary to bend the hazel shoots when still on the tree to "grow" the bend into a crook or walking stick.
- Hazel leaves are usually the earliest native ones to appear in spring and often the last to fall in autumn, and were fed to cattle as fodder.
- Hazel nuts (see article below) were a popular source of food.

Other Links on Hazel Trees

Lots of trivia on the Hazel:
http://www.treesforlife.org.uk/tfl.mythhazel.html.

A Robert Graves point of view:
http://webpages.charter.net/orrin8/hazel.htm.

Many associations:
http://www.dutchie.org/Tracy/saherb.html#hazel.

To order a tree.:
http://www.treegifts.com.

Oodles of information on Hazel from OBOD:
http://druidry.org/obod/trees/hazel.html.

Useful information on all animals and plants:
http://www.fs.fed.us/database/feis/.

Growing a hazel tree:
http://www.growingnative.org.uk/hazel.htm.

A nice summary of this page:

http://www.2020site.org/trees/hazel.html.

Magical and Medical Uses for the Hazel

- Hazel indicates intuition to lead to the source, poetry, divination and meditation.
- It is said the Hazel tree takes nine years to bear fruit from the time of planting; nine years of experience before it will imbue its fruit (or offspring) with its essence. A Hindu teaching says, "keep to yourself what you have been taught until it is yours to share," for only then can it truly be taught again. Hazel asks us to learn the values of time, patience, and experience, and allows us to express ourselves in art, poetry and music.
- Hazel represents letter "C" in the "ogham alphabet ("C" is for Coll), and often used for constructing Ogham wands. The wands of the Druids were made from hazel branches and even the staffs of the Celtic Christian Bishops were made from hazel to this day. Hermes' magic rod may have been made from hazel.
- Midir--An Irish god, lord of the wondrous land of Mag Mor, the tutor of the god Oengus, was struck by a stake cut from a hazel tree. Midir loses an eye that is replaced for him by the god of healing Dian-Cecht. Aonghus Og also carried one such wand. Sabd, mother of Oisin (son of Fionn), is turned into a deer by such a wand of a Druid.
- It is one of the nine woods of a Beltaine Fire (Birch, Oak, Rowan, Willow, Hawthorn, Hazel, Apple, Vine, Fir) www.iit.edu/~phillips/personal/lore/belfire.html
- Until the seventeenth century, a forked Hazel stick was used to divine the guilt of persons in cases of murder and theft. Forked twigs of hazel were also favored by diviners, especially for finding water or treasure.
- Rain-bringing methods included sprinkling water on stones whilst reciting a charm, or tossing a little flour into a spring and stirring with a hazel-rod.
- Diarrhea and menstrual bleeding can be aided by mixing the dried husks and shells with red wine. Hamamelis virginiana in "Witch Hazel" oil is an outstanding treatment for hemorrhoids.
- Newfoundland: An old custom to cure a child of hernia was to split a green witch hazel tree and pass the child through it.
- Russia: Sometimes the cowherds symbolically beat the cattle three times with a willow or hazel branch to make the animals grow well
- Yorkshire: Soil taken from under a hazel bush was fed to Nidderdale cows that had lost their cud, while the earth underneath a freshly cut turf was reckoned good for scour in Swaledale calves. Hazel lambs-tail catkins were placed around the hearth to help the ewes at lambing time and rowan collars were put around lambs' necks; while if a lamb died unexpectedly, its corpse would be hung in a thorn or rowan tree, a custom found elsewhere not restricted to sheep.
- Hazel also has protective uses as anti-lightning charms. Gather hazel tree branches on Palm Sunday and keep them in water. Possibly a continuation of a Norse association of Hazel with Thor.
- A sprig of Hazel or a talisman of two Hazel twigs tied together with red or gold thread to make a solar cross can be carried as a protective good luck charm.
- A cap of Hazel leaves and twigs ensures good luck and safety at sea, and protects against shipwrecks.
- Finland: The stripped hazel stick was a sacred symbol. If there was struggle about a sown field they just set up a stripped stick until the matter was solved
- The week called Karwoche in German, or week of mourning or sorrow, begins with Palm Sunday. In lieu of palms, in Bad Kohlgrub and Mittenwald, the pussy-willow branches are bundled, tied with ribbons and attached to the end of a much longer hazel branch. Parishioners parade their creations as they proceed to church to have the bushels blessed. A good-natured competition usually arises as to whose branches are the longest, especially among the young boys.
- Earlier, in the fifteenth century, a recipe for summoning a fairy involves burying hazel wands "under some hill whereas you suppose fayries haunt."
- If you sleep under a Hazel bush you will have vivid dreams.
- Hazel trees were often planted near holy wells and strips of cloth were hung on them to remove illness of the supplicant.
- In English villages, country-dwellers associate a prolific show of hazel catkins with the advent of lots of babies, and late as the 1950s, the saying, "Plenty of catkins, plenty of prams" was taken quite seriously.
- Any Hazel twigs, wood or nuts should be gathered after sundown on Samhain since it will be at the peak of its magickal energy. On the waning moon, hazel and willow were not cut for baskets, nor was wood cut for boats. Hazel for magickal purposes must not be cut with a knife, but with a flint.

The Hazel Nut Itself

In days gone by, hazelnuts would have provided a source of protein since Neolithic times in England (South Cadbury and Avebury digs), and they were often ground up and mixed with flour to be made into nourishing breads. Hazelnuts, of course, can be eaten, and are a good source of phosphorus, magnesium, potassium, copper, protein and fatty acids. The Gaelic word for hazelnuts is cno, and wisdom is cnocach. From the hazelnut we find the phrase "in a nut shell," because all wisdom and knowledge was compacted and contained within the nut. There are many stories of salmon eating hazelnuts, which then gained one speckled spot per hazelnut. Eating of hazelnuts would bestow wisdom on the recipient (such as bears or humans) and would then bestow gray hairs or freckles. Cultivated hazelnuts, called filberts, take their name from St. Philibert's Day on August 20th, the date by which hazelnuts were supposed to start ripening. They should be sown immediately after gathering, to keep them moist.

- Holy Cross Day on 14 September was traditionally given as a school holiday for children to go nutting, a custom that persisted in England until the First World War. An old saw proclaims that a girl who goes nutting on Sunday will meet the Devil and have a baby before she can wed.
- Various places celebrated Nutcrack Night sometime during November, when the stored nuts were opened, though apparently some parishioners were in the habit of taking hazelnuts to church on the following Sunday to be cracked noisily during the sermon. These people were called "crackers."
- On Halloween (also known as "Nut-Crack Night") The custom of "burning nuts" involves two nuts being placed in the fire, one is to bear your own name, the other that of the person you love. If the nuts burn quietly side-by-side then the relationship will be prosperous.

- Girls were told to place hazelnuts along the front of the fire grate, each one to symbolize one of her suitors. She could then divine her future husband by chanting, "If you love me, pop and fly; if you hate me, burn and die."
- Assign the name of your passion to a nut and throw it in the fire while saying:

  "A Hazelnut I throw in the flame, to this nut
  I give my sweetheart's name, If blazes the
  nut, so may thy passion grow, For 'twas my
  nut that did so brightly glow."

- In England, the Hazelnut is a symbol of fertility--a bag of nuts bestowed upon a bride will ensure a fruitful marriage, often by an older woman in the village at her threshold or thrown like rice at the wedding.
- Greek: After an arrangement was made, the matchmaker would return to the house of the bride where the announcement that the "Scartsofoli" was accepted without a problem. There was a custom and "Andeti" of the bridegroom to send hazelnuts and walnuts with the matchmaker so that the bride would treat relatives and friends who would visit her to express their felicitations.
- Children born in the autumn could have the "milk of the nut," said to be of great benefit in their future health.
- There was also a belief that hazelnut feed could increase a cow's milk yield.
- The milk taken from the nuts can be used to treat a chronic cough (add honey and water), and when mixed with pepper helps stop runny eyes and noses.
- Finn as a youth ate a salmon, which was fed on hazelnuts of knowledge. Finn's mighty shield was of hazel wood. An old Fenian story tells how Maer, the wife of one Bersa of Berramain, fell in love with Finn and tried to seduce him with hazelnuts from the Well of Segais bound with love charms. Finn refused to eat them, pronounced them "nuts of ignorance" rather than nuts of knowledge and buried them a foot deep in the earth.
- Today hazelnuts continue to be eaten, though more frequently in luxury foods such as chocolate and as hazelnut butter, and as a Christmas delicacy.
- Hazelnuts were carried as charms in pockets to ward off rheumatism, lumbago ("elfshot"), and toothache in some parts of England and Ireland
- "Hazel Rings"--make a string of nine hazelnuts and tie the ends to form a circle. Bless the ring in the smoke of the Samhain fire. You can hang the ring in your home for protection in the coming year

Recipes galore.

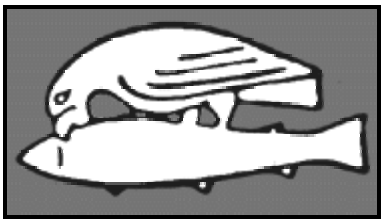
http://www.nwhazelnut.com/recipes.html.

More Hazelnut recipes.

http://www.hazelnutcouncil.org/winning.htm.

The edible Hazel catalog.

http://www.hazelnut.com/cgi-bin/hgo/recipes.cgi.



The Salmon of Knowledge

By Mike Scharding, D.C. Grove

The Salmon have been migrating from the Atlantic to the headwaters of British and Irish streams since the retreat of the glaciers of the Ice Age 20,000 years ago. In doing so, they have captured the imagination of many a Celt in the Islands and Continent with their ability to transcend boundaries and their heroic struggles.

The Salmon is a fish that has adapted to both fresh and salt water. They spawn in freshwater and as tiny fish enter the great ocean. The Salmon of the British Isles travel to the area of Baffin Island and Greenland to grow up. After three or four years, they return in the spring to their native stream head. They stop eating for the duration of the trip, relying on body fat during the journey. They will brave dams and leap up over nine feet into the air to surmount any barriers in their quest, or die of exhaustion, and do not turn back. Strangely, the female always dies after spawning, but those returning for a second spawning are called a "celt."

Plentiful details on their ecology can be found on the Internet, especially these two sites.

Pacific Salmon details

http://www.hitime.com/sdscptn.htm#Chinook

Atlantic Salmon details

http://www.asf.ca/Overall/atlsalm.html

Mythology of the Salmon

Of all the fish in Celtic legends, the Salmon is the mostly popular. There are reportedly many Pictish stones bearing Salmon inscriptions preceding the Gaelic take-over of Scotland. The oldest story is from the Book of Invasions (Leabhar Gabhala) that tells of successive waves of colonization of Ireland. Tuan mac Carell describes the primeval invasions of Ireland, which he witnessed, to Saint Finnen. He also claims to have been reincarnated successively as a stag, boar, eagle, and salmon. During his various shape-shiftings he witnessed all the great events that took place in Ireland and he passed on this knowledge to the historians before he eventually died. In this last form he was caught and eaten by an Irish queen, who conceived him as a human child. Similarly, the legendary Welsh poet Taliesin claims:

I have been a blue salmon

I have been a dog

I have been a stag

I have been a roebuck on the mountain

I have been a grain discovered...\

I rested nine nights in her womb, a child

I have been dead, I have been alive.

I am Taliesin.

[Matthews 1991]

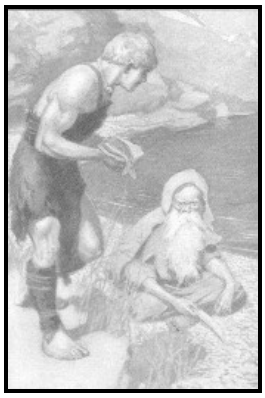
The Salmon is mythically famous for its association with Hazelnuts. The primary story is that of young Fionn (nicknamed Demne) who as a boy was learning bardic skills from Finegas on the rivers of Boyne. Finegas had been patiently fishing for seven years for the Salmon of Knowledge, which had fed on fallen hazelnuts from nine magical (non-descript) hazel trees. The Salmon gained a spot for every hazelnut that it ate. Soon after Fionn's arrival, the fish was caught. Fionn was frying the fish for Finegas, who was off on a trip, and a boil rose on the fish, he pushed it down with his thumb and burned himself. When he put the thumb in his mouth, the knowledge had all transferred to him. Finegas was, of course, a little disappointed, but Fionn shared the remainder with him and promised another Salmon would come along soon.

> Fionn's way of discovering whatever was happening and hidden was always the same. A shallow, oblong dish of pure, pale gold was brought to him. This dish was filled with clear water. Then Fionn would bend his head and stare into the water, and as he stared he would place his thumb in his mouth under his "Tooth of Knowledge," his "wisdom tooth."

Great Story on salmon and Fionn.
http://members.aol.com/guenhumara/fionn.html

Other boyhood tales of Fionn.
http://www.sacred-texts.com/neu/celt/ift/ift02.htm

More on Fionn.
http://www.ealaghol.demon.co.uk/celtenc/celt_f2b.htm



The ancient Fianna warband had many special fighting techniques that would be the envy of any martial art movie. One of the most famous besides Caber tossing (to throw bridges for chariots over rivers) was the "Hero's Salmon Leap," which consisted of leaping on top of a standing shield and leaping high up for a "smackdown" on your opponent.

There are also references in Goidelic lore to Salmon being kept in wells (near Hazel tree orchards) for oracular consultation. In the ancient text "Cormac's Vision" the hero sees a royal fortress with four houses in it, and a "bright well" surrounded by ancient hazels. In the well were five salmon, which ate the nuts as they dropped. In the palace, Cormac meets Manannan the sea-god who reveals the Land of Promise to him and presents him with a magic cup and branch. www.enya.org/stories/story06.htm.

Later on, Cormac MacArt, king of Ireland in 266 AD, died at Cleiteach, the bone of a salmon sticking in his throat, on account of the siabhradh genii which Maelgenn, the Druid, incited at him, after Cormac had turned against the Druids, on account of his adoration of God in preference to them. So beware Druids bearing dinner. In Christian monastic communities, there were often salmon ponds for eating. In May 11, 1113AD; "A salmon was caught at Cluain-mic-Nois this year, which was twelve feet in length, twelve hands in breadth without being split, and three hands and two fingers was the length of the fin of its neck." (This is the site of the ruins of the monastery of Clonmacnoise in County Offaly on the River Shannon below Lough Ree and above Portumna, which is in County Roscommon. The arms of Co. Meath incorporate the salmon also.) Christ is also known as in t-eo sénta cas corcra, "The Blessed Curled Purple Salmon." This seems strange, considering that grown salmon prefer salt-water, but I suppose they can remain in fresh-water if not given a choice;

Virtually all salmon live in the ocean, and return to streams to spawn (or are farmed in net pens along the coastline) but Atlantic salmon have been experimented on in terms of stocking in lakes, and they seem to do well, but still won't self-propagate. In other words, they have to be re-stocked to remain as a stable population. There are now some types of Atlantic Salmon called "freshwater salmon." Apparently, they have been farmed and adapted to freshwater by people. This, in fact, makes them much more like trout than salmon.

Water spirits are plentiful in Celtic countries as quoted below

> "the spirit of the waters was often embodied in an animal, usually a fish. Even now in Brittany the fairy dweller in a has the form of an eel, while in the seventeenth century Highland wells contained spring fish so sacred that no-one dared to catch them. In Wales Saint Cybi's well contained a huge eel in whose virtues the villagers believed, and terror prevailed when any one dared to take it from the water. Two sacred fish still exist in a holy well at Nant Peris, and are replaced by others when they die, the dead fish being buried. This latter act, solemnly performed, is a true sign of the divine or sacred character of the animal. Many wells with sacred fish exist in Ireland, and the fish have usually some supernatural quality, they never alter in size, they become invisible, or they take the form of beautiful women." [MacCullach]

Salmon, like the proverbial "Frog in the Well" can plum the depths of the unconsciousness for lost treasures and truths. Gantz's Early Irish Myths and Sagas has the story of Froech and Findabair. Findabair loses her ring and her father accuses her of lying to him in order to date Froech. Findabair later prepares a salmon for him that had swallowed it. Saint Kentigern is similarly associated with the Salmon. The story of St. Kentigern is similar. He was the patron saint of Glasgow, from which he proselytized in Cumbria. Folklore makes him the grandson of Urien of Rheged. He and his mother were set adrift in a coracle but were miraculously saved. He vindicated the virtue of a queen who had given her ring to her lover: when the king demanded to see it, it was discovered in a salmon's belly. The salmon is Kentigern's device. During a time of drought St Kevin fed his community with salmon brought to him by an otter. He was reputed to have baptized Merlin before his death. This last story is borrowed from the legend of SUIBHNE GELT, who was confessed by Saint Moling after a life of paganism and madness.

There are many legends of holy wells that held salmon in them and suddenly became great rivers due to an accident. One legend tells of the origin of the river Shannon in Ireland. The Boyne and well of Segais has a very similar story with a young lady named Bóann whose curiosity was too great. Latis was a Lake Goddess who later became a Goddess of ale and mead. Evidence of her worship still remains at Birdsowald, England. Latis fell in love with a salmon, which represents knowledge, and out of pity for her, the other deities turned him into a warrior. However, each winter he must submit to becoming a salmon again until spring.

In Brythonic Lore (i.e. Welsh), the Mighty Salmon of Llyn Llyw (The Lake of the Leader) was so ancient and powerful that he gained a truce with the Eagle of Gwern Abwy, who agreed to take 50 fish-spears out of the venerable Salmon's back for him. In the Arthurian tale of Culhwch and Olwen, it is the salmon--and only the salmon--which carried Kai and Gwrhyr Gwalstawd Ieithoe on its shoulders to find the Mabon, the Divine Child of Celtic tradition, the being who brings eternal life and vigor. Indeed, fairies are known to wear stylish salmon-skin caps, showing a link to the afterworld.

The Well Rite (slow load)
http://www.conjure.com/wisdom.html

Salmon Chalice
http://www.sourceworksceramics.com/salmon%20large.asp

Christian Salmon?
http://www.monasticdialog.com/bulletins/64/CelticSpirituality.htm

Magical Lore of the Salmon

The salmon was revered by the Celts. It was from eating the Salmon of Knowledge that Fionn mac Cumhal gained his wisdom. The salmon has been substituted by the herring in modern Scottish Samhain customs. You must eat a raw or roasted salt herring, in silence, just before going to bed. You will dream of your future partner offering you a drink of water with which to quench your thirst. A similar version is found in the Isle of Man:

- "A Manx girl should eat a salt herring, bones and all, without drinking or speaking; she must then retire to bed backwards; in her dreams she will see her future spouse coming to bring her a drink." [Hull, p. 237]
- In the Hebrides, the salt herring may be substituted with the Bonnach Salainn (salt bannock)--a cake made from meal, with a substantial amount of salt added.
- Traditionally, Salmon was presented at royal banquets with honey and butter.
- Among commoners, salmon was popular during Lent and on days of fast and abstinence. In folk medicine, Salmon gall was used as a remedy for blindness or to correct poor vision.
- The Salmon is referred to as the "King of Fish," and is never spoken of directly while fishing or in a boat; being referred to as "The Red Fish" or "The Spotted One." To this day, in some parts of Ireland, the Salmon is invoked for curses and blessings:
-

The treatment of the boiled broken little fish to you
The Roasting of the salmon to the very end on you
Slainte an Bhradain Chugat: The health of the salmon to you.

Recipe of the Salmon

Grilled Salmon with Lemon Hazelnut Sauce
By Angela Major

MARINADE

The juice of 1 large lemon

2 Tbsp grated lemon rind

1/3 cup Frangelico (Hazelnut Liqueur)

1/4 cup coarsely chopped shallots (scallions-mild/sweet onion OK)

2/3 cup white wine or dry sherry

1/2 tsp. salt

1/2 tsp. freshly ground black pepper

MAIN INGREDIENTS

4 to 6 4-oz King or Chinook Salmon steaks

3/4 cup (1/2 lb whole or 1/3 lb shelled) chopped roasted hazelnuts (Filberts)

1/3 cup canola or peanut oil or clarified butter

- Combine all of the marinade ingredients (i.e. not the nuts and Lemon Zest) in a zipper bag. Do not use a metal container; it'll change the taste.
- Marinate the salmon in this mixture 4 hours or overnight.
- To roast hazelnuts, spread shelled nuts in a shallow pan and roast
- In a 275 degree oven for 20 to 30 minutes, until skins crack. To remove skins, rub warm hazelnuts with a rough washcloth. Chop relatively finely - to the consistence of Grape Nuts. DO not put them into a food processor–you'll get Hazelnut butter.
- Combine the roasted hazelnuts and last 2 tablespoons freshly grated lemon zest. Set aside
- Grill 6-8 minutes per side per one inch of thickness of fish. Baste with marinate during cooking.
- Garnish with the lemon-hazelnut mixture.
- Serves 4 people.

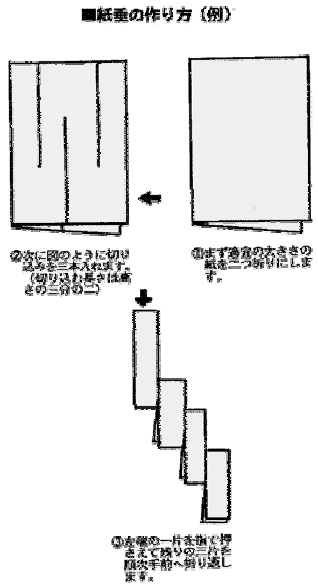
Figure 1 A tree by a well bestrewn with ribbons.

All's Well That's Dug Well

By Nozomi Kibou, Akita Grove

Wells are holes in the ground with water. Water is life. Water moves below our feet in aquifers and over our head in clouds. It is in our bodies of all creatures and in the Earth-Mother. Hazel is used in dowsing to find water and salmon live always in water.

Holy Wells in Celtic countries are often dug holes in hills or valleys. Water falls on hill, goes in earth, is cleaned, and pops out in well. Many legends say that wells were the start of rivers, and are sacred; you must not make them angry. Never do laundry in them. Like caves, men can't resist going into holes, and see them as entering the Earth-Mother, to the wet inside where life starts. In England, many dry wells are filled with bones (pig, dog, horse, sheep, taxmen), coins, tree trunks, grain. Like the RDNA, they gave a part of the harvest to gods of the Earth and hoped for a big reward the next year.

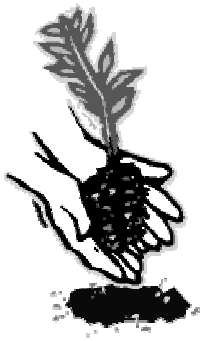


The Hazel grows near wells in Europe and famous saints (i.e. gods with new name) planted them. Many wells' water will heal blindness, childlessness, or pain (like Onsens in Japan). Sometimes fish (salmon) or snakes live in the well, and people talk to them after giving a penny. This is a famous wishing-well custom. If people are sick, they will tie a strip of clothing on the hazel tree. The tree will wash the sick out of the clothes and person. The Irish have a story of a hazel nut falling in water, eaten by fish, and fish eaten by man, who is wiser.

In Japan, wells are also the doors to underworld. In the now popular "Inu yasha" by Mrs. Rumiko Takahashi (she wrote "Ranma ½") a young girl falls in a well and goes to 1135 AD Japan, and fights demons like St. Patrick. Mike Scharding says the English version is in comic book stores now. The town wells are now covered or locked. Too many people committed suicide in wells during WWII from poverty. (Akita is number one in Japan for suicides and alcoholism.) Japan is a wet country, with many people walking into the ocean or dying at fishing. That is why I started the Order of Llyr here.

There are positive things about wells too. Every shrine (Jinja) has a spring or well or river for washing of hands and face and mouth (like Muslims). In the old days, you took a whole bath and changed clothes there. People are too busy, now. Japanese shrines often have very old trees next to the well. When people buy a fortune at a shrine, they tie it onto the tree and hope it comes true. They also write wishes on wood and hang them on the tree.

This is where Japanese custom of making holy paper comes from. In Japanese, "Kami" means paper, gods, and hair. All shrines have special papers called "O-Shide" or "go-hei" that are blessed by priests. O-Shide are attached to strings to protect or show that a place is holy. Hazel trees are protection too, so maybe you'll tie a string of O-Shide around your grove's hazel tree?



Winter Tree Care and Planting Tips

From the February edition of Leaf Lines, Newsletter of The National Arbor Day Foundation. Though spring officially begins on March 20 this year, in many places it is still cold and there is still snow on the ground. These are excellent recommendations until the weather warms.

1. Watching Your Trees In Winter

Take a walk outside to observe the buds and stems of your trees. Look at your mature trees and any new plantings from last fall or spring. What will you find?

Carefully remove a sealed bud and gently open it. Inside you will find tiny immature leaves and perhaps the beginnings of a flower. The buds are triggered to life each spring by day length. Temperature changes hasten or slow down the development of the buds.

Select several trees in your yard and tie a piece of string to their branches. Take just a moment each day, or once a week, to carefully inspect the tightly closed buds on the branches. Plant breeders use this very technique to search for ways to develop cold-hardy trees, particularly for the fruit industry.

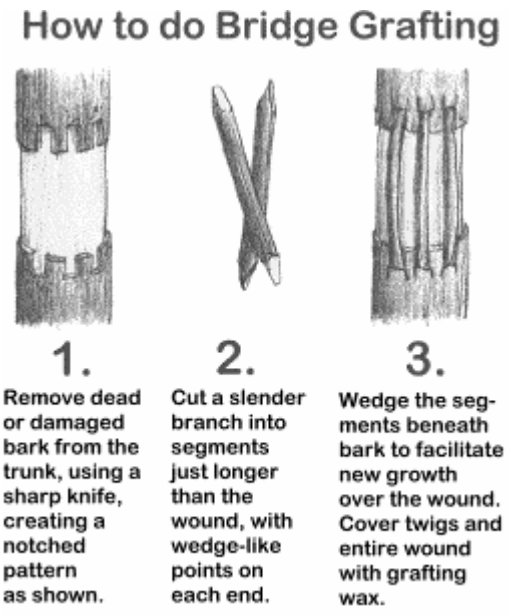
Watching the buds awake and noting the date of the event is called phenology* an ancient forerunner of ecology. Mark on your calendar the exact dates the buds actually emerge on each tree. You can also record when your trees blossom and leaf out. Each year you will begin to learn more about the characteristics of your trees. This process of keeping yearly records will prove to be very useful--especially if you are raising fruit trees.

2. Wabbits and Other Wascals in Winter

While you are on your winter walks you may encounter other signs of life in your orchards or gardens besides simple bud development. Check your trees for signs of rodent damage. It is common for mice or rabbits to chew the tender bark of a young tree right down to the heartwood. Don't worry...if you find a girdled tree, the damage can usually be repaired by a technique known as "bridge grafting." Bridge grafting literally bridges the gap in the living tissues so they can continue the tree's growth as well as transport needed nutrients to and from the leaves and roots.

Mark the site of the damaged tree and return with a sharp knife. Remove all frayed or loose bark from around the wound. Next, remove a sucker or a slender, long, branchlet from the tree and cut it into lengths just a little bit longer than the wound, measured from top to bottom. Sharpen these sticks into wedges at both ends and insert them under the bark at the top and bottom of the wound. Several of these "bridges" will be needed, spaced at intervals around the tree.

Finally, protect the wound by covering the entire area with grafting wax. In a few years, the wound will be healed and the tree will grow normally. If you can't find grafting wax at your local nursery, try searching for it on the web.



3. Consider Your Planting Site

While the act of planting a tree may only involve a few hours, proper care and maintenance may last a lifetime. This winter, care for your new trees by simply taking the time to study the future site upon which they will be planted. Consider the environment in which you'll be working--whether you are planting on your property or planning an Arbor Day tree-planting event at a local park.

In selecting a tree, your first consideration must be what the tree needs. In other words, what environmental factors limit the ability of a particular species to live a healthy life? One indication is to look at the native species in your area. Some non-native species and horticulturally-developed cultivars may also do well on your site. Remember to always select the right tree for the right place.

4. Buy Your Trees Now for Spring Planting

While you are on those winter walks, consider how your trees define the scenery. Now is the time to create plans for your desired landscape. What would you like to see when you take this same walk in future years? Imagine planting trees and shrubs to create a beautiful, productive, "edible landscape" surrounding your home with delicious fruits and nuts to benefit your family and the wildlife outside your back door.

Consider planting some of our fruit trees...a Stayman Winesap Apple, an Early Richmond Cherry, or perhaps a delicious Belle Of Georgia Peach. If you like nut trees, you might choose the beautiful Hall's Hardy Almond, American Hazelnut, Shellbark Hickory, or Black Walnut. The Sourwood is an excellent honey tree for beekeepers.

To brighten up future winter scenes around your home, select trees for their bright colorful fruit, unique branch structure, or peeling bark. Our online Tree Store offers many possibilities. Some of our favorites are the Prairiefire Flowering Crab, River Birch, Lacebark Elm, Northern Catalpa, or the Kousa Dogwood.

Make a large photocopy of your property plat. Here you can create an inventory of all the trees on your property and position them on the map. Include the botanical names of the trees for your reference. As you select trees for later plantings, you can share this map with friends, nursery growers, or use it to consult with your local County Cooperative Extension Agent.

As you plant trees, work to shape your landscape with a diverse selection of strategically placed plantings to create a landscape of beautiful, useful, edible trees for all four seasons.

5. Forcing Spring To Arrive

Now that the coldest days of winter are behind us, you can slip outside on a mild day to take care of some dormant winter pruning. Remove any crossing limbs that might rub together, sucker shoots, and any broken or dead branches. From the cuttings you remove, save a few heavily budded branches for forcing indoors to brighten up your home with colorful blooms and leaves. Good candidates for successful forcing are hazelnuts, redbuds, willows, forsythias, apple and crabapples, magnolias, and red maples.

Bring your cuttings (up to 1/2 inch diameter or smaller) inside and place them in a bucket of tepid water (about 100 degrees) with a floral preservative. The preservative will increase hydration and control any bacterial growth. Fill up a vase with warm water and preservative as well. The water in your vase will need to be changed in your container about once a week too.

Now, fill up your sink with very warm water and place the ends of the branches into the sink. Cut the stems of the branches off under the warm water. Size the branches so they fit into your vase and then proceed to create an arrangement. When you are finished, set the vase away from bright sunlight in a cool location. It will take anywhere from 1 to 6 weeks for the blooms and/or leaves to burst from their buds.

We encourage you to forward these Winter Tree Care and Planting Tips on to your friends and family around the country.

Thank you for planting and caring for America's Trees!

*Phenology looks at the relationship between climate or seasons and periods of biological activity. Phenologists study and record the changes and movements of animals and plants in relation to weather and seasonal changes taking place in their surrounding environment.

Upcoming Events

Scottish Gaelic Workshops in Seattle

Slighe nan Gaidheal presents Féis Shiàtail (pronounced FAYSH hee-AT-ul) from May 28 through June 2, 2002 at Fort Worden State Park and Conference Center, Port Townsend, WA. This Scottish Gaelic cultural festival features workshops and performances from renowned scholars and musicians from North America and Scotland.

Féis Shiàtail provides a rare opportunity for North American audiences to learn about the Scottish Gaelic language, music and culture. While many Gaelic speakers and scholars reside in Canada and the U.S., seldom do they come together on the West Coast. This year's Féis builds on the momentum of the 1998 and 2000 festivals; once again uniting scholars, students and enthusiasts.

Class topics will include Gaelic language, Gaelic song, Gaelic poetry and literature, harp, fiddle, Cape Breton step dance, and bagpipes.

A concert on Friday, May 31 will be one of the festival's highlights. Faculty and local performers will delight audiences with traditional and modern Gaelic music, dance and poetry.

"One of the unique aspects of the Féis is the quality of instruction that we have arranged," said Pandora Fitzpatrick, Féis organizer. "We believe that the study of the language, music, dance and literature of the Gaels happens best within the context of the culture as a whole, and luckily, we have been able to attract instructors who share that view."

Instructors are:

Catherine-Ann MacPhee: A fluent Gaelic speaker from the Isle of Barra, highly successful Gaelic recording artist, and actor, Catherine-Ann will teach Gaelic songs from the Highlands and Islands of Scotland. She and her family have recently immigrated to Canada and are living in Ottawa.

Wendy MacIsaac: Well known for performing both as a soloist and with Nova Scotian Gaelic singer Mary Jane Lamond, Wendy will be teaching Cape Breton step dance. She is also an accomplished fiddle and piano player.

Rona MacDonald Lightfoot: A fluent Gaelic speaker from North Uist, Rona will teach Highland bagpipe, drawing on her rich knowledge of song and oral-piping tradition. Rona will also share stories from her experiences as a woman competing in the traditionally male-dominated piping competitions.

Judith Peacock Cummings: A fluent Gaelic speaker and recent transplant to Seattle, Judith will teach the Scottish harp classes. She is formerly of the Scottish folk band "The Whistlebinkies," and because she can teach in Gaelic as well as English, she is in great demand in Scotland at educational festivals.

Aonghas Dubh MacNeacail: A fluent Gaelic speaker from the Isle of Skye and award-winning poet, Aonghas will lead workshops on Gaelic literature, poetry, and Gaelic media. He has published his works in print and on the Internet, performed them live worldwide, and recorded them for broadcast.

Catrìona Parsons: A fluent Gaelic speaker from the Isle of Lewis, Catrìona joins us to teach Gaelic language and song. She is Associate Professor in the Celtic Department of St. Francis Xavier University, an award-winning singer, and author of Gàidhlig Troimh Chòmhradh.

Calum MacKinnon: Native of the island of Tiree in the Hebrides and long-time resident of Western Washington, Calum's energetic and sensitive Scottish fiddle playing make him highly sought after as a performer, competition judge, and teacher. Calum is studying Gaelic in Seattle.

Maureen Lyon: A fluent Gaelic speaker from the Isle of Lewis, Maureen has been the language tutor for the Vancouver and District Gaelic Choir since 1985. She has taught Gaelic privately in Vancouver, at the Celtic Arts programs in Coeur d'Alene and Winnipeg, and many Slighe nan Gaidheal events.

Participants may register for all four days at a cost of $395 or for Friday and Saturday at a cost of $245. Registration includes tuition, meals and accommodation. A late fee of $50 will be charged for registrations received after March 1, 2002.

Féis Shiàtail is funded in part by the Washington State Arts Commission, SAFECO, the Clan MacLeod Society, USA and The Dunvegan Foundation.

About Slighe nan Gaidheal (pronounced "shlee-uh nun GAY-ul") Slighe nan Gaidheal is a 501(c)(3) non-profit corporation based in Seattle, Washington. The organization's mission is to teach and disseminate to the general public the Scottish Gaelic language in its contemporary and historical context through classes, performances, the encouragement of its routine use, and otherwise. Seirm, the Gaelic choir of Slighe nan Gaidheal, performs regularly in the Seattle area. Slighe nan Gaidheal produces classes and workshops throughout the year in Gaelic language, song and more. For more information about Gaelic activities or becoming a member, please visit www.slighe.com.

About Scottish Gaelic

Scottish Gaelic, one of six modern Celtic languages in danger of becoming extinct, is primarily spoken in the Highlands and Islands of Scotland. However, many fluent speakers reside all over the world, due in part to mass emigrations to the U.S., Canada and Australia in the 18th and 19th centuries.

For more information:
Pandora Fitzpatrick, 206-789-2522, pandora@slighe.com
Seumas Gagné, 206-297-8398, seumas@slighe.com
Kathryn Cole, 206-340-1623, kathryn@slighe.com

Time: Classes: 8:45 am-5:45 PM, May 29 through June 1, 2002 (register by March 1, 2002 to save $50) Concert: 8 PM, Friday, May 31, 2002 concert (tickets on sale April 1, 2002)

Witness the Vernal Equinox Sunrise and Sunset at the UMass Sunwheel!

Members of the University community and the general public are invited to witness the passing of the seasons by joining Prof. Judith Young of the U. Mass. Dept. of Astronomy to watch the Sun rise and set over the tall standing stones in the U. Mass. Sunwheel for the upcoming VERNAL EQUINOX.

Visitors for the sunrise viewing should arrive at 5:45 a.m., and visitors for the sunset viewing should arrive at 5:00 p.m. The sunrise and sunset events will be held on both Wednesday and Thursday March 20 and 21, 2002. For those interested in learning about the sky, there will be a presentation which will include the cause of the seasons, the Sun's path in the sky, the phases of the Moon, and the story of building the Sunwheel. Bring your questions, your curiosity, and DRESS VERY WARMLY; a $3 donation is requested. Sunwheel T-shirts and sweatshirts will be available for purchase to help cover the cost of future stone paths at the site.

The exact instant of equinox is 2:16 p.m. EST on March 20. On the equinox, any observer located on the Earth's equator will see the Sun pass directly overhead at local noon and that person will cast no shadow at noon. For observers not located on the equator and not at the poles, the Sun on the equinox is up for 12 hours and down for 12 hours, illuminating all latitudes on Earth! From the Sunwheel here in Amherst, the equinox Sun will be seen to rise and set through the stone portals in the East and West, a very beautiful sight as we experienced last year. This year, the sky will be particularly beautiful at sunset with the first quarter Moon also visible.

The U. Mass. Sunwheel is located south of Alumni Stadium, just off Rocky Hill Road. It can be easily reached from the center of Amherst, following Amity St. to the west, on the right hand side of the road about 1/4 mile after crossing University Drive. ALL VISITORS SHOULD WEAR WARM CLOTHING, SUITABLE FOR STANDING STILL ON FROZEN OR SOGGY GROUND. In the event of rain, the events will be cancelled, and visitors are encouraged to visit the Sunwheel on their own.

For more information on the U. Mass. Sunwheel, check out the web site at: http://www.umass.edu/sunwheel/index2.html or call Dr. Judy Young at 413-545-4311. To arrange a Sunwheel visit for your class or group, call or e-mail young@astro.umass.edu

Resources

Celtic Curse Generator

For those with net access, there is the Celtic Curse Generator at:

http://hermes.lincolnu.edu/~focal/scripts/mallacht.htm
recommended by Sam Adams. Impress your friends, coworkers, and enemies with curses they won't be able to understand and will frighten them all the more!

Calendar

Spring Equinox, when the Sun crosses the Equator, will occur on March 20, 2002 at 11:16 a.m. PST. Spring Equinox services will be held on Wednesday, March 20 at sundown when the Sun sets due west. Please call for carpool arrangements (510) 654-6896. For the social observance of Spring Equinox we will be going immediately after the service to Sushi Afloat on Shattuck Ave., Berkeley. Regular Druid services will be held at Solar Noon on March 31, April 14, and April 28. Please call the above number to confirm.

The Missal-Any is published eight times a year. Post mail subscriptions are $6.00 and online subscriptions are free, but might not include everything that is in the post mail edition. Or write an article or send us a cartoon and receive a year's subscription free. Write The Missal-Any, c/o Weinberger, 309 63rd St, Apt. C, Oakland, CA 94618.

A Druid Missal-Any
Beltane Y.R. XL
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Beltane Essay: Fire and Water

By Stacey Weinberger

Beltaine, May Day, the first day of summer and the beginning of the Season of Life. In the RDNA tradition the Waters-of-Life are returned to the Grove chalice and all Third Order Druids exchange their white ceremonial ribbons to red. At Baccharis Grove we add a natural fertilizer to the tree chalice as part of our offering to the Grove trees. Now is a good time for those who own bronze sickles to sharpen them for the coming season.

Beltaine is a pastoral festival. It is associated with fertility, the return and renewal of life to the face of the earth. It was also a period of purification for the animals of the as well as people. Fire and water seem to be the principle methods used for purification and to insure fertility of the coming year.

At sundown on Beltaine eve, the Druids kindled need fires or *teine eigin* from oak and other sacred wood. Household fires that were normally never allowed to go out were extinguished and relit from the need fire. At Uisnech, a ritual center in Ireland, this fire was kindled by the king's druid and the people would bring a brand with which to relight their hearths. The Lebor Gabala, the Book of Invasions, contains a story about the Druid Mide, for whom Meath is named, who was the first Druid to light a Beltaine fire at Uisnech for the clans of Nemed. This custom is also documented as being practiced in Scotland in the Highlands and Islands as late as the first quarter of the 20th century.

In ancient times, cattle signified the wealth of the Celtic tribes as well as their continuation and survival. Thus it was importance to insure their fertility and health. To this end, bonfires were lit on hills and mountaintops and the cattle that had been sheltered and stall-fed all winter were driven between the flames before being sent out to summer pasturelands. In his glossary, Cormac, the ninth century Irish writer, Beltaine comes from *Bel-tene*, a goodly fire. According to Cormac the Druids kindled two great bonfires between which cattle were driven. There is some thought that in earlier times that the cattle were sacrificed to the deities in exchange for protection against disease, fertility, a good growing season, and a good harvest in the fall, and later evolved into symbolically passing the cattle between the fires.

Though people also passed between the Beltaine bonfires, their purification and fertility practices seem to be more centered around water than fire.

To the Druids, the most sacred of all water forms was dew (found at dawn, the liminal, "otherworldly" period between night and day), especially the dew of Beltaine morning. The washing of the face in the dew of Beltaine morning and drinking from the well before sunrise was common practice. It was well known that holy wells were considered to bestow fertility upon women. The tradition of dew's potency has come down through the centuries and in Scotland and Ireland young women still rise before dawn on the first of May to wash their faces in the morning dew and let it dry in the air. The dew of Beltaine morning was often gathered and kept as a medicinal or beauty aid. It was said to bring a good complexion, cure sore eyes, prevent or cure headaches, skin ailments, and freckles.

Men who washed their hands in the May Dew were said to gain skill in opening lock and knots, in mending nets and untangling ropes. Women who did the same would be able to untangle threads. Walking barefoot in the dew cured soreness and insured healthy feet during the year.

Also common was the scattering of water to with which to bring fertility upon those whom it falls. On Beltaine in Padstow, Cornwall the dancing 'Obby 'Oss was known for bringing the promise of a husband or child to the young women it covered with its skirts. But in pastimes the prancing and twirling about also including water in this fertility ritual. The 'Oss would wade in Treater Pool near the town, "drink" from the water, and sprinkle those assembled for good luck. Early May festivities in Southern Ireland included a procession of Mummers, one of whom dressed as a clown and carried a long pole with shreds of cloth like a mop at the top. He would dip this into a pool of water or puddle and liberally sprinkle it on the crowds about him, another symbolic gesture of distributing the fertilizing properties of the water.

News of the Groves

Carleton

Mysteries at the Arb!

On a spot not that far from the circle a tree's been found with three trunks, two fallen and dead, the third still possibly living and standing up, so that the two dead trunks come out and encircle a fairly large area. There were three very large handfuls of nails all in about a two-foot radius here, and the mystery is how they could've gotten there. There seems to be a fair amount of trash at this site, more than pretty much anywhere else in the Arb not far from the remnants of a small shack. There's some barbed wire fencing caught under one of the fallen trunks, but there are no posts for it anywhere around. (The stuff is about a foot wide, and it's on the ground for a ways in this vicinity.)

The only answer thus far is there are some kids from town that sometimes come down to that little fort back behind the circle and they are not always as neat as they should be. Has anyone considered fairy folk?

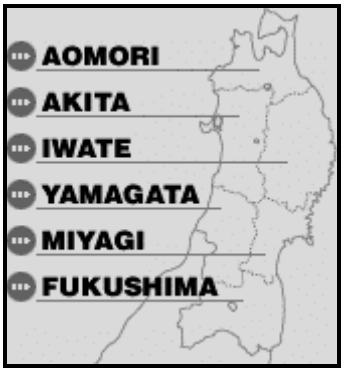
There has been an appearance of paved trails and some concern whether they will be expanded? One of the paths seems to have been carved out though the northeast section.

Sister Merri Webster provides the answer: "I know about the paved trails. Whether I know what you want to know is questionable. I don't think they are going to be expanded, at least not any time soon. There is a new trail that the Arb workers put it in this past summer. I think it is going to be made nicer (i.e. not a mud pit) but I don't think it's going to be paved.

Akita Grove: News from Japan

Equinox was fun, and Nozomi won the egg hunt with 23 eggs. Pat had five and stepped on two. Cherry blossoms are almost ready!

Pat's leaving tomorrow for his trip across Japan from Akita to Iwate. He took three weeks vacation. It is about 200 miles by bird, with big mountains. I'm worried about him, but I gave him a good amulet, so he will be okay. He plans to stop at every shrine on the way and camp nearby. I'm not a good walker, but I will walk with him on some of the return trip.



Monument Grove: News from DC, Now the Digitalis Grove

Well, Mairi has left our grove, taking Sine with her, of course. There is no specific knowledge of where she moved to, except that it is "in the vicinity of the Pacific Ocean," but she left the airport with a floral print shirt, so I have my suspicions it ain't Chile. We'll miss her and her musical talents. But our paths crossed before at Carleton, so I'm sure they'll cross again (three's the charm).

That leaves the DC grove a rather sparse membership, with only me, Earl, Sheeba, Eric, and Shane as the only Reformed Druids that I know are here. Eric and I are so busy with school and work that we can't plan schedules too well, so we've decided to pursue parallel services (i.e. we're breaking up.)

Because of the rigors of preparing the next edition of "A Reformed Druid Anthology" (see the article below) for publishing in Beltane 2003, organizing the 40th anniversary next year, updating the Druid Archives (six years behind schedule), and running the websites, including the new mailing service for newcomer and old-timer interaction to which you're all invited, just send me e-mail at mikerdna@hotmail.com or go to:

http://groups.yahoo.com/group/RDNAtalk/

I've decided my grove is in cyberspace and have renamed it "Digitalis Grove" with the foxglove plant (natural choice, eh?) for our emblem. The fox, by the way, appears in about 50% of Japanese Shrines as the primary spiritual resident and are associated as the gods' messengers and bring fertility to rice.

Tonga Grove: News from the Pacific

As you read this, the Tonga Grove is closed. Irony should have returned to Britain or New York and is probably having a good time.

Amazon Grove: News from Brazil

Things are going fine. Should reach Maxto base camp by April 12th. Take care everybody.

—Ian

Silent Grove: News from Hamilton, Ontario

Our Grove has decided, not in haste, that we share no connection with the RDNA, and since our actions will be fairly robust in the weeks, months and years ahead that we should singly represent ourselves as the Canadian Druid and Bardic Society. We initially toyed with the idea back in January, prior to Imbolc, but recent events leave us little doubt that this is in the best interests of our Grove.

In the Mother, please notify all that we are leaving the Reform, and wish to have little to no contact with your organization up and beyond the people we have met on a one-to-one email basis.

Best of Luck!

Birch Grove, NRDNA: News from New Hampshire

Since Yule, we have been in the process of buying, with my brother and sister in law, 104 acres in central New Hampshire. It has a large manmade pond, about 20 acres of pasture, and the rest in woodlot rising up a ridge. There are many beautiful white birches on the land. We [my sister, who is Second Order], and I will not be able to move up onto it for another year, as we have much work down here to get ready for the move. But when we do, we have a dear friend nearby who is First Order, and several more interested people, and Birch Grove will be a much more active and regular thingy.

Right now we get together on an irregular basis. But we have a lot of fun when we do, and much interesting Hairpull.

love-Joan

Dravidia Grove: News from Maryland

Have spent a great amount of time in research this month and have also acquired four new books, my favorite of which is a Celtic History book, and my Complete Guide to Herbal Medicines. Have spent almost as much time this week watching nature and learning more of the fascinating things that are always happening. The best was that my Parrolet went outside on porch to get some air the other day. She was only out there about half an hour and when I looked out the window to make sure no cats had pried her cage door open I was amazed to find about ten birds of different species sitting on the railing as if to be having a conversation with her. It does amaze me about the nature of communication between animals and the fact that a house pet could arouse so much curiosity in so short a time.

Also have started planting the herb garden again and getting ready for beautiful cycle of life that flows about us in the spring.

Silver Oak Grove: News from North Carolina

We would like to be affiliated with your group if it's not too much trouble for you, and we're named the Grove of the Silver Oak. We are located in Wilkesboro, NC (West of Winston-Salem), with a current membership of seven. We are neo-pagan and have a love for nature.

Our E-mail address is thebrotherhoodofthesilveraok@hotmail.com.

Yours in the Mother,
Byddin, AD

Swamp Grove: News from Florida

It has been quiet down here in the Swamplands, we are gearing up for the rainy season and enjoying all of the greenery that comes with an early spring. We still follow the way of nature, even though we feel the pavement coming closer with every year. The Grove is made up of a few acres of land that we have tried to preserve and keep healthy and free from the developers who seem to multiply like rabbits down here, paradise isn't what it used to be. Wishing a good rain for all the folks along the east coast dealing with the draught.

Oaken Circle Grove: News from Kentucky

Greetings from the Oaken Circle Grove of Kentucky, our grove has begun to grow in leaps and bounds. We are having a meeting April 12th for five new potential members. Our Beltane plans are set for May 4, 2002. We plan to erect a Maypole and bake tiny fairy cookies for the kids to hang in the trees and bushes as a fairy snack. We will have a nice fire in our fire circle and give thanks to the Mother for all her gifts, the gifts of new friendships as well as old. I want to give thanks to all the people that have emailed me about the grove and have tried to make it something special; I also want to thank our current grove members for all they have done. Love and Hope are the keys to the success of our grove and we already have an abundance of those. If you would like to learn more about us, please go to http://oaken_circle_grove.tripod.com/oakencirclegroveky/

Many Blessings
Sherry of the Oaken Circle Grove

Amon Sul Grove: News from Kentucky

Amon Sul Grove will be attending Beltane Kentucky April 26-28. The festival is held on private land in Menifee Co., an area that is known for its fundamentalist religiosity. Once when I was there on business, one of the little Pentecostal churches actuality had a sign out front that said, "We do not handle snakes." I have a Darwin fish on my truck and a "The Goddess is alive and magic is afoot" bumper sticker on the tent camper. As the saying goes, getting there is half the fun. Last year there were over two hundred Pagans in attendance and there was much merrymaking.

Work schedules have put the spring gardening efforts behind schedule but we do have a few things started including a variety of medicinal herbs. We had a warm winter and then a really bad cold spell just when the daffodils were getting ready to bloom so that was a disappointment. The new tulips are doing well and are in full bloom at the time of this writing. The roses are budding up nicely but it looks like we lost the Monet that never recovered from being stripped almost bare during last spring's tent worm epidemic. This year's major project is to clear a large enough area to add a second row of grape vines. We lost several of the wine grapes that we started from cuttings that we purchased last year, but some of the survivors are doing well enough that we should be able to start taking our own cuttings.

—Gandalf, Amon Sul Grove Scribe

Big Ash Grove: News from Michigan

Well the BAG (Big Ash Grove) has once again been put into temporary hibernation. It seems that every year around this time that happens, but hey without change there is no life...so I see it as a blessing in a way.

Good blessings to you and the Reform in all its branches.

Cat-in-the-Corner Grove: News from Colorado

The Cat-In-The-Corner Grove (formerly Piñata Grove) is based in Denver, CO. The official membership is currently one human, two Northern Red Oak trees (represented by proxy), and a varying number of potted plants; the two feline members couldn't be bothered with actually joining.

Due to the "Semi-Official Season of Sleep Period of Introspection" that the AD found herself rather reluctantly undergoing shortly after Samhain, the Grove has been in a state of semi-hibernation. Also, the Grove worship site turned out to be a bit too public to be practical, so outdoor services were temporarily suspended (which wasn't too bad, considering that it was rather cold outside anyway). However, with Beltaine rapidly approaching, the AD plans to awaken the Grove once again; this also seems to be an appropriate way to herald the Awakening of the Earth-Mother and the beginning of the Season of Life.

Of course, the Grove still needs to find an appropriate Grove Site in which to HOLD said Beltaine services. So any petitions to your Druidical Deity-of-choice that an appropriate and at least semi-permanent site be located in time for Beltaine would be much appreciated...

Fairy Spell Grove: News from California

We at the Faerie Spell Grove are happy to announce that as of TODAY we are unveiling our NEW free email service--FOR THE PAGAN COMMUNITY!

Faeriespell.net is (as I type) being converted to a druidic-based free email service. We are using cutting edge software and over the next few months we will be building the best email service on the planet!--and it's FREE! We feel the pagan community can use a central meeting place (we happily volunteer) and a forum to exchange ideas, get news (hmm…we are looking for a news service by the way)

The dedicated server package was bought today (multiple T-3 connection--so no more slow mail for us!) and the software is being configured--so maybe it will not be "pleasing to the eye" for a week or two. But we will be improving the look and feel of the site over time. We are also offering FREE WEB HOSTING to all friendly druids (no gimmicks--just don't hog up a ton of bandwidth that we have to pay for). We are doing this as part of our goal of building a business network of eco-friendly capitalists. If you want to make some money in a project outside of your day job--and want to work with crazy, creative druidic types, feel free to email us at:

Ohmygodiam@aol.com.

I want to end this now--as this is not the time or place for a business pitch. But to all we wish the best of fortunes. And to the Silent Grove--three caps please--maybe a few more in a week or two. But we will say--get OUT--do something that is good for the environment around you--and if you can make some money doing it--all the better! We need more druids at the wheel--and less Cheney's and Bush's and Enron cronies. Think about this!

Druid Heart Spirited Grove: News from California

Druid Heart Spirit Grove's spring equinox went really well this year, even though we had to do it indoors. We had a guest from a Gwyddonic order called Nemeton Gwynvyd, and she brought some of their orders wonderful poetic verses for the celebration that we added to the ritual during our devotionals. For Calon Mai/Beltain this year we are having a campout and going to erect a tall Mai pole to dance after the ritual, followed by a bardic circle and cook fire outdoors and potluck dinner. The next morning we will do a sunrise ritual and meditation followed by teas and coffee and cakes. Some members from my band "Beltain" will be her for playing the music for the Mai pole and helping in the Bardic circle where we will share some of our bands traditional arrangements on fiddle, harp, octave mando, and bodhran. All who come are encouraged to bring musical instruments and drums. I have made an online flyer that can be viewed at:

http://www.geocities.com/sailletree/calon_mai.html

Baccharis Grove: News from California

Chop wood, carry water. For being perhaps one of the smallest Groves in the Reform Baccharis seems to be one of the busiest. The Preceptor attended the sunrise on the morning of the Spring Equinox. As the sun rises over the hills in Orinda about a half an hour after the actual sunrise, it gave her some time to wander about the area. Usually some sort of critter wanders by. In the past it has included a skunk, a grey fox, and a doe and stag. This time there was no sign of any animals. At just about the time of the sunrise she scattered the Bride-og from Oimelc as is customary on the morning of the Equinox. There are a few deer bones around that particular area. On this morning the Preceptor noticed a larger one. It was a skull! Not only that, it was the skull of a stag! She carried the skull to the center of the Grove site to get a better look and noticed the time on her watch. It was 6:15 a.m. That means it was found precisely when the sun rose at 6:14! This gift of a stag skull was a reminder to have no expectations and to be grateful for the surprises Dalon ap Landu and the Mother bring.

On March 24 the Grove attended the very first Interfaith Pagan Pride "Return of the Snakes" parade in Berkeley. There were over 20 groups including Berkeley Morris and OBOD Groves from Walnut Creek and Sacramento. It was very well organized and had quite a good turnout for the first year.

After the past two services, as well as on the weekends in between, we have had work parties to dig up the holly and birches that didn't make it through the dry summer and fall of last year. We even put a potential new member who made it past the interview stage to work, hopefully not frightening him away. Water was brought up the hill for the newly planted trees and to refill the bowl set out for the wild animals. On the non-service weekends the Preceptor sawed the birches into manageable size to fit into the trunk of her car. With the assistance of a woodworker friend she plans to make a set of Ogham staves out of them. Another project was cutting down a branch of a Live Oak tree to let the Grove Pine Giuthas and the new Holly Cuileann receive more light.

You make Third Order, nothing really changes, externally. You work just as hard if not harder, for there is a calling, a sense of responsibility to something greater than oneself, a dedication. There are still the tasks at hand to do, tending the Grove site, the paths, making sure the trees get enough water, and that there is fresh water for the local animals. With increased humility it is still chop wood, carry water.

Why We are Reformed, Revisited

Sister Mairi Ceolmhor's article from the Oimelc 2002 issue of A Druid Missal-Any spurred quite a discussion on what Reformed Druidism means and its relationship to other Reform movements. We present the correspondence here in full.

Dear Druids,

In the Vernal Equinox edition of the Druid Missal-Any, Mairi Ceolmhor speculates that Reformed Judaism "sounds quite a bit like us!" (in reference to the RDNA). Though this may be only one perspective on the historical similarities between the RDNA and other "religious movements" throughout history, and not to reflect on other Groves beyond an historical anecdote, Silent Grove does not in any way, past or present, draw parallels to any aspect of Judaism, whether Reformed or not, or its natural extension--Zionism. Indeed, Silent Grove strongly disengages itself from the current atrocities committed by the Zionist regime, and does not wish to

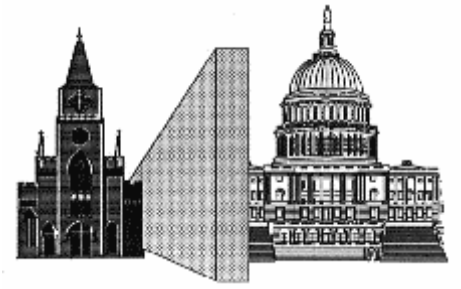
have its Grove sullied by any suggestions of connections, associations or similarities with historical or contemporary Judaism/Zionism in part or as a whole.

Glen
Silent Grove
April 16, 2002

Dear Glen,

I'm glad you've broken your silence to speak out on issues that matter to you. The following is, of course, my personal opinion in reply to your personal opinion for the possible benefit of the readers' opinions.

Each grove in the Reform is naturally free to choose its sources of inspiration, and equally free to choose which one's not to be inspired by (if it is possible to ignore a "purple rhino" once the idea is mentioned to you.) I believe what you most object to here is the collaboration between politics and religion. Any religion, once it has a desire to achieve and keep political or military power, will then proceed to protect that power, usually against rival religions. This is the sad fact of Northern Ireland, Cyprus, Sri Lanka, Israel/Palestine, Timor, the Wild West, and numerous other locales.



I understand the dilemma that possible association or resemblance to any group can bring about unfavorable comparisons. I'm still proud to have German ancestry, although I disdain the Nazism of the 20th century. I'm proud to be part Irish, but deplore the violence of North Ireland. I speak English, despite the millions of Celts killed, disenfranchised or enslaved (etc.) by Anglo-Saxon and French descendents. I doubt that any western institution (especially a religious one) or academic environment that hasn't been affected, influenced or involved with Judaism or Christianity (which is Judaism blended with Mithraic and Greek Mystery cults) or Islam for that matter, which was Mairi's argument.

While I'm sure some Reformed Judaics support Zionism, I believe the underlying purpose of that movement is to adjust Judaism to the realities of modern life, rather than to adjust the world to Judaism, which is more Zionic to me. If there is one lesson I've learned in Reformed Druidism, is that there are allies and good lessons in nearly every religion, if you know where to look (the opposite also holds true) and search well.

But I will agree with you, that the current situation in the Middle East, with its messy blend of racism/politics/religion/class/lunacy is just plain discouraging. I hope that America doesn't go any further down a similar road of its own to extremism or preferential treatment for a population based on religion. But, I do not know enough the details and history behind these religious conflagrations which touch so many related topics. But I am applying myself to a growing understanding. After all, the last reason why we're "reformed" is that we're trying to fix our mistakes, and we can learn much by relating to and engaging ourselves in the dilemmas of others.

This reminds me of what Isaac told Carleton-graduates in the 70s about "throwing the baby out with the bath water" (2nd Epistle of Isaac, pg. 30 of Apocrypha) when it comes to magic and associations with neo-paganism. Interestingly, Isaac (of all people) was accused by several people of being Jewish because of his name (which resembles the founder of Reformed Judaism), involvement with founding the Hassidic Druids of North America, and a few other reasons. I believe his reaction was "Charmed, but you're very mistaken."

On a final thought, I'm reminded that poem by Issho (Zen Harvest #19):

Over the pond
Every night
casts its light
But the water won't be soiled
The moon won't be either.

But, I hope you at the very least found Mairi's article to be thought provoking? I welcome other input on dealing with PR issues of association with other groups and movements by the readers.

Yours moderately,
Mike
April 16, 2002

Dear Mike,

Actually, Brother Mike, all I am saying is that Silent Grove does not consider itself, in any way, influenced by historical or modern Zionism. We despise the situation in the Middle East, as provoked by war criminal Ariel Sharon in 1999 by his visit to a Palestinian holy location. We also despise the fact that your nation continues to fuel Zionist arrogance by providing $3B/annum in aid to a bellicose nation whose hegemonistic aspirations in the region are a detriment to world prosperity.

Any Druid would plainly see that the balance is completely torn asunder by misguided foreign policy that funds "war brokers" to pad their corporate coffers.

This is not the wish of the Mother. As such, and I am sure you feel it as well, things will be corrected in the near future. Divination would tell you as much.

With warm regards,

Glen
April 16, 2002

Dear Glen,

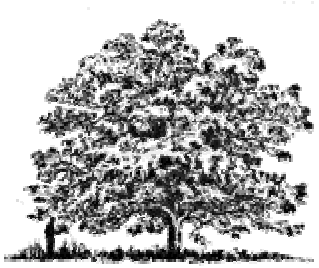
It was a poor choice on his part, wasn't it? Canada is a wonderful country, after all, I've thought of moving there. In a way, your grove appears to be negatively influenced by Zionism, as is shown by your outrage.

Doesn't take a Druid to realize such matters of the world exist. But it would take a Druid to know how to respond wisely. Without time travel, what would be a good course to take?

Most of my divination is about the Earth-Mother's acceptance of my sacrifices, not those of others.' I'm sure the gods hear those.

With warm regards,

Mike
April 16, 2002



All in the Mother,

It is in the spirit of good ale, good music, and a good heart, that I need to rectify Brother Mike in his assumptions as to my sunrise message.

Indeed, the message is that each Grove delivers unto themselves the deeds they see as fit.

It is simple to be an editorial proxy, however to be representative has been 'the downfall of all political/ religious movements.

I welcome, each and everyone of you, to visit our website in the weeks to come, as we begin to practice "Druidism" without getting lost on provocations such as, "What is Reformed?" and glorify far more important trivial frivolities from days a' yore! Indeed, you may find our catalogue will soon surpass the "un-official website" of the RDNA.

Tsk! Such a shame that your arrogance exudes in statements that extol the self, rather than the Grace of the Mother. An old Taoist once proclaimed, "visit the river and sit there until you forget yourself. Only then can you become selfless."

As far as the Zionist regime is concerned, our Grove feels no bitter hatred, only a sullen remorse that such a wondrous group of people could degrade themselves to the pit of hate once again, such that many societies will reward them with violence as they have done throughout history.

BTW, I'm glad you left in question marks.

A Zen Buddhist once dropped by a pizza parlor called "Zen Pizza." He ordered one with everything. The pizza came, and he paid, but he complained when the clerk didn't give him any change. The clerk quickly pointed out that, "change comes from within."

Therein lacks the wisdom.
With the Mother in our hearts,

Silent Grove
April 16, 2002

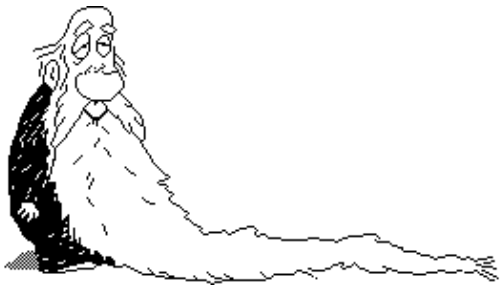
Wow!

All of this spirited thought has caught my eye. It is good to see some serious and intelligent exchanges of thought in neo/pagan (pick-your-favorite term and leave me alone!) circles--as it has been a bit dry around here locally.

I most highly agree with "Brother Glen" (hmm...Can I be different and call him "Unca Glen?") in philosophy and perceived fact. (I was not there; therefore I must assume what is reported is somewhat factual.) But there is so much more to this. I just wanted to put that in first!

In as short of a statement of my view as I can squeeze this:

hmm..."Reformed." I will avoid whipping out the dictionary and will just go straight into my personal diatribe here. The druids of old are dead. (Or they are rrrrrrreally old and hiding with the faeries under the cairns!) They were hunted down like so many other wonderful indigenous civilizations of the earth by the "conquering empires" (I blame the xians mostly--but that is entirely personal) and most of the records we could hope to have to trace a solid lineage or collection of rituals and purposes are lost. This means that we in a very real sense are indeed practicing one of the most mysterious of all religions of the world in this day. Because no one alive (except for the afore mentioned rrrrrrreally old druids) knows exactly what they did and how they did it and why...We have only our best guesses. I hope I do not need to point out the fallacy of "modern science" over the past few millennia to show how mistaken we may be on them.



But I like to think we have a pretty good idea of "what drooids did." They like trees. Hey! I like trees! And there we have a start. This reaches into the shadowy realms of Celtic-recreationism and I am bound to (hopefully) offend some here with my line of thought. Anything we do today is nothing more than an educated guess of those who walked before us. But this can be quite liberating!

With all due respect to my Wiccan(tm) friends--including those I have to meet--Wicca (tm--Gerald Gardner circa 1964?) is a "re-formation" of a collection of beliefs from all over Europe. Pre-1960 there was no "Wicca." There were a variety of indigenous beliefs on every spot of dry land where people resided and the gods there reflected the environment of that locale. Now we have a hundred different official sects and a million different interpretations, blending Egyptian, Assyrian, Celtic, Hindu and other beliefs and calling it "Wicca(tm)." Hence it is an amalgamation of beliefs. Okay--that's cool as

long as we can see it for what it is. Today's Wiccans(tm) are as eclectic as today's fast food establishments. A burger at McDonald's is vastly different from one at Burger King ("they use microwaves!") but they are both lumped into the category of burgers or the larger grab-bag term of American "fast food." So my mini-point here is that the systems of beliefs are varied even under the umbrella title of the predominant defacto "pagan" line of thought.

So--to bring this all together; "if" the druids are dead and gone (not to worry--we ALL die someday) and most of the records we could hope to enjoy have been destroyed then what we really have is a base of ideas and a completely new era. The planet is the same, but the world has changed. Some of us may choose to be "guardians of history" and keep to what little we do know--calling ourselves purists (I like that term btw) and that is all good.

But...

Isn't the very essence of life—of nature herself the ability to adapt and survive? As druids we (should) all look around to the grand old lady herself and seek guidance by example. What does nature do? Nature adapts. The lion eats the zebra (yum!). If there are not enough zebras the lion eats something else or starves. Nature allows the cycle to evolve. Where there are fewer zebras and giraffes (for example) the trees grow more plentiful and the grass grows taller. Humans punch giant holes in the ozone and nature says—okay kids; playtime is over—you die now. "Next!" All in all nature just adapts and keeps going on.

So if the world is a different world than it was back in the days of our fun-loving, golden-sickle wielding forbearers, then "could" (note: I did NOT say "should"—do NOT flame me for implying "should") our beliefs not adapt also? Would not those who went before us be disappointed if we did not see the world and create new songs and rituals to honor and bond with nature that are contemporary to our times and world around us? This is not to imply abandoning old beliefs at all--but more that the term "re-formed" could well be taken as: solid ideas based on a sound premise ("nature is good") and applied to the world around us in a contemporary style that has the maximum impact of intended purpose ("nature is cool").

I mean we could all build a house using only an axe. We "could" make a "Lincoln Log" cabin of sorts (note that I expressly do NOT condone the abuse, murder or butchering of trees or any plant-life—EVER!!!) but we have air-hammers now that shoot these really cool nails into (ahem) wood and build solid, well insulated houses--in a fraction of the time--it took our grandfathers and even more so those before to build homes for their families.

Should our personal spiritual beliefs remain in the Stone Age while all of our realities and perceptions advance forward at blisteringly divine speeds? Is this not the very reason that x-ianity has suffered such an attrition of real followers over the past 600 years and more so in the now deceased "2nd millennia?" The Renaissance came about as the "common man" (a sexist term I know) had more free time from labor and thus better health, more time to learn and thus a chance to look above the rantings of the Church and local nobility and say something to the effect of "screw this! This makes no sense at all!" Europe's collective eyes were opened and the world started a change that has led us to this very moment of Internet debates.

None of this discounts any basic precepts ("nature is good") but it DID invalidate the forced dogma of the previous generations as they had infected current religious thought of that time. ("Nature is good because God is better than thou and so is the Earl and therefore thou musts toil in the fields of thine Earl in service to him in all of his holiness so thou mayest achieve a servile position in his garden in paradise.") I realize this is a lot to chew on--but it is blissfully simple.

If we strip away all but the premise of what those who came before us held true then we have a tree (no?). Okay—so let's consider decorating that tree one belief at a time. Add the ornaments of old by examining them to see if they are kept because of their timeless truth--or simple nostalgia. Can some broken and soiled ornaments not be placed in a jeweled box on display at the base of the tree in an honored position while new ornaments that reflect the time and the base notion ("nature is cool") be placed on the tree in their stead?

This is how I see us as reformed druids. I believe we laugh at nothing our forbearers did. If they thought the sun rose every day and not that the earth revolved around the sun--cool! But we know differently now; our understanding of that fact may negate a certain ritual that is focused on making the sun rise (I am being whimsically hypothetical here for example only)--but our songs of love of the sun rising are an extremely personal expression as we know that it is to our eyes that the sun rises and that is how we romanticize the moment and draw power from it.

The eternal flame has long-been extinguished. Okay—we still know how to make fire. Drop the torch--light a new one. Hell! Use "Hazel" or "Birch cut under the light of the first smiling crescent when Venus and the moon make a one-eyed smiley face just after sundown" if you like--but the fact that the torch is lit and carried and protected from harsh winds seems more important to me than trying to use the same old charred stump soaked in gasoline. I think that we all have our own interpretations of druidism—just as we all have our own beliefs on sex and monogamy/polygamy and polyandry. But one thing I do know for a fact is that whether we choose to like it or not - we all are products of this world as it is--not as it was "back when" and those beliefs are inherent in us. We can no more reject the world as it is today in our spiritual belief systems than we can live without the wonder of toilet paper, washing machines, refrigeration, toothbrushes or readily available soap and hot water.

So we are "21st century druids." Cool! I still like trees. But I also like my computer.

Okay--enough of my prosthelytizing! Thank you for reading--please feel free to write and tell me how sacrilegious I am.

Dusty the passing druid
April 16, 2002

Actually, in the case of the Druids, I think it was the Romans under Julius Caesar and succeeding emperors that were mostly responsible for eliminating them, at least in Gaul (i.e. France-ish area) and all of Britain except for Ireland. In Ireland it was probably still the Roman Empire, but yeah in its later guise of the Roman Catholic Church. (I think Ireland was the only land to escape being conquered by the "Classical" Romans.)

Alyx
The Cat-In-The-Corner Grove
April 16, 2002

Year XL of the Reform

By Mike Scharding, Digitalis Grove

It is the beginning of the Summer Half of the Year, when Druids break the seal on their whiskey bottles and secretly replace their red ribbons from the box of last-year's Maypole decorations. We love this time of year and look forward to sweaty days in our groves.

Beltane 2002 marks the beginning of Year 40 of the Reform, or XL as we like to write it. Because there is no year Zero in our timeline, the 40th anniversary will actually be at the end of year 40 on Beltane 2003, with a possible celebration at Carleton and at other groves. But let's not belittle this year. Because it is year XL, it may be our biggest year ever. Let's all try to "excel"!

Druidism is about:
Experimentation, Exploration, and Exemplary service
And
Life, Love and Laughter

You might wonder why I persist in using Roman Numerals, when the Celts were not particularly fond of the Romans? Roman numerals are rather nice for many things: inscribing in stone, enumerating outlines, labeling Monarchs and Popes, encrypting the copyright dates of movies, and they're just anachronistically fun things to play with.

Origin of Arabic Numerals, with graphics
http://islamicity.com/mosque/ihame/Ref6.htm

Extensive site on Roman Numerals
http://www.deadline.demon.co.uk/roman/front.htm

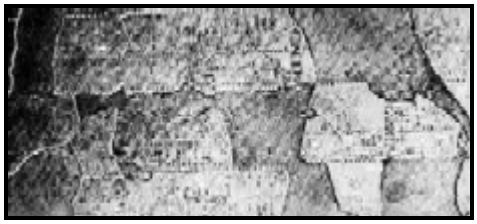
The SCA also enjoys this practice
http://www.sca.org.au/lochac/scribes/hb_app3.html

What else happened 40 years ago:

1962, France performs first underground nuclear test at Ecker Algeria

1962, JFK authorizes Area Redevelopment Act (ARA)

May 1st in History
http://www.thisdaythatyear.com/May/events1.htm
http://www.nytimes.com/learning/aol/onthisday/010501onthisday.html



Ancient Gaulish Calendar

Ten Things to Do for Beltane

By Alex Strongbow

1. Sex. Of course!
2. Wake up early, greet the sun, and wash your face in the morning dew. Collect flowers and make garlands for those you care about.
3. An Oak King can be selected by various athletic competitions such as: races, wrestling, archery, stone tossing, sit-ups in one minute, fire kindling contest (first to boil cup of water), greased pole climbing, rodeo riding, or a combination of foolish macho things.
4. A maypole dance for the women (men too if not enough people). Last woman holding the ribbon will become the May Queen. The May Queen and Oak King should symbolically (or actually) consummate their "marriage" in a symbolic gesture.
   altreligion.about.com/library/howto/htmaypole.htm
5. Picnic, leaving a symbolic offering of one piece of everything. Possibly foods are oatmeal, diary, berries, greens, wine, barley, honey, eggs, sweets. http://ww.keirle.freeserve.co.uk/page18.htm
6. Drama or play of Persephone returning from the underworld or a story of a woman returning from the fairy lands. Divination is a possibility.
7. Enjoy the Waters of Life (i.e. whiskey). If you're solitary, do some self-nurturing type of activity, like a walk in the woods of a state park and camp out or vigil.
8. Raise stones. Its always a good time to bring the community together to haul rocks around and make a memorial of some type to the event. I recommend using car hoods from a junkyard, long levers, and 15 ropes and a pulley.
9. Build a Bonfire. This might be hard for those of you in fire-prone areas like California, but a cauldron fire might be possible, or just use a barbeque/hibachi for the job. Some of you are girl-scouts, but here's some advice for the rest of you.

   Apparently, the traditional wood to burn is oak, ash, thorn, rowan, apple, birch, alder, maple, elm, gorse, holly, hawthorn, and others from a story about the Battle of the Trees. I'd add a piece from any other tree in your forest. Collecting the woods and maypole would be a nice combination activity, and give time for certain members to "dally".

Be sure to remove all the dry materials in the vicinity and dampen the area. Now you can just pile a lot of logs if you'd like, or you can stack them. A pyramid shape or tepee shape is considered ideal, as boxy shapes tend to fall to the side rather than collapse inward (1999 Texas A&M disaster, anyone?). I recommend that you don't get too close to the fire, just in case a log rolls out. Leave spaces between the logs to allow air to circulate. Old Christmas trees make great center pieces (whooom!). Put the kindling and ever-larger pieces in the center.

There are many ways to make the initial flame. Magnifying glass, parabolic mirror, iron and flint, rubbing two sticks (use a bow to spin faster), magma, lightning, natural forest fires, and matches. As always, the key is to start small with shaved wood, dried grass, lint, cotton (yes, toilet paper is good) and add that to small sticks than keep adding bigger stick until the logs reach the magic temperature of 451F. If all else fails, CAREFULLY throw a cup of gasoline onto it.

Dance around it, watch it, and talk to your friends. Throw negativity away into the fire. Or send up prayers with the fire. Young couples may wish to jump over the fire together after it burns down.

As always, stay with the fire until you are able to handle all the ashes with your bare hand. If you can, you take a candle home and relight your furnace, like the ancient Celts did:

http://www.geocities.com/Athens/Oracle/6992/bonfires.html

10. Or you can do something no one else has thought that you really like! See these sites for ideas:

http://altreligion.about.com/c/ht/00/07/How_Celebrate_Beltane0962933966.htm Fun.
http://www.circlesanctuary.org/pholidays/Beltane.html

Good customs.
http://www.witchvox.com/holidays/beltaine/beltainehistory.html

A lot of info.
http://paganwiccan.about.com/cs/beltanemaydayb/
www.cyberwitch.com/wychwood/Temple/beltane.htm
Good history

Ivy and the Vine

By Sam Peeples, free-roaming Druid

Why do modern Druids go gaga over trees? Well trees are really cool if you look at them, I mean REALLY look at them. They also tend to stay in one place, which makes it hard for them to avoid our affections. But some plants have the itch to roam, such as the vines, sometimes even abandoning their roots for sunnier destinies, as do some Reformed Druids.

In the famous Battle of Cad Goddeau, finally written down in the 9th century, the writer describes a huge army composed of plants going off to war. Privet and woodbine and ivy on its front. Celtophiles, naturally enjoy guessing at the hidden meanings in the epithets given to each plant. The modern neo-pagans also like to associate these trees with ogham, planets, emotions, colors, shoe-sizes and months of the year. Two of the listed trees, aren't trees at all, they're creepers, which is vine with me.

In these exceptional plants is a lesson. We've all heard the expression "standing on the shoulders of giants?" Nobody makes up a culture in a vacuum; we build on the work of our ancestors, occasionally throwing out a new leaf. Not everybody can be the stout tree in our society; some of us must attach ourselves to giants and build on their achievements to reach the same heights. However, left untamed, they tend to obliterate the intent of the original, leaving a monotonous conformity.

Ivy

Gort was the Irish word for ivy, Hedera helix L., and it should be planted in the fall, with greenish flowers also blooming around Samhain. It is an evergreen plant like holly, and is actually part of the Ginseng family (araliaceae). It is native to Europe and not to America. Its berries are poisonous in large amounts to blood cells, but used to be considered a cure for hangovers. The leaves were brothed and places on wounds and sores. The ancient Greeks used it to garland poets and heroes and counteract the effects of wine. Romans fed it to cattle and gave it to newlyweds. Interestingly, Gort is also the name of the giant robot in the Day the Earth Stood Still.

Unfortunately, Ivy has a dark side. Its tendrils can push through bricks and stones, destroying a wall slowly. It can also run rampant in forests, cloaking and choking the trees and darkening the forest floor so that other plants cannot grow. It has all the characteristics of a weed: rapid, widespread dispersal, very tolerant of a variety of ecosystems, rapid reproduction, opportunistic, quickly dominating ecological disturbed areas, resistant to eradication. A friend of mine says this sounds like most missionaries he knows.

Modern people associate Ivy with traditions and old-age. Many old mansions, colleges and castles are covered with ivy, softening the sharper details of a building. In the use of the term Ivy League, the word Ivy implies those pretentious snots and the parasitic upper class feeding off the common folk. Whoops, sorry about that rant.

Poison Ivy, Poison Oak, and Poison Sumac are relatives of the Cashew family (Rhus) and not related to English ivy. However their three-some nature shows that not all good things come in three and that only through experience can fakes be recognized.

Vine

Muin was the Irish name for the grapevine (Vitis vinifera L) and it grows about 110 feet. Grapes rarely grow wild anymore and are culturally being replaced by blackberries. Grape cultivation was widely-known in pre-Roman Celtic

regions, even remote areas like ancient Slovenia, since the 6th Century B.C. Gaulish wine became indispensable in later Roman times especially since the Christian churches had such a fondness for their drug of choice.

The boiled leaves can be used for skin inflammations and grapes are good for coughs and ingestion. We all know the side-affects of grape-wine by intoxication. However, we have heard about the benefits of a glass or two of wine every day. It is a pity that Americans can't follow the French in drinking wine from youth at meals, as I believe it would result in more responsibility in drinking under the guidance of their parents rather than frat-brothers. Perhaps the greatest lesson of wine is that even rotting (i.e. fermenting) can be a beneficial process to us.

Both vines grow spirally, which some modern pagans associate with reincarnation or the ever-returning nature of search for self. Some postulate the two as enemies since Ivy prefers wet climates, and the vine prefers dry. Ivy also counteracts intoxication, supposedly, although also being linked with the fairy world's altered state.

Other Materials of Interest

About poison ivy:
http://poisonivy.aesir.com/

Dangers of English Ivy:
http://www.noivyleague.com/Pages/english_ivy.html

Biology of Ivy:
http://www.hort.agri.umn.edu/h5015/00papers/okerman.htm

History of British wine:
http://www.english-wine.com/history.html

Overview of world wine history:
http://www.wineeducation.org/text/history.html

About Labyrinth making, often using Ivy:
http://www.labyrinthcompany.com/

About those ivy-league colleges; Brown, Columbia, Cornell, Dartmouth, Harvard, University of Penn., Princeton, and Yale:
http://ask.yahoo.com/ask/19991110.html

Ivy league jokes:
http://www.newman.upenn.edu/ivy.html

What do you get when you cross poison ivy with a four-leaf clover? A rash of good luck.

Tina: I just touched some poison ivy.
Nina: That was a rash thing to do.

What is a magician with poison ivy called? An itchy witchy.

The Japan-British Isles Comparison

By Patrick Haneke Akita Grove
Transcribed by Nozomi Kibou, Akita Grove
With the Advice and Assistance of
Larry Press, Baccharis Grove

Boring Intro and Disclaimer

What I am about to discuss, if of course, only personal beliefs, and should never be construed as reflecting those of other RDNA members, although there are some who might go with me a little ways into the deep-end of the pool of philosophy on the following subject. All of this is with tongue planted firmly in cheek, but some poor bastard will fall for it completely, I suspect!

As you know, the Akita Grove was founded by Brother Mike, and we've vastly improved it since then, and we have been focusing on a Shinto-strain of Reformed Druidism. Past RDNA groves have done other strains: Hassidic, Norse, Germanic, Orthodox Celtic, Humanist and other ethnic focuses; so this is nothing out of the ordinary. I'd like to give you a quick intro into Japanese similarities to the British Isles.

What is unusual is our vision that we received at this grove, that is shamefully messianic (and definitely messy). But, we'd like to share it with you for contemplation, with no expectation that you'll agree with it. It is, after all, just our personal views. One way among many

Interesting Part Starts

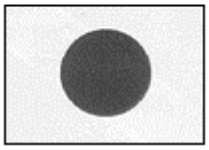
Akita Grove members generally believe that Japan and the British Isles (especially Ireland) are the two most powerful spiritual nodal points on the Eurasian Continent. In fact, if you map all the mounds and rock piles that prehistoric people produced, you have a giant snake whose tail is in Japan and whose head is a heavy concentration in the British Isles. To use a Japanese analogy, imagine two large flagpoles (one from Mount Fuji in Japan and one from Ben Mor in Scotland) between them is draped a long sacred rope (shimenawa) with holy folded-paper pendants hanging over the Eurasian continent. Now imagine one over the North American continent from NYC to SF. The lowest point of these two ropes is of course the Middle East and the Mid West. Can that be a coincidence?

Both of the two "low-point" locations were the meeting points of Oriental and Occidental beliefs forming new religions (Judeo/Christo/Islam and Reformed Druidism/Certain Plains Indians revivals respectively). Both had founders (Jesus and David Fisher) who were rather unwilling dupes who disappeared soon thereafter and whose teachings were sidetracked and redirected by their followers; much to their perturbment. Both started with a simple message that became complicated. Fortunately the RDNA hasn't become as politicized as Christianity so far in our first 40 years, and thankfully we didn't go in for that Martyrdom and Jihad thing.

We long for the day when Ireland will return to her polytheistic past, or just recognize that Roman Catholicism is polytheistic and be open to the undisguised return of older gods too. A friend suggested that perhaps we could start by bringing back the snakes? No, I replied, that would be bio-terrorism in the modern legal sense. We hope that Japan (through J.E.T. program, Martial arts and Anime), and America (through Neo-Paganism, Hollywood and Disney) will play a prominent role on re-erecting the pole in the British Isles.

We hope that you can learn a little about Ireland by studying its parallels in Shinto and Hinduism. Don't forget Japanese Zen Buddhism came from India, which are Indo-Europeans like the Druids! Irish Christianity? Well, in neighboring Iwate prefecture, there is a place where Jesus was supposed to have studied in his youth and later came and raised

a family after his brother was crucified in his place (now, there's an X-File.) It is all related. Glad I could share that with you. The following comparison chart was inspired by Brother Larry over in California.



British Isles

NW Tip of Europe
Few big islands, lots of tiny ones
Destination of the Setting Sun
Lovingly warmed by the Gulf Stream
Medieval repository of Western Learning.
Modern educational powerhouse.
2000 Shades of Green
2nd Oldest Royal Family
Monarch head of Anglican faith
Blend of Druidism and Christianity
Fierce, proud tribal warfare
Endemic Terrorism from Messianic Imported religions.
Fishing, Maritime culture
Fairies, Ghosts and Monsters
Powerful Germanic and French Neighbours who sent culture and invasions.
Source of a world empire, including current financial one.
Predominant difficult language with strong dialects and surviving indigenous languages (Celts).
Tradition-bound culture
Rainy and wet.
Sci-Fi and Folk Culture

Japanese Isles

NE tip of Asia
Few big islands, lots of tiny ones
Source of the Rising Sun
Lovingly warmed by the Kuro Stream.
Repository of Chinese Culture and Learning
Modern educational powerhouse
1500 Shades of Green/Blue
Oldest Royal Family
Emperor head of Shinto faith
Blend of Shintoism and Buddhism
Samurai
Endemic Terrorism from Messianic Imported religions.
Fishing, Maritime Culture
Deities, Ghosts and Monsters
Powerful Chinese and Korean neighbours who sent culture and invasions.
Source of a world empire, including current financial one.
Predominant difficult language with strong dialects and surviving indigenous languages (Ainu).
Tradition-bound culture
Rainy and very wet.
Anime and Folk Culture

There are some differences also.

British Isles

Dry farm and animal husbandry
Gentle hills and rolling plains
Fractionalized regional power
Weak culinary tradition
Few forests
Stable ancient ground

Japanese Isles

Rice paddies and fish husbandry
Steep mountains and valleys
Strong centralization
Strong culinary tradition
Lots of forests
Volcanic, restless, new ground.

The Breakfast of Champions

An Investigation into Lucky Charms
By Eric Powers, Digitalis Grove of DC

Let's name the first brands that come to mind when we think of Ireland; Guinness, Irish Spring soap, and Lucky Charms. Mike Scharding glommed onto Lucky Charms for St. Patrick's Day, knowing full well they had little to do with Ireland. But they're so "magically delicious" that he's been raving about them, but my idea of Irish Breakfast is bacon, poached eggs, blood sausage, boiled tomato, cheese, and lard on a bagel, and a little hair of the dog that bit me;

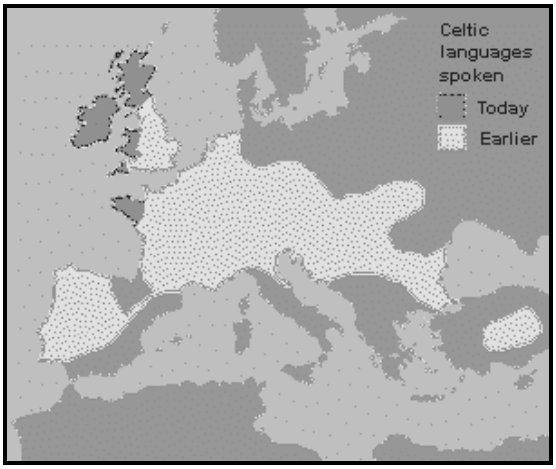
http://www.irishfestivals.net/irishbreakfast.htm Well, I'm no Third-Order guru, but I did some of my own research into the "Celticity" of Lucky Charms. You are what you eat, so what DID the Celts each for breakfast?

Lucky charms were invented in 1963 by General Mills's worker John Holahan (an Irish immigrant who died in an unlucky car accident in April 2000) as the first cereal with marshmallow bits, or "marbits". Lucky Charms were created in Minneapolis Minnesota, not far from Carleton College. Is there a connection? Lucky's (his full name is L.C. Leprechaun) magic ability was changing the white marshmallows into colorful shapes (i.e. his treasure) with a license from the Leprechaun council. The original four "marbits" were pink hearts, yellow moons, orange stars, and green clovers. An amazing diversity of shapes has been added for special occasions. The current shapes are red balloons, blue moons, pink hearts, multi-colored rainbows, yellow and white shooting stars, Lucky's green hat with a green clover, orange and yellow pot of gold, and purple horseshoes.

As a breakfast of champions, there is some doubt. According to one study, (http://www.gwally.com/tests/) those "who prefer the cereal usually become accountants, Internal Revenue Service auditors, librarians who work at the reference desk, or low level government bureaucrats that stagnate in a dead-end position."

The question does remain, would the ancient Druids and magicians of the Celts have eaten Lucky Charms if they had the opportunity? Everybody loved milk. The main ingredients are oats and marshmallows, (plus sugar and vitamins) both of which may have been known to the ancient Celts, who inhabited lands from Denmark to Florence and Turkey to Portugal along the Mediterranean Sea in 200 B.C.

Oats were farmed in Germany as far back as 2500 B.C in Asia Minor and brought to Northern Europe around 1100 BC by the Scythians, about the time of the domestication of the horses as draft animals. Because of their non-glutinous nature, oats are not useful for bread, and have been used primarily for soups or feeding livestock. In ancient Ireland (i.e. Pre-Christian), oats (along with barley, wheat, rye, kale, turnips, beans, cherries and apples) were a staple of the Irish diet found mostly in porridge, and also in black pudding. Oats have an unusually heavy amount of proteins, fats and vitamins, plus it counteracts the high cholesterol in the Celtic diets. Oats were also especially resistant to climatic variations and austere conditions. Carried in times of war, oatcakes were roasted on swords over the fire.



Introduced by Sir Walter Raleigh, the potatoes prospered in Irish damp conditions and became appreciated in the 18th century. Oats soon were grown only as a cash crop while the family ate potatoes. Irish oats are prepared a little differently than American oats (which are mostly rolled); see "before the potato" for details. Some oats companies in Ireland still operate like they did in the 17th century, such as Flavahan. Oats remain the sixth most cultivated cereal in the world (after wheat, maize, rice, barley, sorghum) and have recently become popular as a health food; however, 93 percent of oats produced are still used for animal food. Russia produces 45 percent of the world's supply followed by US 12% and Canada 8%.

As for the marshmallows, they've been around since 2000BC and were a mixture of sap from the mallow plant (found in marshes) and honey. It was so good that it was reserved only for gods and royalty. Now you don't have to be a "Veil of Isis" initiate to postulate a connection with Egypt. According to the famed Book of Invasions, Ireland was colonized by the Milesians. The Catholic Encyclopedia says:

> "The Milesians came from Scythia; and from that country to Egypt, from Egypt to Spain, from Spain to Ireland their adventures are recorded in detail. The name Scot which they bore was derived from Scota, daughter of Pharaoh of Egypt, the wife of one of their chiefs; from their chief Miledh they got the name Milesians, and from another chief Goidel they were sometimes called Gadelians, or Gaels."

Probably fictional, Scota was such a popular character it influenced the naming of both Scotland and Ireland:

> "In ancient times it was known by the various names of Ierna, Juverna, Hibernia, Ogygia, and Inisfail or the Isle of Destiny. It was also called Banba and Erin, and lastly Scotia, or the country of the Scots. From the eleventh century, however, the name Scotia was exclusively applied to Caledonia, the latter country having been peopled in the sixth century by a Scottish colony from Ireland. Henceforth Ireland was often called Scotia Major and sometimes Ireland, until, after the eleventh century, the name Scotia was dropped and Ireland alone remained. Even yet it is sometimes called Erin-chiefly by orators and poets."

So it is conceivable that Scota was some sort of unnamed historical figure. Perhaps she was an Egyptian trade merchant's daughter from the coast of the Mediterranean? Whoever the influence, they would have been familiar with the Marshmallow recipe and passed that tradition onto the new land. The marsh mallow plant is native to all of Europe, so herbalists in ancient Ireland probably knew it.

So yes, marshmallows could be considered a possibly ancient Celtic treat or medicine in some format. The recipe used in the US until 1890 was mallow sap plus egg whites and sugar, whipped into a meringue. It was a rather gooey thing, which was often prescribed by doctors for sore throats with immune system booster and sold in little tins. However the substitution of gelatin and corn syrup and tube puffing have given them a dryer more stable form that can be mass-produced without the health benefits of the original.

The cereal is rich in symbolism for me. Its overall taste is sweet, reflecting a positive view of life. The oaten shapes are a fish for the Salmon of Knowledge, the clover for divine "three-ness," flowers for herbs and beauty, and the "x" piece for crossed swords of the conflict in life. The current marshmallows invoke; pink hearts for love and society, green hat for those humble times when we must eat our hat, blue moon for those sadder times when life is changing in unexpected ways, shooting stars for those pyrrhic moments in life's accomplishments, red balloon for the desire to grow and move up in life, purple horseshoes for our interaction with the animal and mineral kingdoms, rainbows for the diversity in society, the pot of gold for the goals and dreams in our lives. I haven't tried diving with my cereal yet, but it would be an interesting task.

So, we have the combination of Celtic and Egyptian's culinary traditions, plus American marketing genius. The conclusion is that you can eat Lucky Charms with a clear conscience, knowing that everything in the cereal (with the exception of the corn-syrup, food colors and the tri-sodium phosphate) is a Celtic food substance. I'd still recommend a

shank of lamb, some porridge, beer and banger, but enjoy them if you dare!

Other Links:

Essay of Pagan/Christian unity through LC:
www.angelfire.com/fl/Wealtheow/humor.htm

Unofficial lucky charms site:
http://web.syr.edu/~ajhampso/lcharms.html

Court case against Lucky over false advertising as "magically" delicious:
http://www.riversidelife.com/story/story_100000000220.html

Various TV leprechauns:
http://www.tvacres.com/enchanted_leprechauns.htm

Before the potato:
http://allaboutirish.com/library/foodbev/oats.htm

Irish diet:
http://www.celticmist.freeserve.co.uk/dailylife.htm

Irish diet:
http://allaboutirish.com/library/foodbev/food.htm

History of marshmallows:
http://inventors.about.com/library/inventors/blmarshmallows.htm

Marshmallow recipe:
http://www.howstuffworks.com/question128.htm

Science and marshmallows:
http://newton.dep.anl.gov/askasci/gen99/gen99440.htm

The Druidic Candidate

Victor D. Infante
Fri, 22 Mar 2002, Orange County Weekly, California

Can California Deal With A Druid For Governor?

In a country just now coming to grips with its millions of Muslim residents, and in a county that not long ago freaked out about the construction of a Hindu temple in Buena Park, a Druid running for governor is bound to raise eyebrows. But Libertarian gubernatorial candidate and Druid Gary Copeland doesn't just tolerate the flak: he welcomes it, like a guy who wrote the kick-me note he stuck on his own back--even when the flak is fired by fellow Libertarians.

"It doesn't bother me at all," says Copeland. "It's not an issue with me. It's their issue, not mine. When people speak, they speak for who they are…It's my path to serve, and I'm doing that. I know not everyone's going to agree, but that's okay."

But everything's not entirely okay. Copeland doesn't mask his annoyance at a Newsweek article that dismissed him as a "whacko" or with postings on a Libertarian e-mail list that chastised him for noting that he's a Druid in the California voter's guide, although he didn't note that he once advocated the use of LSD for spiritual purposes.

Indeed, it seems there's unease within the party over Copeland's unconventional religious beliefs--a "culture of peer pressure," Copeland calls it--that one wouldn't expect from the liberty-loving Libs. It's as if it's all right for Copeland to harbor unusual religious beliefs so long as he doesn't talk much about them.

"Since Libertarians are a third party, we find it difficult to be taken seriously or to be considered by voters," says Mark Murphy, director of a group called Libertarian Activists and a former member of the Orange County Libertarian Party Central Committee. "Obviously, we want voters to see we aren't any different from many of them. So, when Gary--who's a friend of mine, by the way--declares himself a Druid, there's a concern that trying to be taken seriously just went out the window."

Doug Scribner disagrees. "I'm upset that people would find his beliefs a setback to his candidacy. After all, how many Christian politicians openly proclaim their beliefs in ballot guides?" says Scribner, vice chairman of the county's Libertarian Party.

Copeland remains philosophical about the criticism; indeed, he remains philosophical about everything. When you talk to him, he's philosophical at a hundred miles per hour and will frequently answer questions as if he's reading from a Celtic I Ching. Why is he running for governor, for instance? "Because the path brought me here," he says.

It can be kind of frustrating. But beneath it, there's a refreshing sense that Copeland is deeply invested in his beliefs, both as a Druid and a Libertarian.

"It's an asset," he says. "I love my Druidry as much as I love my Libertarianism. I describe myself as an existentialist libertarian Druid. If I can't find an answer from one philosophy, I go to another. Anything that's indefinable, I go to Druidry."

Copeland says Druidry is a Celtic philosophy of magic, similar to the more popular Wicca. It's a circle of logic and spirituality based on the ideal of service to others--like The Lion King minus the cheesy soundtrack. One of the central tenets of Druidry is that no one should have authority over anyone but himself or herself--a point Copeland illustrates with a reference to The Lord of the Rings, noting that the ring Frodo carries has "so much power that, even if you did good things with it, it would pervert, subvert and seduce you."

"That is the basis of all Celtic philosophy: that absolute power corrupts absolutely."

That idea led Copeland to the steadfastly secular Libertarian Party. Around 1980, Copeland was working with Timothy Leary's Brotherhood of Eternal Love to spread the gospel of LSD and enlightenment when he got busted. Fortunately for him, he says, he was screwing the narcotics agent. Not wanting to deal with that, he says, the cops charged him only with low-level possession.

"I was using LSD to be spiritually enlightened," he says. "I was one of those peyote people who for thousands of years

had been using hallucinogens to connect to the spiritual world. Who were the cops to tell me I couldn't?"

Soon after, he began running the Orange County branch of NORML, the marijuana-legalization folks, and soon after that, he fell in with the anti-prohibitionist Libertarians. In 1992, he ran for Congress against Dana Rohrabacher--himself a former Libertarian--and got killed, garnering just 7.7 percent of the vote. In '96, he ran for county supervisor, beating the Democrat in the race--which tells you something about the state of the Democratic Party in Orange County. He has worked in computers and recently founded his own company, NextCure, which will distribute information on drugs under FDA review.

None of this really gives him a leg up in the gubernatorial race against uberbland rivals Davis and Simon, but Copeland would rather run as he is than tailor his biography and message for the mainstream.

"The problem with most politicians is that they're pretending to be something they're not," he says. "They're trying to be something outside their natures." They think people won't like them if they're different. But people like to go to a taco stand and try different tacos. I'm not stupid; when I put the Druid thing in, I knew it would be a hook. If I hadn't done it, I wouldn't be talking to you right now."

Members of Baccharis Grove who attended the Interfaith Pagan Pride Parade in Berkeley got the chance to meet Mr. Copeland and wish him well in his campaign. We didn't get much of a chance to talk to him but did notice he wore quite a nice linen robe.

Bard of the Year Contest Winner Announced!

The long winter is finished and summer is now. The contest of song is over. You may send songs, but I will keep them, and not use them until November.

Thank you for the 40 songs and poems! I did not understand all of them, but I enjoyed them. Like Brother Donald said, it is hard to choose the losers and winners. The real winners are the readers; they were good songs. But I had to pick someone.

The winner of the 2001/2002 is Sister Tegwedd for "Celtic Goddess Chant."

Brigid, Cerrydwen, Morrigan, Arianrhod

Macha Bloudewedd, Rhiannon

And here are my reasons:

It was easy for my understanding.

It was short and simple, which is in the Druidic spirit.

It is uses only nouns, which shows a love of things, which is very Druidic.

It calls my favorite goddesses.

It is useful in liturgy

I cannot vote for Pat, despite his hard work, because his ego is too big already!

As prize, everyone should call Tegwedd, Bard of the Reform, XL, until May 2003.

-Yours in the Mother
Nozomi

A Reformed Druid Anthology Update

By Mike Scharding, Digitalis Grove

Building on the work of my Sisters and Brother, I'm putting out another edition of ARDA next Beltane 2003 to mark our 40th anniversary. The Final-I-Mean-It deadline is March 21st 2003. The final version may reach 800 pages (It's 500 pages now). Because it's such a massive job, the sooner you can send in those materials, the more likely they'll be included. I'll be posting further updates at Lughnasadh and Samhain and Oimelc and listing new additions at http://www.geocities.com/mikerdna/update.html.

ARDA is a collection of various articles, trivia, documents and essays about the Reform. Being the pack-rat that I am, I'm not too choosy. ARDA has a bit more of an enduring feeling to contributions than A Druid Missal-Any, which is more topical to the coming and goings of the Reform. If you haven't seen ARDA yet, go to http://www.student.carleton.edu/orgs/Druids/ARDA/ We're looking for the following types of materials:

Part Zero, One, Five and Seven

Will NOT change much, except for corrections.

Part Two: Apocrypha

We're looking for introspective essays, usually revolving on the theme "What is Reformed Druidism?" or "How should one go about Druidism?" One short paragraph to ten long pages of simple or complex arguments are acceptable. You do not have to write in biblical format.

Part Three: Liturgies

If you've done an unusual twist on a liturgy, have unusual invocations, ordination customs, new Orders, solitary or protogrove services; send them in.

Part Four: Trivia

Tell us about your constitutions, folklore, unusual customs or activities, voting rules, pamphlets, lists of accomplishments by members, new words, different holidays or regalia.

Part Six: Green Books.

This is a collection of stories of a multi-faith nature than contain lessons applicable to anyone. They can be copyright, self-made, public domain, anonymous stories that empower and wizen you. This is the one section of the ARDA 2 that we won't make available to "print on demand," due to the copyright reasons. Most of these have been going into my Hazelnut

column, but I plan to add another 200 pages of stories and jokes myself over the last six years.

Part Eight: General History

If you've found an article about the RDNA, written one or would like to write an essay, DO!

Part Nine: New books of the Reform

We're adding more vigil stories, songs, music, and poetry from the Bardic Contest, and other sources. Preferably these would belong to the public domain. Also needed are grove histories, simple or complex.

Part Ten: Interviews

No promises yet, but I intend to get a few more interviews from Fisher, Nelson, Bonewits, A few more recent Carleton ADs, Joan, and any others who'd like to step in. These take a lot of time to type up, so please try to finish by Samhain.

Part Eleven: Magazines of the Reform

A possible reprinting of all past RDNA magazines and newsletters.

Mysterious Gold Cones

"Hats of Ancient Wizards"

By Tony Paterson in Berlin
telegraph.uk.co, filed: 17/03/2002

WIZARDS really did wear tall pointed hats - but not the crumpled cloth kind donned by such fictional characters as Harry Potter, Gandalf and Merlin.

The wizards of early Europe wore hats of gold intricately embellished with astrological symbols that helped them to predict the movement of the sun and stars.

This is the conclusion of German archaeologists and historians who claim to have solved the mystery behind a series of strange yet beautiful golden cone-shaped objects discovered at Bronze Age sites across Europe.

Four of the elaborately decorated cones have been uncovered at sites in Switzerland, Germany and France over the past 167 years. Their original purpose has baffled archaeologists for decades.

Some concluded that they were parts of Bronze Age suits of armour; others assumed that they served as ceremonial vases.

A third theory, which had gained widespread acceptance until now, was that the cones functioned as decorative caps that were placed on top of wooden stakes that surrounded Bronze Age sites of worship.

Historians at Berlin's Museum for Pre- and Early History, however, claim to have established with near certainty that the mysterious cones were originally worn as ceremonial hats by Bronze Age oracles.

Such figures, referred to as "king-priests," were held to have supernatural powers because of their ability to predict accurately the correct time for sowing, planting and harvesting crops.

"They would have been regarded as Lords of Time who had access to a divine knowledge that enabled them to look into the future," said Wilfried Menghin, the director of the Berlin Museum which has been carrying out detailed research on a 3,000-year-old 30in high Bronze Age cone of beaten gold that was discovered in Switzerland in 1995 and purchased by the museum the following year.

Mr. Menghin and his researchers discovered that the 1,739 sun and half-moon symbols decorating the Berlin cone's surface make up a scientific code which corresponds almost exactly to the "Metonic cycle" discovered by the Greek astronomer Meton in 432bc--about 500 years after the cone was made--which explains the relationship between moon and sun years.

"The symbols on the hat are a logarithmic table which enables the movements of the sun and the moon to be calculated in advance," Mr. Menghin said. "They suggest that Bronze Age man would have been able to make long-term, empirical astrological observations," he added.

The findings radically alter the standard image of the European Bronze Age as an era in which a society of primitive farmers lived in smoke-filled wooden huts eking out an existence from the land with the most basic of tools.

"Our findings suggest that the Bronze Age was a far more sophisticated period in Europe than has hitherto been thought," Mr. Menghin said.

Another cone, found near the German town of Schifferstadt in 1835, had a chinstrap attached to it. The cone, which is also studded with sun and moon symbols, is the earliest example found and dates back to 1,300bc.

Other German archaeologists have suggested that the gold-hatted king-priests were to be found across much of prehistoric Europe. Prof. Sabine Gerloff, a German archaeologist from Erlangen University, has found evidence that five similar golden cones were exhumed by peat diggers in Ireland during the 17th and 18th centuries.

These objects, described at the time as "vases," have disappeared. Prof Gerloff says, however, that her research suggests almost conclusively that they were hats worn by Bronze Age king-priests.

She is also convinced that a Bronze Age cape of beaten gold--the "Gold Cape of Mold" discovered in Wales in 1831--was part of a king-priest's ceremonial dress.

Prof. Gerloff has used computers to create an impression of a Bronze Age oracle wearing a golden hat and with an elaborately decorated golden cape wrapped tightly around the shoulders.

Resources

Bastketmaking in Ireland by Joe Hogan

(Paperback; 25.00 Euro / 22.50 USD / 15.00 UK; Wordwell, 300 pages)

The main purpose of this book is to record the techniques used in making Irish traditional baskets, a task that became more urgent as indigenous baskets, such as creels and lobster pots, began to go out of use. The history of the baskets and their uses are included because, in order to understand or even make these baskets, the author feels strongly that some knowledge of, and respect for, the people who made and used them is required. The book is structured so that each chapter contains information for the reader who has a general interest in traditional craft; each chapter also has a technique section giving details of how to make many of the baskets described. Contains numerous b/w photos and drawings.

From the Read Ireland Book Review
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Calendar

Astronomical Beltaine, when the Sun is half way between the Spring Equinox and the Summer Solstice, will occur as 15 degrees of Taurus on May 5 at 9:38:40 a.m. PDT or as 16 degrees 18 minutes decl. on May 5 at 6:27:16 a.m. PDT. Beltaine services will be held on Sunday, May 5, at Solar Noon which is now 1 p.m. Pacific Daylight Time. Please call for carpool arrangements (510) 654-6896. For the social observance of Beltaine we will be going immediately after the service to AD's house. As we have no cattle to drive between the Beltaine fires we will be having a barbeque instead. Regular Druid services will be held at Solar Noon, 1 p.m. on May 26, and June 9. Please call the above number to confirm.

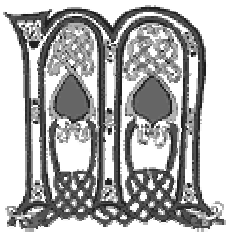
The Missal-Any is published eight times a year. Post mail subscriptions are $6.00 and online subscriptions are free, but might not include everything that is in the post mail edition. Or write an article or send us a cartoon and receive a year's subscription free. Write The Missal-Any, c/o Weinberger, 309 63rd St, Apt. C, Oakland, CA 94618.

A Druid Missal-Any
Summer Solstice Y.R. XL
Vol. 18, Number 4
Jun. 17th, 2002 c.e.

Summer Solstice Essay:

Anu and Danu

By Stacey Weinberger

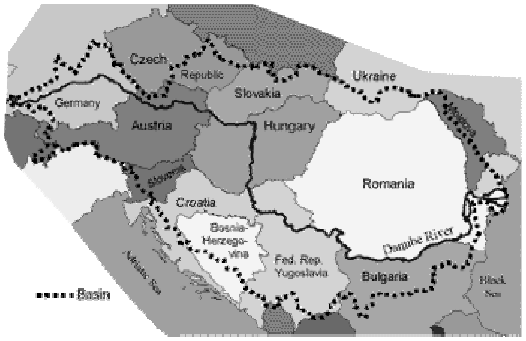


idsummer, Summer Solstice, the longest day of the year, one of the minor High Day of the Reformed Druid calendar, is associated with the goddess Danu. There has been much discussion in the scholarly community on whether Danu and Anu are cognates of one another or separate goddesses entirely.

Anu and Danu were both fertility goddesses and Mother Goddesses in early Irish mythology. Anu is described in Cormac's Glossary (*Sanas Cormaic*, 10th century) as the mother of the Irish gods, and in the *Coir Anmann* (Fitness of Names) as the goddess of prosperity to whom the province of Munster owed its wealth and fertility. Danu is associated with the divine race of people, the Tuatha De Danann, the People of the Goddess Danu, who are recorded in the *Leabhar Gebhála* (Book of Invasions) having arrived in a cloud from the North, invading Ireland, and defeating the Fir Bolgs and later the Fomorians.

Anu is identified with the earth and fertility of Ireland. She gives her name to the two rounded hills in County Kerry, called *Dá Chich Anann* or the Paps of Anu. In Ireland today she is still talked about from Cork up into South County Tipperary and is considered the earth goddess of Ireland. A distinction is made between her and Danu. Anu is considered to be pre Tuatha and possibly the Sheela na Gig.

Anu is also identified with Aine, another goddess associated with the land. Her cult was localized to County Limerick, Munster, where she was still worshipped up until the 19th century. She was said to live in the hill Cnoc Aine. On St. Johns Eve, Midsummer's Eve, the local people carried torches of hay and straw around the hill that were then taken to the fields to bless cattle (another instance of fire being used to insure the health and fertility of the flocks for the coming year).



Danu, according to MacKillop, is the speculative name for the mother goddess of the Continental Celts, based on the evidence of place names, for example the Danube river (*die Donau*). He writes that "a prosthetic D-changes Ana, Anu to Dana, Danu; some commentators advise that these forms are later scholarly inventions, while others point out that the name Dana has discrete associations and parallels." But if you look at the types of places Danu is associated with, a pattern begins to form. Derivations of her name being rivers show strong evidence that she is a river goddess, as opposed to Anu who is a land goddess. Rivers all over the Indo-Europeans lands were named for her: the Danube in Austria (the Greek author Herodotus commented on the Keltoi residing in the area of the Danube valley in the fifth century B.C.), the Don in southwest Russia (where an inscription referring to an attack on the kingdom of Bosporos and a scattering of La Tene objects across the southern steppes in indicates that some Celts might have reached), Dneipr in the Ukraine (where the Celts settled around 300 BC), Dniestr in Moldavia, and even the Don and Dee in Scotland are all cognates of her name.

Other linguistic evidence exists showing Danu's position as a Pan-Indo-European river Goddess. Her name is Sanskrit and in India's Rig-Veda signifies "stream" and "the waters of heaven."

News of the Groves

Carleton, News from Minnesota

We had a full week for Beltane! There was a sweatlodge on Friday, tea on Sunday, and Beltain on Wednesday! First off, there was a sweatlodge Friday night in the Small Grove. For those who don't know, the sweatlodge is a tool for physical and spiritual cleansing as well as an excellent place for reflection and meditation. There was some cooking over in Greenhouse during the day on Friday (Thanks Liz!). There's was so much that needed to be done outside--chopping wood, carrying rocks, bringing water and setting up the lodge, for starters.

Our rules are simple: 1) Try to eat as little as possible. Many people fast for the day and eat in the evening after the lodge has ended. 2) Don't consume any meat, dairy products, caffeine, or alcohol for at least 24 hours before the sweat. 3) Drink water, and lots of it! 4) Drink more water! (I'm not kidding!) 5) Be in the Small Grove on Friday at 8. That about covers it.

Now, on to the tea. This was Sunday at 3 in Nourse Main Lounge, and we made dreamcatchers. Craft-oriented-types displayed their creativity and make something useful at the same time. For those of you lacking the craft-gene, don't worry! Making dreamcatchers is so simple; a blind monkey could do it one-handed!

BELTAIN! Wednesday, May 1st was Beltain, the biggest event of the Druid year. We marked it by celebrating Spring with music, dancing, singing, storytelling, food, masks, plays,

tarot readings, fishing for people, tree-climbing, Druid weddings, donut trees, revelry, merriment, general frolicking, and much more! Festivities were at the Stone Circle in the upper arboretum. The celebration lasted all day. Weddings and a ritual began at 6pm.

Akita Grove: News from Japan

Pat is back from his trip!

http://www.mythinglinks.org/ct~water.html is interesting. It's about water, wells and healing. Please enjoy.

I've finished the trans-Japan hike from the Sea of Japan beach to the beautiful Matsu-jima islands near Sendai

No matter where you go in Japan, you're hardly going to find a virgin forest. Not just because virginity is a short-lived state in nature, which loves to proliferate at the slightest chance, but because men have been molding this island for so many hundreds of generations. Where tourists see forested mountain sides and winding rivers, the locals see carefully planted rows of Cedars, tended "wild plants," stocks of deer and bear, carefully engineered irrigation systems, and channeled river flowage. The absence of concrete is not necessarily an absence of the hand of man.

There is a spine on mountains running north-south through the center of Japan, so any east-west crossing involves a lot of steep hikes. In particular, I loved the panoramic vista of a reaching the break in a range;

> Mountain pass at night
>
> Moonlit, chilly, very quiet.
>
> Roads slope down both ways.

I'll write more when I feel inspired in a writing way and review my notes.

—Pat

Digitalis Grove: News from DC

Eric is doing well, but can't write an article for this issue, too busy. He says that he'll write something about Irish cleaning habits for Lughnasadh. No news from Mairi and Sine in the Pacific Ocean someplace.

No big change in my personal life, but I'm glad to see the RDNA Talk Circle conference is assisting other Druids to get in contact with each-other, freeing up my hands to do more research and work on ARDA II.

Well, actually, I am just having a good time in DC with all the Memorial Day events and getting ready for this summer. I'll be in Northfield MN, at Carleton College from June 21 to July 7, finishing the editing of the epic sci-fi series, "Drake's 17" filmed mostly with Druid recruits back in 1996. I also hope to meet several old time folk-dancing Druids, who should be there for the Carleton Reunion. It will be a good time to start planning the 40th anniversary for RDNA in 2003. By the way, keep your eye for a possible credit for me in Austin Powers III this summer; I helped them research Japanese navy outfits for one seen in their trip through time.

I'm thinking about assisting ex-Carleton professor, now Senator Paul Wellstone, in his campaign for a third term this fall. As a sidelight, check out Celtic Clothing at http://www.reconstructinghistory.com/celtic/intro.html

Life Garden Grove: News from Long Island, New York

Hello there. I have started a new grove and would like to inform you of our existence. Here is my information

We don't have any leaders because we are all equals but here is a list of members and their roles in our grove:

> Andy "Silent Dragon of Spring" Costantino: Bard, musician, artist.
>
> Kimberly Salinas: lover of all living creatures, writer, poet.
>
> ZuZu: she just kind of sits around and looks for love as most dogs do.

Here are our tenets (taken from the Native American 10 Commandments. We discarded a few like that do not pertain).

> TREAT THE EARTH AND ALL THAT DWELL THEREON WITH RESPECT
>
> SHOW GREAT RESPECT FOR YOUR FELLOW BEINGS
>
> LOOK AFTER THE WELL-BEING OF MIND AND BODY
>
> DEDICATE A SHORE OF YOUR EFFORTS TO THE GREATER GOOD
>
> BE TRUTHFUL AND HONEST AT ALL TIMES
>
> TAKE FULL RESPONSIBILITY FOR YOUR ACTIONS

Our website is still under construction but a temp shall be up and running within a few days at:

http://www.access-solutions.com/LGgrove.html ?

Our contact information is this e-mail address: fistfullofdust@angelfire.com

Swamp Grove: News from Florida

Greetings from the sunny south. All is well with the Swamp Grove, our rainy season is just starting and the fruit trees around the grove are doing just fine. This will be the first year that our banana trees should produce, loads of wild grapes, papaya and citrus are getting ready for the coming season, there are certainly worse places to be than south Florida in spring. Our rituals are very laid back and unorthodox because of the odd growing season down here, we figure that it is more important to worship nature than to worry about when we do it.

Oaken Circle Grove: News from Kentucky

Our grove is continuing to grow, we recently met with two more ladies and if they decide to join the grove, our grove will be up to 12 adult members. We are currently working on the youth grove and setting up our classes. We are also planning a paganing for one of our grove couple's daughter on the summer solstice; she is going on three months old. We have a lovely newborn ritual that was forwarded to us by our dear friend in New York, Inion_an_Daghdha!!! Thank you Inion!!!!!!

The very same couple is also currently planning a handfasting that will take place in mid July, we want to congratulate them and offer them our best wishes as well!!!!!!!!! Also I would like to mention our Beltane celebration was a great success and there are a few pictures of our festivities on the web

page http://oaken_circle_grove.tripod.com/oakencirclegroveky/ We have added some new things to our site, it is constantly under construction. Please check it out and sign our guest books with your thoughts.

Thank you,
Sherry of the Oaken Circle Grove

Cattle Grove: News from Texas

Hey, I just want to announce the opening of the Cattle Grove in Dallas Texas. And as of now we have a rough web page up at http://www.evilsmiley.com/druid so check it out, and if you live in the Dallas area by chance, email me and we can work something out.

—Joss

Mojo Protogrove

Mojo protogrove is now down to one human member, but holds steady with four canine members.

We will hold a Summer Solstice ritual at astronomical solstice instead of calendar solstice unless the two coincide. It is up for debate at this time whether to go to the mountains or to the sea. There is also a possibility that we may be able to have a combined ceremony with nearby American Indian tribal members who will be observing Summer Solstice in their own time honored way.

Cylch Cerddwyr Rhwng y Bydoedd Grove: News from Grants Pass, Oregon

OR has had a year of both transformation and growth. Sadly, we had a member relocate to another part of the Pacific Northwest and we have few candidates to replace him, making our numbers a small, but compatible, three.

On the positive side, our Grove is also the Mother Grove of the Order of the Mithril Star. The Order has seen growth this year on both national and international fronts. We currently have solitary members in seven countries, and Groves or ProtoGroves in Washington, Oregon and California. Our Cybernest email list has 65 members, and our current Druidcraft 101 course (taught three times a year via email) has an enrollment of 80.

We will soon be offering a more advanced course--Druidcraft 201. Also, our Clerk, Ceridwen, will be offering an online Astrology for Beginners course as well.

The Order of the Mithril Star was founded in 1996 by Elrond Pendderwydd and the late Adam Walks Between Worlds. The OMS tradition is an eclectic assemblage of various western magickal traditions, including Faery Wicca, Thelema, Discordianism, Hedonism, the Church of All Worlds Tradition, and Celtic spirituality and shamanism. Unlike traditional Druids, OMS Druids revere the Coastal Redwood (Sequoia Sempervirons) rather than the Oak. The email Druidcraft 101 course has been taught more or less continuously since 1997 with an average enrollment of 75, with an average of 20 finishing the course. It is estimated that there are approximately 150 members +/- worldwide.

In July of 2001, the Order joined the Reformed Druids of North America, becoming the only multi-Grove body within the Reform. Since then we have adapted some RDNA traditions to our use, and ?Druidified? (or ?reformicated?) some of our own traditions to ?sort of conform? with RDNA practice.

More information on the OMS-RDNA can be found on our website: www.mithrilstar.org

Druid Heart Spirit Grove/Nemeton Awenyddion: News from Cohasset

Well, things have been very busy here. Calon Mai/Beltain campout was a success! Only about half the people showed up who said they'd be here but this didn't hinder our fun at all. The ritual went great and our Gwyddoniad kindred brought song and dance to share during our ritual's devotionals. We actually got all the food cooked before it got dark out; we ate a wonderful feast and played music. We also had a guest from a Celtic band called "The Pub Scouts." Her name is Jewel and she brought her mandolin, she and I played quite a few songs for everyone with her on mandolin and I on Celtic harp.

A lot of major changes are taking place in the order of our Grove. We have combined forces with a Welsh Gwyddoniad order called Nemeton Gwynfyd, we have become one. Three of Nemeton Gwynfyd's members/elders will be tying their ribbon of dedication to our Nemeton's tree on the next sixth night of the new moon ritual, and this last weekend I was gifted a torc of elder membership into their order by their High Priestess. We have thus in our new kindredship with the Gwyddoniad named our Nemeton, Nemeton Awenyddion, which means: sacred grove of oracles/seers.

For Alban Hefin/summer solstice we will have our regular gathering and mistletoe gathering ritual on June 22nd. I have made special arrangements with some neighbors of mine who have a beautiful pond on their land surrounded by oak trees, one of which has a large bunch of mistletoe hanging within reach from the ground. This is where we will be doing our mistletoe gathering ritual. Then we will head back to Nemeton Awenyddion for our ritual and feast.

We are also planning on having a campout for Gwyl Ifan/Lughnasadh. There is an online flyer at: http://www.geocities.com/sailletree/calon_mai.html

Another big happening at Druid Heart Spirit Grove is that we have our plans and proposal together for non-profit status. Our plans are for buying a large piece of land for Nemeton Awenyddion, Cottage Industries, a nature preserve, and classes and nature walks we will offer to local schools. A Gwyddoniad Druid retreat center will also be our major aim in our plans, with building another stone circle Nemeton, a Celtic sweat lodge, and small tree cabins for our campouts and retreats. Our organization will be accepting board members from Druid Groves, as Groves, not individuals. I will let you all know when more progress is made.

—Rhiannon Hawk

Duir de Danu Grove: News from California

We are having Celtic Nights, the second Saturday of the month. One of the projects we've been talking about doing is making Ogham fews for divination.

Baccharis Grove: News from California

The Season of Life began in full force, as May proved to be a very busy month for us.

We had the distinct pleasure and privilege of having Brother Bob Larson come to our Beltaine service.

In the middle of the month we drove to Mt. Shasta to bring Emmon's headstone to his grave at the Buddhist Abbey. We held a small service also attended by a few of the monks and buried some items of importance to us and to Emmon under the headstone (at his funeral we put some things in his casket in typical early Celtic fashion that he might need in the Other-

world or next life), and each said a few words. I read the Zen Master Ryokan poem, “To My Teacher” and a dirge from the Carmina Gadelica in the original Gàidhlig.

I decided to stay longer at the “philosophical hermitage” and attended an introductory meditation lesson given by one of the monks and two sitting and one walking meditations. The half-hour sitting meditations seemed daunting at first, but I compared them to my Third Order vigil, and didn’t look at them in terms of minutes ticking by but as a block of time. The sitting still and clear head practice is much the same as my daily Salutations to the Three Ways of day and One of Night so it was familiar and I found I could achieve that state. After the meditation there was a dharma talk given by one of the senior monks, which seemed very appropriate for this Druid’s training.

Monday morning I awoke to snow!! It was snowing! The white was very striking on the bright green of the oak, pine, and redwood trees. Snow is very unusual for Shasta at this time of year and it was like a blessing.

I visited Sister Rhiannon of the Druid Heart Spirit Grove on the way home. Her Grove site sits in the middle of a forest and has standing stones. It is truly wonderful.

Rather than consigning the Grove Birches that died last year to the firewood pile, I thought what more fitting a tribute than to make Ogham staves out of them. A friend with a serious woodworking shop graciously agreed to cut the wood to my specifications (based on the measurements of my index finger). They turned out beautifully. The next step is to purchase a woodcarving set to carve the lines. After Gàidhlig class this past Tuesday I got into a discussion with a fellow student at the Irish music session we go to afterwards about the tree alphabet that the Oghams are based on. Each Ogham begins with a letter of one of the trees sacred to the ancient Druids. It suddenly made sense! By each Ogham beginning with the first letter of one of the trees, probably common in Ireland and the Celtic lands at the time, the trees were probably a way of memorizing the alphabet! Look up, see a tree, it stands for this letter. We know that the Druids committed their learning to memory rather than writing it down. This seemingly little exercise filled in another piece of the puzzle to understanding and learning what the Druids did.

Summer Solstice Activities

By Alex Strongbow, ex-Carleton Grove

It is not a major holiday, but here are some activities to surround the holiday.

Short and simple, the list looks like this:

- Picnics, beach parties, and fireworks
- Bonfire (It's always a good time)
- Firefly searching, bug collecting (and release?)
- College or family reunions
- Charging magical tools
- Hardest work on a long-term project or making a journey
- Eating a super-big sundae
- Hauling rocks and attuning your megalithic calendar
- Baseball, soccer, hurley, outdoor games.
- Searching for St. John's Wort
- Backyard volcano building (see familyeducation.com site)

Other Links

Kids activities that teach:

http://family.go.com/raisingkids/learn/activities/feature/dony67summsolstice/dony67summsolstice.html

Megalithic family fun!

http://www.familyeducation.com/article/0,1120,22-4200,00.html

Family projects:

http://www.care2.com/channels/solutions/home/196

Interesting base for studies:

http://www.mythinglinks.org/summersolstice2000.html

The Creation of a Druid's Nemeton

By Rhiannon Hawk Fugatt, Druid Heart Spirit Grove/Nemeton Awenyddion

(Editor’s note: While Sister Rhiannon uses Welsh deities, the deities invoked can be adapted to the Celtic pantheon of your affinity and their attributes and roles.)

Nemeton means "Sacred Space." The Druids of old and Druids of today prefer our sacred space outdoors in a place where we feel or sense Nature Spirit activity. Many Nemetons are located in a grove of trees. Natural places can add a lot to a ritual, especially if you can find a spot that exists along a ley-line or high-energy center along the Earth's magnetic grid. Our Druid Grove's Nemeton is in the middle of a forest of silver-firs, oaks, pines, cedars, and dogwoods, twenty to thirty feet behind our home. Before we created the standing stones Nemeton I searched the property by spending time in different locations attuning to Earth's energy there and paid special care of natural vibrational frequencies.

The circle of our Grove is about twenty-five feet across, and around the edges stand twelve stones in the eight directions of the wheel of the year. We spent considerable time creating this sacred space, but it is nothing compared to the hard work that went into the Ancients' creation of Stonehenge or other ancient sacred places. These stone monuments, or circles, express the way Druids perceive the universe and we connect with the universe in this circle that has no beginning and no end. These standing stones will stay here to remind future people of our existence and sacred connection with the land.

I found most of the stones in our stone circle by digging them out of the ground near the Nemeton's location. Some of them were very large, weighing up to two thousand pounds. For the larger and heaviest stones we used a come-along, a hand operated wench for pulling them. The largest stone that now stands in the East was the heaviest. I dug it out of the hard clay soil just fifteen feet away from the Nemeton in the ground. After three days of cranking the come-along we finally had him close enough to the East so we started to prepare his spot in the Grove, next we stood him up and lodged him into the dig out. Now I'm sure it would have taken a lot less time if we had a tractor to move it, but we decided to do it by hand. The rest of the stones in our Nemeton weighed less than a thousand pounds. I moved them by myself with a refrigerator dolly.

If you were to put as much effort into your sacred space, it might be good to get a work party together to help. While not all

of us are blessed to have land, sometimes it is necessary to seek out Pagan friendly landowners. Druids who live in cities can create sacred space in your homes but please be sure you have a fire source such as a candle, for that is where the spirits dance.

The Nemeton is circular, but Druids stand or sit in a horseshoe pattern during ritual. The opening in the horseshoe is where the spirits enter our Nemeton that is in the South. The South is also where we have our altar. The altar is used to create an open doorway for the kindred spirits to enter during ritual. The reason for the altar's location being in the South is that the South side of any clearing has the most sun through out the day. The altar I created in our Nemeton is a trithilian--three standing stones in close proximity capped with a flat sandstone. The altar is a bridge between the worlds. The layout of the ritual tools on our altar is symbolic. How they are placed on top of the altar stone reflects how we relate those symbols with our own inner spirit, and our connection with the world tree cosmology. On our altar we place the symbols of Land, Sea, and Sky, and of the balance between the moon and sun. During ritual we do not step behind the altar out of our deep respect for the Shining Ones or good spirits who may be passing through the opening into the Grove.

A Grove is what Druids call their act of gathering for rituals, magic and meditation. We are the Druid's Grove. We join with others and do the tree meditation at the beginning of our ritual to feel that the peace within trees also exists within us, and to experience the interconnectedness of our roots growing together. The rituals take place in the Nemeton.

These rituals are celebrated during the solstices, the equinoxes, the four fire festivals, and the healing rites we do every month. The Nemeton has a fire pit dug out of its center. Before all rituals we prepare for the spirit fire by placing oak twigs and logs in a cone shape. Oak represents durability and strength and is associated with the Welsh sun God Llew. We light the spirit fire in ritual during the moment the God and Goddess who preside over the ritual are arriving. When we are in the Nemeton all is quiet except for the sounds of nature, the four winds in the trees, and our voices raised in song. We keep a peace around us that allows our senses to awaken and our minds to be open for contact with the invisible world. The invisible world exists all through out this middle earthly plane.

When we had finished building our stone circle I did a ritual to welcome the new stones. This is done by consecrating the stones with offerings that have been blessed by the spirits. First we invite a patron God and matron Goddess from the Welsh pantheon into our Nemeton. We call on the Goddess Bríd. She brings with her the flame of inspiration and the creation of fiery spirit energy that dances in the center fire. We call on the God Manawyddan; he is the voyager who sails on the ocean, and over the land. He goes between our world and the other worlds and assists us to lift the veils between the worlds. I invoke Brúg and Manawyddan into two white candles. These represent the brightness of the God and Goddess and reminds us to keep alive our own inner spark of the divine. The invocation is done with songs and poetry. Then we take the candles and we light the center fire to connect the spirits and us with the Celtic world tree.

The center fire of our Nemeton represents the center of the world tree and the center of the world tree is the Middleworld or Earth. We invite the God and Goddess of the rite to dance there in the spirit fires. Then we call the Celtic triad spirits to bless us with their presence. The triad spirits are our Ancestors of the sea, the Nature Spirits of the earth, and the Shining Ones of the sky. The triad spirits we invite into the Grove each have an earthen bowl that contains an element that is attributed to the realm they come from. A bowl of water is placed to the left on the altar for the Underworld and the Ancestors. A bowl of earth for the Middleworld and the Nature Spirits is placed in the center. The Shining Ones have a feather and an incense bowl on the right side. We invoke these spirits with poetic verse to imbue their spirit into the water, the earth, and the incense.

The poetry we use is written by our Grove's Bard. Then we take the two candles around to each stone and pour a small amount of melted wax onto the ground in front of each stone. This is done to awaken each stone to the spirits of the God and Goddess we have invoked into the candles, so that their energy may vibrate from the Earth that is within the newly created Nemeton. A Druid then takes each bowl starting with the water of the Ancestors, and pours a small amount on top of each stone while invoking the energy of the Ancestor's realm of the Underworld to pulsate through all of the stones in the circle. The Underworld is more distant from our world than the Otherworld, and is usually found through water. The world tree's roots are in the Underworld, so are the past, our ancestors, and our minds. This the Druid says during invocation to each stone while pouring the waters, "May the vibrations of the Underworld, through this stone, pulsate with the luminous light of the Anwyn." The name for the Underworld in the Welsh lore is Anwyn. Then the Druid goes to each new stone member repeating this same process then returns the bowl to the alter giving thanks by words of prayer.

The same process is done to awaken the stones to the energetic activity of Nature Spirits, whose world comes next on the way up the world tree. Nature spirits are part of the creative energy flow in nature, they exist in plants, streams, mountains,

trees, animals, and in this Middleworld earthly plane. They can be any size. They work together in a synchronized harmonious flow to keep balance present in the Nemeton. The trunk of the world tree exists on Earth. It is the Middleworld, it is our nature and earthly relations, our physical body's connection to Earth. The spirit fire in the center of our Nemeton is the very center of the world tree and is also in the trunk. To synchronize the stones with nature's energy a Druid takes the bowl of Earth and walks towards the first stone to the right of the altar and says,

"May the rhythmic vibrations of our Earth Mother pulsate with you, and through you, as it does in us. Help us amplify the healing powers of Abred in our Nemeton. Make this a place that will awaken our ability to be more attentive to the forces of Abred."

Abred is the Welsh name for this Middleworld. The Druid then pours a small amount of earth from the bowl over the stone, and repeats the same process with the other stones. The bowl then gets returned to the altar.

Next, we bring to the circle of stones the presence of the Otherworld. We do this by asking assistance from the Shining Ones who have come to us from the Otherworld. In the world tree cosmology, the Otherworld and the Underworld are not the same. The Otherworld is above and more celestial. It is the canopy of branches and leaves on the world tree. Access to the Otherworld is usually through portals on Middleworld (Earth) in areas where there is energy concentrated, such as ley-lines and power spots, sacred hills, stone circles and the like. The Shining Ones that live in the Otherworld are the Gods and Goddesses from old Celtic lore and legends. We honor them in our rituals with offerings of herbs, songs, and prayers. To merge the light energy of the Shining Ones with the stones, an active Druid takes the bowl of incense and feather and approaches the stone starting with the one to the right of the altar. Sain is the Gaelic term we use for wafting the smoke. The Druid starts to Sain the stone while saying,

"Oh Shining Ones, hear our prayers and accept our offerings. For today with your help, we consecrate our new stone members to make them wholly in the realms of Anwyn, Abred, and Gwynvyd at the edges of our Nemeton!

“May the higher frequencies of Gwynvyd illuminate through you, within and without, let the messages of the Gods and Goddesses speak through you to us clearly, that we may hear the truth and feel their hearts nobility brought to this Nemeton."

The Welsh name for the Otherworld is Gwynvyd. When the Druid returns the bowl of Gwynvyd to the altar all raise their hands to the South, above the altar and say,

"Let the powers of Land, Sea, and Sky live within and on the edge of this Nemeton. Let the spirit fire and world tree connect the stones to the center of our Nemeton."

To end this rite a Druid approaches the fire and takes some ashes from the spirit fire and first enters the South saying,

"Voices from the ocean of the four winds! Come! Rush through the stones and spiral into the center of the world tree."

The Druid then sprinkles some ash on the ground in front of the stone, and on the stone, and does this for each of the stones in every direction. The Druid does this while chanting,

"Let the spirit fire and world tree connect the stone people to the center of our Nemeton. By the blessing of all spirits, dance together our ancestors, our nature spirits, and the Shining Ones, we welcome these new stone members into our Nemeton."

All say, "Gadael hi bhod!" Rituals are always followed by a song of peace, and a fellowship feast.

The Ash Tree

By Sam Peeples, Free-roaming Druid

One of the easier trees to spot, this sturdy and reliable tree naturally features prominently in Celtic Lore and in the customs of various Indo-European peoples. Modern pagans are well familiar with the phase "by oak, ash, and thorn," which is used as a blessing during ritual or to affirm a charge of power in spellcraft.

There are about fifty species of the genus Fraxinus, and cultivation has produced and perpetuated a large number of varieties. The Common Ash and the Privet are the only representatives in England and Ireland of the Olive family Oleaceae, of which it is the furthest northern species. It is the fourth most common tree in the British Isles, and traces of pollen date back 7000 years. Other species include White Ash--fraxinus americana; European Ash--fraxinus excelsior (Including British Isles); Flowering Ash--fraxinus ornus. Rowan (or "Mountain Ash") is from a different family. The ash tree is known by several folk names: Nion, Asktroed, Jasen Bell, and Freixo. The word 'ash' derives from the Icelandic aske, which means "great fire blaze," or from the Anglo-Saxon word Asech a poetic word for spear, while the botanical name Fraxinus means "great fire-light" due to its high flammability.

It grows 40' to 70' tall (some as great as 40 meters) with a potential canopy of 20' to 50' in width. Unless cut back, it will have a long straight trunk. They take 45 years to mature, with a

life span of 200 years, and longer if coppiced every 12 to 20 years. It likes rich, well-drain soil, with ample moisture, like the olive family. It is often found near limestone, but is adaptable to a wide range of pH. It can tolerate salt. Extreme cold and winter contraction can damage rapidly growing young trees.

Leaf: Opposite, pinnately compound, 7 to 11 sessile, serrated leaflets, total leaf 10 to 14 inches long, dark green above, lighter below with tufts of brown hair. Normally very late coming into leaf, it can then be one of the earliest to loose its leaves.

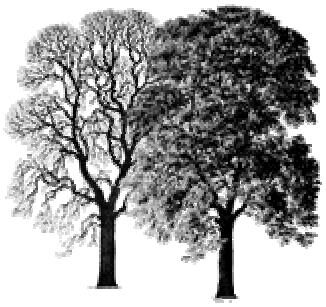
If the oak come out before the ash

There's sure to be a splash

If the ash be out before the oak

Why, then you're sure to get a soak.

Feathery foliage allows many shrubs and plants to grow beneath it. Yellow in the fall. A wind pollinated species, the ash is generally a bisexual tree but you do get male and female trees but these can change sex! Some ash trees have flowers with both male and female parts; some have only male or only female flowers, and some produce separate male and female flowers on different branches. Some branches that produce only female flowers one year may produce all male flowers the following year. The fruit of the ash are the ash-keys: an oblong seed chamber with long strap wings. The keys hang from branches in little bunches and turn from green to brown. The seeds, or keys, stay on the trees through the winter, and only fall in spring. They can be carried quite long distances by the wind, and spring up quickly in almost any type of soil

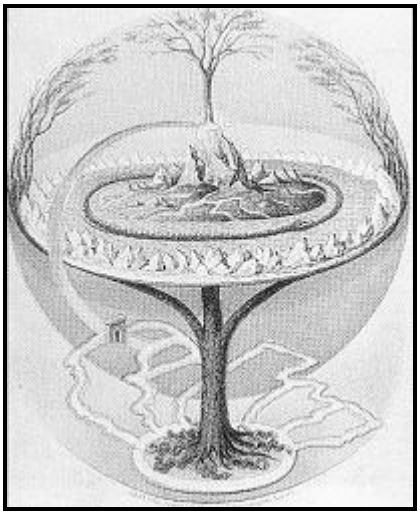


Physical Uses of the Wood

- Laboratory tests show that ash has the greatest "impact strength" of all native hardwoods in the Isles. It will also bear more weight than any other tree when used for joists. It grows very quickly and has great elasticity. The wood is best used for interior purposes, works well, is subject to insect damages, polishes well, shrinks little in seasoning, and is excellent for steam-bending.
- The Anglo-Saxons used the fine-grained and springy Ash wood for making spears, shields, baskets, baseball bats, tool handles, arrow shafts, cricket bats, hop poles, hockey sticks, snooker cues, hurley ("The clash of the ash") and Shillelaghs. Before the development of light alloys ash wood was used for the construction of carts, boat frames, furniture (such as thrones), joists, carriages, coaches, wagons, aircraft wings. It dents easily, but rarely warps with age, but achieves a smooth polish and molding to the hands with usage.
- It rots easily when wet, so it should be kept away from the ground
- The longs burn well, even when freshly cut, but gives no smoke and its ashes are good for potash. It also makes good charcoal. There is a traditional poem various woods and the ash is considered good for royalty; "...but ash new, or ash old is fit for Queen with crown of gold"

Herbal and Magical Uses

(Consult a doctor or herbalist, of course)



Nordic Customs

Ash is well known to be sacred to Odin since the Ash is often known as the Yggdrassil (or the "Ash Yggdrassil") amongst the Scandinavian nations. In Norse mythology, the Yggdrassil supports the Universe, has three main branches and is believed to have sprung from the beginning of time out of primordial slime and ashes. The world tree extends throughout all the worlds from the gods home in Asgard, the mortal realms of Midgard, to the dark underworld of Nifelheim. The sacred waters of the Well of the Wyrd were used by the Norns to water its branches, and the Norns were associated with fate. Any site of great significance within the Norse cosmology usually is placed by a root of the tree. The leaves fed Odin's goat, Heidrun, which supplied the mead for the gods. The leaves also fed four stags (Dain, Dvalin, Duneyr and Durathor) whose horns' dew fed the rivers of the world.

Odin is especially associated with the spear, for which the ash was often chosen, as he owns the mythological Gungnir. The Northern races often employed cremation of the dead, for which Ash is unrivaled. Men were created from Ash by the Norse gods ash and the first woman from rowan. Odin hung himself from Yggdrassil to obtain the runes, of which it is the 26th (Anglo-Saxon version) and resembles a barbed spear.

Ansuz Rune and the Nuinn Ogham

The rune-poem says, "The ash is precious to men and very tall. Firm on its base it keeps its place securely though many men attack it." Northumbrian runes refer to "Gar" meaning spear. Some Norse used the Nidding Pole to pester foes; which was a 9-foot ash pole, surmounted by a horse skull facing an enemy's home.

- Red ash buds were eaten at midsummer to protect from enchantment.
- Ash divination wand was cut at mid-summer to attract.
- One version of the Yule log was a bundle of ash faggots burned at the midwinter solstice and the wassail bowl was carved from ash wood.
- In Northern England, it was once believed that if a woman placed an Ash leaf in her left shoe, then she would be fortunate enough to immediately meet her future spouse.
- Locally there were traditions associated with the ash. In Yorkshire it was said to be a sign of disaster if the ash did not produce keys in a year.
- Another old belief, recorded at least in the nineteenth century, was recorded in Lincolnshire and Frankish law codes. In the north of England, until the 19th century, the ash used to be known as esh and men believed that if they freshly cut an "esh-plant," no thicker than their thumb, they had the right to beat their wife with it. (Some customs are best forgotten.)
- The Ash tree gave warriors silent warnings about war. To die under an Ash tree while in battle, was a guarantee to be selected by Odin to go to Valhalla.
- Also in German forests Christian folk, in previous centuries, feared "demons" in the trees. They told tales of the Askafroa (Eschenfrau) who was the wife of Ash and did much damage. So people would sacrifice to her on Ash Wednesday (despite this being a Christian festival in origin).

Greek Customs

The Greek goddess Nemesis carried an ash branch as the symbol the divine instrument of the justice of the gods, the scourge. In iconology she is also depicted with an eight-spoke wheel symbolic of the solar year. The wheel is also a symbol of the Fates who dispensed her justice under and through the ash tree, metering out happiness or misery and ensuring that fortune was shared and not cosseted by the few. If anyone hoarded the favors she had given or didn't sacrifice some or part of it to the gods, or didn't try to alleviate the poverty and misery of fellow man. Nemesis would step in and withdraw what was given dispensing justice through humiliation with a scourge made of ash.

In later Greek myths Nemesis was identified as Andrasteia, daughter of the sea god Oceanus and goddess of the "rain making ash tree." In this aspect her scourge was used for ritual flogging to bring fruitfulness and productivity to the trees and crops. This association with Oceanus the god of the sea through his daughter Andrasteia, connects the ash tree with thunderstorms, which waters the earth and fertilizes the land. The ash tree is said to attract lightening. As well as the ash branch, wheel and scourge Nemesis also carried an apple branch as a reward for heroes.

Celtic Customs

- Wood being taken without touching the ground would cleave to the element of air, flying straight and true. One of the most famous spears in Celtic mythology was the Spear of Lugh, one of the four treasures brought to Ireland by the Tuatha De Danann from the city of Gorias. This was a spear of power and direction, which would not miss its target. So keen was it that it was kept hooded when not in use.
- In Ancient Wales and Ireland, oars were made of this wood. Ash protects against drowning and oars and coracle slats were often made of ash.
- Gwydion, the Celtic equivalent of this Norse God, was known to choose the thick, strong twigs of the Ash for his wands and was renowned for his magical abilities.
- The staff of the good god and chief of the Tuatha De Danann, the Dagda, is believed to be made of ash wood.
- The staff planted by Fintan the Ancient was an ash.
- Of old, a staff of ash was hung over doorframes to ward off malign influences, or ash leaves were scattered in the four directions to protect a house or area, or a garter made from its green bark was worn as protection against sorcerers and physic attacks.
- Of old, a staff of ash was hung over doorframes to ward off malign influences, or ash leaves were scattered in the four directions to protect a house or area, or a garter made from its green bark was worn as protection against sorcerers and physic attacks.
- Carve a piece of ash wood into the shape of a solar cross (an equal-armed cross) and carry it with you when traveling across sea or water for protection against drowning. Healing wands are also carved out of ash wood and healing poppets can be carved from its roots.
- It is the second most common tree found near Holy Wells in Ireland, the first being Hazel. The Ash was often the selected tree for Maypoles.
- Ash is one of the trees were protected by Brehon Law of Ireland. Cutting down one of these trees was a fine of one cow. These Trees are Oak, Hazel, Apple, Holly, Yew, Ash and Pine. The Ash was a sacred chieftain tree, believed to "court the flash" since it was prone to be struck by lightning. The ash tree has a particular affinity with lightning, which it attracts. Under an ash tree is not the place to be during an electrical storm.

Several Famous Ashes:

- Tree of Creevna-Ireland-emigrants to America carried pieces of this ash tree before they left. This tree was considered a charm against drowning.
- Tree of Uisnech. Standing upon the mythological fifth province of Ireland, it was the centre point of Ireland, performing in wood what the Umbilicus Hiberniae; the centre stone of Ireland did as it also lay upon the Hill of Uisnech.
- Tree of Totu, Dathi, and Uisnech-Ireland-these Ash trees were some of the five magic trees cut down in 655 AD as a sign of Christianity conquest over paganism. The other two were an oak and an elm.

Generic Lore

- In folklore it was believed that the fairies could be seen and conversed with by mortals wherever the three trees grew together.
- As a cure for rickets the baby was passed widdershins through a cleft made in an ash sapling. The tree was then tied-up and sealed with clay, and afterwards a bond grew between the child and the tree, any later damage to the tree also happened in the health of the child and vice versa, therefore the ash tree could never be cut down as this would result in the disease. If you want your newborn child to be a good singer bury its first nail parings under an ash tree.
- The ceremonial Yule log is often made of Ash--this huge log is kindled each Yule with a piece from last years fire and allowed to smolder for 12 days before it is ceremonially put out.
- Ash is often used for making both mundane and magical tools-it's said that tools with handles of Ash are more productive than tools with handles of other wood.
- The flowering Ash has sap that contains a sugary exudate called "manna," which can be used as a laxative.
- The leaves have diuretic, diaphoretic and purgative properties and are employed in modern herbal medicine for their laxative action, especially in the treatment of gouty and rheumatic complaints proving a useful substitute for Sienna, having a less griping effect. The infusion of the leaves (1 oz to the pint of water) may be given in frequent doses during any 24-hour period. The distilled water of the leaves can be taken every morning and was considered good for dropsy and obesity, and a decoction of the leaves in white wine had the reputation of dissolving stones and curing jaundice. The leaves should be gathered in June, well dried and powdered and kept in well-corked bottles
- Ash leaves and the tender tops can be used in the spring to make a fasting tea that is a diuretic and can be used as a help for weight loss. Put fresh ash leaves under your pillow to stimulate psychic dreams.
- Scatter some ash leaves in a bowl of water and place it under a bed over night to prevent and heal illness. The next morning the water and leaves should be discarded outside on open ground then repeat the procedure each evening until well. Leaves can also be sewn into small sachets and worn as health or protection charms. To gain the love of the opposite sex, carry some loose ash leaves in your pockets.
- Ash bark is known as a liver and spleen cleanser and can make the immune system stronger
- The ash was said traditionally to combat viper bites and boiled leaves were given to afflicted animals and laid on as a poultice.
- Ash talismans can be worn as protective amulets. Ash is known to keep away serpents and to protect against their bite. If there are no snakes to be found, Ash can be used instead to keep away nasty people who are bitchy, quick to criticize, impatient, or psychic vampires.
- Ash can be used in medicine pouches or can be used in magick for wart remover: the wart is stuck with a pin that has first been thrust into an Ash, while these words are said: "Ashen tree, Ashen tree, pray these warts off of me." The pins are then stuck back in the tree and left.
- "Beware the ash, it courts a flash, beware the oak, it courts a stroke" says the old rhyme, meaning that these two trees, above all others, attract lightening.

Songs about Ash Trees

"The Ash Tree" is a poem that was given a Welsh melody, and has become extremely well known in American folklore with dozens of versions. I've always found it a bit creepy, seeing the images of the dead in the branches. But, in a way, I've found that it is a pleasant Druidical song. The second song uses the same music and is a whimsical parody poking fun at those factious Celts.

The Ash Grove

By John Oxenford /ashgrv2.html

The ash grove, how graceful, how plainly 'tis speaking,
The wind [harp] through it playing has language for me.
Whenever the light through its branches is breaking
A host of kind faces is gazing on me.
The friends of my childhood again are before me,
Each step wakes a memory as freely I roam.
With soft whispers laden its leaves rustle o'er me,

The ash grove, the ash grove again [alone] is my home.
My laughter is over, my step loses lightness,
Old countryside measures steal soft on my ear;
I only remember the past and its brightness,
The dear ones I mourn [long] for again gather here.
From out of the shadows their loving looks greet me
And wistfully searching the leafy green dome,
I find other faces fond bending to greet me,

The ash grove, the ash grove alone is my home.
My lips smile no more, my heart loses its lightness
No dream of my future my spirit can cheer;
I only can brood on the past and its brightness,
The dead I have mourned are again living here.
From ev'ry dark nook they press forward to meet me;
I lift up my eyes to the broad leafy dome,
And others are there looking downward to greet me;
The ash grove, the ash grove alone is my home.

Welsh History 101

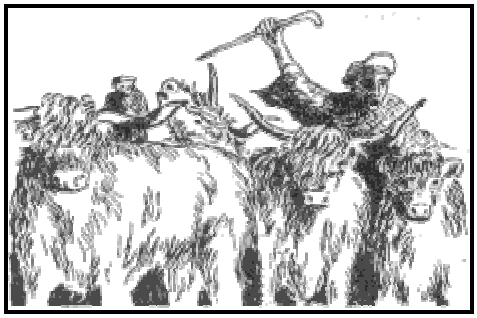
Words by Heather Rose Jones.
Music: http://www.contemplator.com/folk/ashgrv2.html

If ever you wander out by the Welsh border
Come stop by and see me and all of my kin
I'm Morgan ap Daffyd ap Gwion ap Hywell
Ap Ifor ap Madoc ap Rhodri ap Gwyn
We'll feast you on mutton and harp for your pleasure
And give you a place to sleep out of the cold
Or maybe we'll meet you out on the dark roadway
And rob you of horses and weapons and gold

My neighbor from England has come across raiding
Slain six of my kinsmen and burned down my hall
It cannot be borne this offense and injustice
I've only killed four of his, last I recall
I'll send for my neighbors, Llewellyn and Owain
We'll cut him down as for the border he rides
But yesterday Owain stole three of my cattle
And first I'll retake them and three more besides

We need a strong prince to direct our resistance
Heroic, impartial, of noble degree
My brother's wife's fourth cousin's foster-son, Gruffydd
Is best for the job as I'm sure you'll agree
What matter that Rhys is the old prince's nephew
He's exiled to Ireland and will not return
I know this for every time boats he is building
I send my spies money to see that they burn

Last evening my brother and I were at war
Over two feet of land on a boundary we share
But early this morning, I hear he's been murdered
I'll not rest until I avenge him, I swear
Yes, we are just plain folk who mind our own business
Honest and loyal and full of good cheer
So if you should wander out by the Welsh border
Come stop by and meet all the friendly folk here



Further Links

Interesting little encyclopedia article:
http://www.earthcalendar.net/2002/maps2002.html
Weapon handles:
http://www.aikiweb.com/weapons/goedkoop1.html
Fun page on history of wood:
http://www.fpl.fs.fed.us/documnts/FPLGTR/fplgtr113/CH01.pdf
Making Tool Handles:
http://members.lycos.co.uk/handforged/handles.html

General Ash Lore

http://www.british-trees.com/guide/ash.htm
http://www.rfs.org.uk/totm/Ash.htm
http://www.systbot.gu.se/staff/evawal/fraxinus/excelsior.html
http://www.botanical.com/botanical/mgmh/a/ash--073.html use of Ash
http://www.novareinna.com/constellation/ash.html for more on "ash people"
http://www.wicca.com/celtic/celtic/sactrees.htm
http://www.dutchie.org/Tracy/tree.html
http://www.iol.ie/~sinann/grove/trees1.html
http://www.celticconnection.com/myth/trees.html
http://www.bbc.co.uk/dna/h2g2/alabaster/A616259
http://www.owlsdottir.com/elements/trees/celtic_trees.html

Additional Notes on Ash

By Mike Scharding, Digitalis Grove:

It is widely known that Ash was the preferred wood for making spears and the handles of weapons and tools. As such, the name is associated with war and craftsmanship. It is also a popular name in Anglophonic regions. In America, Ash is not in the top 50 for men, but Ashley is the top ten for women with such varieties as"

ASHLEE: English (Modern) Strictly feminine variant of ASHLEY
ASHLEIGH: English (Modern) Strictly feminine variant of ASHLEY
ASHLEY: English From a surname that was originally derived from a place name that meant "ash tree clearing" (Old English).
ASHLIE: English (Modern) Strictly feminine variant of ASHLEY
ASHLING: Irish Anglicized form of AISLING
ASHLYN: English Combination of ASHLEY and the popular name suffix –lyn

For me, the hero in society is someone who puts aside personal considerations to undertake a dangerous mission for the benefit of the community to which he belongs. A hero is different from a mere adventurer. When a society has a warrior band, certain rules of etiquettes, honor codes and initiations develop to regulate their deployment and support them in trying times. This is seen in the Code of Bushido for Samurai, Code of Chivalry, Navy Seals boot camp indoctrination, and children playing Aliens vs. Astronauts in their backyard.

The first hero is Ash Ketchum of Pokemon fame (Satoshi in Japanese) who is the caretaker of Pika-chu, the high-voltage rodent. As many of you unfortunate parents know, Ash has a geas to collect as many pocket monsters as possible, and train them to fight in bloodless combat. This is the child's "General fantasy" in which they stand back and let armies fight their war at a safe distance. The inventor of Pokemon wished to share the wonder of his own childhood explorations of various insects and wildlife in the suburbs of Tokyo, before the rapid growth of concrete and buildings isolated millions of sub-urban children from Nature in the 1960s both in America and Japan.

However, Ash's wilderness adventures, with his fellow band of poke-masters, have antecedents in most literatures of a young warrior (Ash is between 10 and 12) leaving home and experiencing strange adventures which teach him wisdom, restraint, courage, etc. CuChulainn was only eight when he left and was apprenticed to a blacksmith, after killing and taking the role of the guardian dog. Finn (see Hazel article a few issues back) studied at a young age with various teachers and ate the Salmon of knowledge. Finn was later accompanied by heroic falcons, dogs and other magical critters, not unlike the young Ash.

The second hero is Ash, played by Bruce Campbell, of the wild and wacky cult-favorite Evil Dead, Evil-Dead 2, and Army of Darkness that had moderate success in the 80s. Ash is a man cursed with hideously bad luck, and a penchant for returning to dangerous places, when he should know better. We also saw incidents of the Red Branch literature king and warriors knowing what to avoid in Ireland, and yet being harmless to avoid fulfilling their fate. The Evil Dead series revolves around Ash maintaining the boundaries (quite violently) between the world of the living and the dead, which has parallels with several Celtic heroes journeying into the fantastic Otherworld of the faeries and sidhe-mounds. Ash amateurishly summons and banishes demons, travels in time, practices alchemy, divination, necromancy, and a host of other magics, with rather disastrously amusing results. We witness the transformation from unimposing shopping clerk into a confident, untiring, sarcastic one-liner spitting, full-scale, zombie-busting warrior with one hand replaced by a chainsaw (any parallels with Nuada's Silver Hand and the fight with the Fomorians?) Although humor is strangely lacking in many Celtic sagas (except for grim irony), there is a most delicious mix of cynicism, sarcasm, spoofery and dark humor heavily poured over the second and third films of this series. Not for those with weak stomachs, but neither is being a hero; whose role is often forced upon them.

Further Links

On Fionn and CuChulainn:

http://www.oxenby.se/emma/pagan/heroes/fionn.htm

Scholastic essay on Heroes, Evil-Dead movies and feminism:

http://www.bruce-campbell.com/babble/guest/ed-essay.html

The cool factor:

http://centerstage.net/stumped/articles/brucecampbell.shtml

The Evil Dead computer game:

http://www.evildeadgame.com/

Druidess: An Overview

By Daniel Hansen, Msc.D., Olympia Grove

The question is often asked, where there female Druids? This article, the first part of a series by Brother Daniel, hopes to shed some light and give us some answers and evidence.

In our modern world of non-racist, non-sexist egalitarian society, and in particular the neo-Druid movement, we often attribute these modern values on our views or interpretation of history. Now after saying that, I'd like to address the subject of Druidesses. In all neo-Druid branches, men and women play roles of equal importance. A group can be lead by a Druid who is either a man or woman, and it doesn't make the slightest difference which. In ancient times, or in the time of the paleo-Druids, there was a clear division of duties between men and women in all aspects of Celtic society. It is true that in Celtic society, women had a great deal of flexibility and social latitude not shared by women of other cultures of the period, but it was still a more or less male dominated society.

All of the early references to the Druids indicated that they were men. It wasn't until around the third century CE that Druidesses are first mentioned. However, there is evidence that a female priesthood existed side-by-side with the Druids and in some cases long before the paleo-Druids. Keep in mind that the question of the existence of the Druidess is a highly controversial topic, one with experts arguing for and against the existence of Druidesses.

After reading over a considerable amount on information on the subject, I have come to the conclusion that there was indeed a Celtic female priesthood of some kind and from our modern perspective, they were in all probability what we call Druidesses.

What are the facts to support such a wild claim?

Actually there is quite a bit, some of it is highly questionable and therefore subject to various interpretations by various authorities. I think it is best to examine the evidence piece by piece rather than throw it all out at once in order to sort things out. I'll start from a rather simplistic overview then I will go into greater detail on each subject.

In the beginning, most experts speculate, the concept of the Divine was that of the Magna Matre or the Great Mother. It is easy to understand how early mankind perceived of God as a woman. In the cycle of the year, particularly in the spring, the Earth literally burst into life. The Earth Mother could be seen in the contour of the land where mountains were her breasts and caves as her womb. This is called dinnshenchas, "The lore of prominent places." It is not surprising that in Europe we should find cave paintings of magical significance, which seemed to ask for abundant animals to hunt and food to eat deep in these caves. Other relics from the past to confirm in the belief in the Earth Mother are the so-called "Venus" figurines. These are small clay or stone models of pregnant women with large breasts and buttocks. What their actual function was is still a mystery to us today, but their relevance as a cult object is obvious.

Is this early reverence for an Earth Mother evidence for a female priesthood? The obvious answer is..."no." We have to look at other early evidence. In some of the more primitive peoples who survived into the era of recorded history, such as the Picts in Scotland, we find a strong tradition of matrilineal succession, which is where your lineage or heritage is traced through your mother rather than through your father. Matrilineal succession is traced to a period before a connection between mating and birth were recognized. This is, after all, a more reliable system than that of patrilinear succession, after all you always know who your mother is while a father can never really be absolutely sure he is the father.

Paleolithic to Neolithic man knew that women could work great magic in their bodies such as the producing of life. Thus women were assumed to be able to use the magic of their bodies for other purposes. Through time it is highly possible that women became clan or tribal leaders of magical rites and the priestesses of the early Earth Mother religion.

Into the hands of the most powerful women magic-welders were kept the rites of fertility, both plant and animal, as well as the possession of much of the primitive tribal lore. These women must have been regarded as magicians par excellence in

the times before the Indo-European invasions. Were these women Druidesses? No, but they can be considered their predecessors.

The Indo-European invasions that swept across Europe were patriarchal in nature with their Sky Father God worship and their male priesthood. It took hundreds of years for the invasions to "sweep" across Europe until it finally reached Ireland around 350 BCE. After conquering a people, the invaders attempted to either oust the local goddess by killing her or they used her for their own purposes. By the latter, the local Goddess was made into the mother, sister, spouse, or daughter of their male God. How is this possible? Keep in mind that the Celtic gods and goddesses were never believed to be inviolable. These local goddesses never really conflicted with the Celtic nature-gods and so the two worships could exist side-by-side.

There is a practical side to this limited toleration of the conquered religions. The conqueror assumed his gods were stronger, but it couldn't be denied the conquered people and their gods were on their home ground. The local gods might have some unguessed powers to do evil such as making the land barren and useless to the conquerors. Over time, the conquering people had taken over the land, the people, and the gods. In primitive societies where the church and state were very close (in some cases one and the same), it was important to break the religion as well as the government of the conquered people. If the old religion were left intact it would be a rallying point for revolt. The strategies for the take-over are simple, yet effective. The first step is to adopt as much of the native religion and practices into the new religion as possible. The second step is where it is impossible to incorporate any major part of the native religion, such as a god or ritual, then that god or ritual must be stigmatized as evil. These two tactics tend to force the native religion "underground" and become what the Romans called a mystery cult or religion. On the surface it seems that one Pagan tradition stretches out the hand of welcome to another Pagan tradition and even admits them into their pantheon.

Taking into account the conservative nature of primitive people and their resistance to change or new ideas, there are always pockets of resistance with the ancient Earth Mother cult; it can be seen in the persistence of the Celtic Matres that survived well into the Roman period. The Matre or Mother Goddess was usually found in threes and they had fertility symbols such as fruit, flowers, a cornucopia, or an infant. This fertility cult was served by a powerful female priesthood, who possessed the tribal lore, what we would call "folk wisdom." The Celts regarded the number three to be magical and powerful so they gave their deities the attributes or characteristics, such as three heads, or like the Matre, three sisters. It is possible that this is a literary attempt to explain the Celtic Pagan idea of a single god or goddess shown in triple form in order to emphasize their divine powers.

In other places of Europe, such as the isle of Sena and Loire off the coast of Armoria (France), conservation left these ancient rituals, site, and their priestesses intact. Wondrous powers were attributed to these women such as shape-changing into animals, raising storms and tempests by songs, curing all diseases, and predicting the future. Were these women Druidesses? If they weren't, then they were as close as you can come without being one. The powers listed are almost identical to powers attributed to the Druids by the Greek and Roman historians. Our prime source on the Druids is Caesar. He speaks of priestesses among the Germans, but he makes no mention of a female Druid caste. Of course we cannot assume that Caesar gives us a full account of the Celtic religion and this must be set against his silence on the subject. It is possible that the Druidesses may have been a very specialized priestess who had some particular purpose, such as diviners. This could explain why they were over looked.

We also know that women were definitely set apart as the priestesses of the Moon Goddess. Everywhere that the Moon was worshiped as a Goddess, it was served almost exclusively by women, although in many areas men also played a part in the Moon Goddess service, but in a very different capacity Women were in charge of the magical practices intended to encourage the fertilizing power of the Moon Goddess.

The first woman to be called Druidesses are found in the third century of the Common Era. However the term used for them is not Druidess, but Dryads, which means "Nymph of the woods." one train of thought is that Druidism and Dryadism were two phases of the same religion. Dryadism was restricted to females in the early matriarchal stage, but it was later opened up to males as well. It then outlasted the male phase and reverted back to a female cult. Some experts say that these women were not actually Druidesses at all, but that they were wise-women in the same genre of being soothsayers who read palms or tea leaves to divine the future for a price. If these Dryads were indeed the descendants of the Druidic tradition, then by third century CE Druidism was in a sad state of retreat.

In Ireland up to the fifth and sixth centuries C.E. there were still Druids who were both male and female, because in the literature that have survived there are references of Ban-Drui or Bean-Draoi female Druids. We know this from the chronicles of early Christian missionaries who came to Ireland to spread the new faith. It is well documented that the Christian Church attacked the Druids for their Paganism, but especially for the Druids' propensity to include sacred women to their ranks. The Christians used the same tactics to takeover Druidism that the Indo-Europeans used on the pre-Indo-Europeans, specifically adaptation and stigmatization. In Ireland the power of women was reaffirmed by St. Patrick's prayer asking for protection from "women, smiths, and Druids."

In Ireland, one of the best examples of the survival of women's power is found in the secluded sisterhood of Druidesses in the cloister-like enclosure of Cill-Dara (Kildare) also known as the "Church of the Sacred Oak" where the goddess Brighidh or Brigid was worshipped. This sisterhood managed to survive a thousand years under a thin veil of Christian trappings before it was finally crushed under the religious persecutions in the Protestant Reformation. It is recorded that the women of around 450 C.E. had organized games or their own at the fairs. They kept a special place or

section at the public assemblies and they even had special enclosures reserved for them which men were not allowed in.

So much for the simplistic overview, now it is time to look at each of these aspects of the Druidesses in some detail. The following sections are intended to highlight the various functions and duties of Druidesses at the various stages in history. These are not intended as absolute statements, but my presentation of a wide spectrum of related and interrelated subjects which set the groundwork for the rise of Druidesses, their reign as it were, and their various survivals.

Summary

In these sections of the various phases and aspects of the Druidess, I hope to have shown the remarkable durability and longevity of this often-neglected side of Druidism. Their lineage extends far beyond recorded history back to the dawn of religious thought and the rise of the cult of the Earth Mother and the Moon Goddess. These early female shaman eventually evolved as their society evolved and they changed as their culture changed.

Whether they acted alone as the village wise-woman or they clustered together in a secluded sanctuary, they had an amazing conservation of their traditions, knowledge, and belief system. Many of these institutions, to varying degrees, exist today as either folklore, bits of "sage advice," or in our veneration for the Earth Mother.

While these sections may have shown the existence of Druidesses in the distant past, what does all this have to offer Druids and Druidesses today? The neo-Druid movement by and large does not have an unbroken link to the past. Druids today, male and female, are products or re-creations or anachronism. What I am aiming at in this series of articles was as far as the Druidesses were concerned to show what I call "Arrival-Survival-Revival." In my articles I have shown the "Arrival" of the Druidess from her origins with the Matre, Moon worship, and Corn-Spirit cults. I have shown their "Survival" after the Roman and Christian persecution began with the references Dryads and witches. The neo-Druid movement, as was the Meso-Druidic movement, is in part of the "Revival" stage. In the neo-Druid movement women play a key role in the evolution of modern Druidic thought, but with the revival it is important that we not forget the ancient roots of the Druidess, even if the term no longer applies to our modern concept of Druidism.

The Most Famous Reformed Druids

By Mike, Digitalis Grove

I'm sure you've heard these jokes:

> "I'm a Reformed Druid, I worship bushes, except the elected kind."
>
> "I'm a Reformed Druid; Pacific Chapter, I only worship Douglas Firs"
>
> "I'm a Reformed Druid; I don't hug trees and sacrifice virgins, I sacrifice trees and hug virgins..."
>
> "I'm a Reformed Zen Druid; I worship trees AND bushes that aren't there."

Who started this infamous series of jokes? Apparently a very famous Reformed Druid is at the origin. Strangely enough, it isn't Isaac Bonewits, but a man who never actually existed. For most Americans, Captain Jonathan S. Tuttle, is the most recognized Reformed Druid that they will likely know.

Background on Tuttle

On January 14th, 1973 the 15th episode of the first season of M*A*S*H was written by Bruce Shelly, David Ketchum and directed by William Wiard and was simply titled "Tuttle". The episode opens with Hawkeye Pierce and Trapper McIntyre stealing camp supplies to give to Sister Teresa and her nearby orphanage during the Korean War. They say the goods are delivered on orders from Capt. Jonathan S. Tuttle. Of course, Capt. Tuttle doesn't exist; he was Hawkeye's imaginary friend as a kid. Tuttle always took the rap for Hawkeye's misdeeds. He's described as "George Washington, with John Wayne's agent," "Mister Humility," "an inspiration to us all," and one who "brings out the best in me." Col. Blake wants Tuttle to be "officer of the day," so Hawkeye cleverly creates a personnel file:

> Hawkeye: "Religion..."
>
> Trapper: "Atheist?"
>
> Hawkeye: "I don't believe in Atheism. Let's make him a Druid."
>
> Radar: "What's that?"
>
> Hawkeye: "They worship trees."
>
> Radar: "Ah, tree surgeon."
>
> Hawkeye: "Druid, Reformed. They're allowed to pray at bushes."

Other Purported Vitals:

> Full Name: Captain Jonathan S. Tuttle
>
> Serial number: 39729966.
>
> Born: Battle Creek, MI in 1924.
>
> Religion: Druid, Reformed.
>
> Medical school: Berlinisches Politechnicum.
>
> Parents: Harry and Frieda Tuttle

Height: 6'4"

Weight: 195lbs

Hair Color: Auburn

Eye Color: Hazel

Tuttle soon gives all 14 months of neglected back pay to the orphanage. When Tuttle was going to be decorated for this gesture by Gen. Clayton, Hawkeye runs into camp saying how Tuttle was volunteering to do field surgery and jumped out of a helicopter without his parachute. "No sacrifice was too great." Of course, Trapper's new imaginary friend, Captain Murdoch, obtained the fake dog tags and parachute! Hawkeye even delivers a eulogy for Tuttle:

> "We can all be comforted that he's not really gone. There's a little Tuttle left in all of us. You might say, that all of us made up Tuttle. Our grief will pass, and it's already hard to remember exactly how Johnny looked, how he talked, his little laugh. Thankfully, he's left behind a memorial. I've been informed by Radar, he's named Sister Teresa's orphanage as the sole beneficiary of his GI insurance. How typical. We salute you, Captain Tuttle. Humanitarian and healer. Good luck, Doctor, in that big waiting room in the sky..."

What an amazing fellow Druid! But the mystery doesn't end there. Perhaps a cover-up is involved since he didn't apparently die. At an official air force base, I found:

> Captain Tuttle
>
> Assistant Professor of Political Science, Surgeon HQ USAFA/DFPS--M4 2354 Fairchild Dr. USAF Academy, Colorado 80840-6258 (719) 333-2270 Tuttle.dfps@usafa.af.mil
>
> Captain Tuttle is a bit of a mystery man, often seen only late at night by a few lucky souls. His degree area is scholarly, and his teaching talents are legendary. His degree is from the Berlinisches Politechnicum. His studies focused on urban legends and 1970s TV shows. He is 6'3", 195 lbs, born in Battle Creek, Michigan. He is the best darn OD we have ever had. On 24 August 2000, there was a sighting of the elusive Capt Tuttle, however, after analysis of the photographic evidence it was determined the sighting was a mere false alarm.

This evidence is available at: http://www.usafa.af.mil/dfps/faculty.htm#tuttle It's comforting to know that you can't keep a good Druid down, right?

More About Those Tuttles

This episode is interesting, because it shows how a story can take a life of its own. Most people acknowledge that the myths that surround most heroes are fictitious, but that does nothing to cease inspiring us. Tuttle is a model for us all. I noted his 20 years of schooling, international experience, medical knowledge, and love of homemade liquor.

An interesting point is that nearly all of the major characters in M*A*S*H have Celtic or Border names: Pierce (York.), McIntyre (Scot), Maj Burns (Scot), Maj Houlihan (Irish), Col. Blake (Welsh), Corporal Riley (Scot), Father Mulcahy (Irish); with Klinger (Lebanese) as the exception. Is there some kind of implied rejection of the Anglo-American desire for exporting war being symbolized by a Celtic crew trying to clean up the mess of the aftermath? For me, Pierce and McIntyre are two crafty Druids trapped in the madness of war, trying to remain free by using wit, humor and satire to escape the insanity and dismality imposed by the dull uptight Burns and other various commanding buffoonish officers. For more on M*A*S*H characters see: www.mash4077.co.uk/ TV tapes are available at Amazon.com.

Interestingly, the mythical rebellious Reformer, "Tuttle," also appears in the 1985 movie "Brazil" (by Terry Gilliam of Monty Python). Brazil is born out of doom-based fiction such as George Orwell's 1984; Aldous Huxley's "Brave New World"; and Franz Kafka's "The Trial," chronicling a story where a reluctant bureaucrat is dragged into a web of conspiracy in a society of automatons. A printing error for the arrest of Archibald Tuttle, leads to the mistaken imprisonment of Mr. Buttle. Ironically, as Sam goes about his business to clear Buttle's name, he aids and is aided by Archibald "Harry" Tuttle (played by Robert De Niro), a renegade heating engineer who is sought after by the Ministry of Information for "Freelance Subversion." Tuttle allies with Sam after fixing Sam's heating system. Tuttle is bent on destroying the bureaucratic state. When asked his motives:

> "Why? I came into this game for the action, the excitement. Go anywhere, travel light, get in, get out, wherever there's trouble, a man alone. Now they've got the whole country sectioned off - can't make a move without a form."

Indeed, this Tuttle is described as:

> Tuttle is a far cry from the slick, self-assured conspirator imagined by polite society; he is simply a human being seeking liberation from paperwork and social regulations. In

his denial of society, Tuttle proves that humanity is not entirely lost. Tuttle provides one of the rare occurrences of true humanity in Brazil's dispassionate society, proclaiming, "We're all in it together," when in fact the majority of society seems to believe that every man must fend for himself.

Origin and Further News on Tuttle

So where did they learn about "Reformed Druidism" for the M*A*S*H script? Now, Isaac Bonewits was born in 1949 in Royal Oak, Michigan; so is there a connection with Battle Creek Michigan? Bruce Shelly, the prolific writer, lived in California: (http://us.imdb.com/Name?Shelly,+Bruce).

Unfortunately, I've been unable to make contact with him, and he's at least in his late 60's, so perhaps we'll never know. Perhaps a relative or friend of his was a neo-pagan? Most likely, Shelley heard of Isaac's infamous "Degree in Magic" from UC Berkeley in a 1971 newspaper article and remembered it for the episode 15 months later. Interestingly enough, the Charles E. Tuttle Publishing house has been releasing a line of "linking East and West spirituality" since the 50s, winning Publisher of the Year in 1971, with many titles on Celtic Monasticism, Japan and of course, Korea. Perhaps we have a blending of two figures? Unfortunately, Mr. Shelley did not know that the RDNA was founded in 1963, so Tuttle actually predates the RDNA (being 1951 when he died), unless of course, Tuttle is related to David Fisher...

So to wrap it up, Tuttle is still out there on "Nick at Night" and various re-run channels doing his best to present a noble image of the self-sacrificing hero that we all hope is in us too. Bring him up in a conversation or utilize him in your daily deeds.

The Aristocratic Warrior as Old as Stonehenge

Times Online, May 16, 2002
By Mark Henderson, Science Correspondent

The most significant Bronze Age burial site found in Britain, containing the body of an aristocratic warrior who dies 4,300 years ago, has been unearthed three miles from Stonehenge.

The Amesbury Archer, named after the Wiltshire village where he was discovered and the stone arrowheads buried around his body, was interred with an unprecedented array of weapons, jewelry and pottery for the period, during which the first bluestones were set up at Stonehenge.

His trappings of power, including three copper knives, a pair of gold earrings, five pottery beakers and two sets of flint tools, mark him out as a member of a warrior elite, perhaps even as a tribal chieftain or king.

Archaeologists said that the discovery has the potential to transform understanding of the early Bronze Age and could prove as significant to the period as Sutton Hoo is to Anglo-Saxon England. “This is of the utmost significance," Gillian Varndell, Curator of Prehistory at the British Museum, said. "It is the richest find that we know of from the period.”

The body of the man, who was aged between 35 and 50, was found over the May Bank Holiday weekend in a routine dig at the site of a proposed school development. His grave contains about 100 artifacts, ten times as many as similar sites elsewhere in Britain.

“It is far, far richer than any individual burial from the British Isles at this date,” said Andrew Fitzpatrick, of Wessex Archaeology in Salisbury, who led the team that made the find. “It includes some of the earliest metal objects in Britain, perhaps even the first copper and gold objects. This is clearly an elder in the community, perhaps who wielded military authority, and may be a king, a tribal leader or a chieftain of his area.”

He said that during the Stone Age individual burial sites belonging to high status individuals were very rare, hinting at a relatively egalitarian society. Such ceremonial burials were more common in the early Bronze Age, but the grandeur of the Amesbury site is unprecedented. Graves discovered at Chilbolton, in Hampshire, and Radley, in Oxfordshire, from about the same time hold single copper knives and beakers, along with a scattering of stone tools and arrowheads.

“We usually consider a find to be major if there are seven or eight objects,” he said. “This one has 100.”

The Amesbury Archer’s death has been dated to about 2300BC from the style of the pottery and other artifacts he was buried with. The first earthworks at Stonehenge would have been complete; the monument’s inner circle of bluestones was hauled from the Preseli Mountains in South Wales at about the same time.

The cause of death has yet to be determined, but the skeleton shows no signs of a violent end. He was probably in pain, however, from a gammy left leg and a very bad tooth.

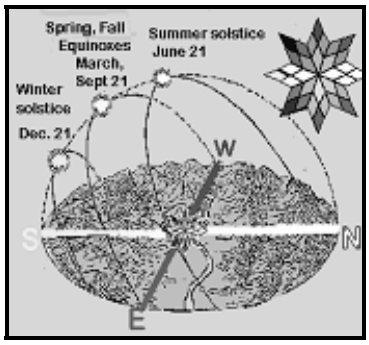
All that remains of the man's clothing are two sets of stone wristguards, worn to protect his forearm against the string of his bow, and a bone pin that probably held a cloak around his shoulders. A shale ring may also be a kind of buckle for securing a tunic.

The site will offer important insights into the culture and society of the Beaker people, who populated southern England in the early Bronze Age, and who take their name from the distinctive drinking vessels found in many of their graves.

Mrs Varndell said: “This time, around 2300BC, was a period when new ideas, technologies and ideologies were having their effect and being expressed in burial customs in Britain. This says something about the status of the person buried, and suggests he is part of some kind of warrior or archer elite. It should tell us a lot about the culture that created the ceremonial landscape of the area around Stonehenge.”

Ros Cleal, curator of the Alexander Keiller Museum in Avebury, said: “This is certainly one of the richest sites in the British Isles, if not the richest. Metal analysis should tell us all

sorts about trade routes and that sort of thing, and it is, of course, contemporaneous with the beginnings of the stone phases of Stonehenge. It's clearly a very major find and the full implications haven't even sunk in yet."



Miscellany

Witness the Summer Solstice at the UMass Sunwheel!

Members of the University community and the general public are invited to witness the passing of the seasons by joining Prof. Judith Young of the University of Massachusetts Dept. of Astronomy to watch the sunrise and sunset over the tall standing stones in the UMass Sunwheel for the upcoming SUMMER SOLSTICE. Visitors for the sunrise viewing should arrive at 5:00 a.m., and visitors for the sunset viewing should arrive at 7:30 p.m. The sunrise and sunset events will be held on both and Friday and Saturday, June 21 and 22, 2002.

On the summer solstice, the longest day and shortest night of the year, the Sun will be seen to rise and set at its most northerly location, over the tallest stones in the Sunwheel. The sky will be particularly beautiful each evening, since the almost-full Moon will rise a few hours before sunset. For those interested in learning about the sky, there will be a presentation that will include the cause of the seasons, the Sun's path in the sky, the phases of the Moon, and the story of building the Sunwheel. Bring your questions, your curiosity, and be prepared for cool temperatures when the Sun is down. A $3 donation is requested to help with the cost of stone pathworks and exhibit expansion that are planned for the Sunwheel. Sunwheel T-shirts and sweatshirts will be available for purchase.

The UMass Sunwheel is located south of Alumni Stadium, just off Rocky Hill Road and across from the maze. The Sunwheel can be easily reached from the center of Amherst, following Amity St. to the west, on the right hand side of the road about 1/4 mile after crossing University Drive. In the event of rain, the events will be cancelled, and visitors are encouraged to visit the Sunwheel on their own.

For more information on the UMass Sunwheel, check out the web site at:

http://www.umass.edu/sunwheel/index2.html or call 413-545-4311. To arrange a Sunwheel visit for your class or group, call or e-mail young@astro.umass.edu.

Hi, you know me as Bridget. I may be a beautiful Sun Goddess now, but I used to be a puff of smoke! But I drink milk. In fact,… all I EVER drink is MILK. You'd think a RED-EARED COW would give strawberry milk once in a while—wouldn't ya??? (Lactose intolerant cow)

Calle Berre's Kids

Introducing a new feature to A Druid Missal-Any, a cartoon called Calle Berre's Kids, drawn by Anna Dryw. It is a spoof on Celtic myths and other like topics.

Anna is a member of Druid Heart Spirit Grove and has been a Gwyddon Elder since the early 1980's and leader of her Order Trefn Gwyddoniad. Currently she is the High Priestess of the College of the Silvering Wheel in Oroville California. She is also the Uchel Gwyddon (High Gwyddon) of the Druidic Priesthood School maintained by the Order and as such, the Ard Druid (same as Arch Druid) at the local Nemeton, Gwynvyd. They are listed on the RDNA links page, but the info is a little dated and is in the process of being updated.

Book Signing

Ellen Evert Hopman, M.Ed., herbalist, Druid Priestess, and author of *Tree Medicine--Tree Magic* (Phoenix publishers, Custer, WA), *A Druid's Herbal For the Sacred Earth Year* (Inner Traditions/Destiny Books, Rochester, VT), *Being A Pagan* (with Lawrence Bond) (Inner Traditions/Destiny Books, Rochester, VT), and *Walking The World In Wonder--A Children's Herbal* (Inner Traditions, Rochester, VT), will be giving a book signing and talk Saturday June 22 at 2 pm, Kingdom of the Wizard Book and Gift Shop, 275 New State Highway (Rt. 44) Raynham, MA 02767 (near Taunton). Call for details 508 822 0111. www.wizardkingdom.com

Book Review

From the Read Ireland Book Review--Issue 202
Petrie Collection of the Ancient Music of Ireland by George Petrie and edited by David Cooper (Hardback; 60.00 Euro / 50.00 USD / 40.00 UK; Cork University Press, 280 pages).

This book is a revised edition of the classic work, featuring a new biographical essay on Petrie. Melodies are returned to the form that Petrie originally notated them and are cross-referenced with other major collections. First published in 1855, this book is widely regarded as one of the most important nineteenth-century collections of traditional Irish music. It contains nearly two hundred melodies collected by Petrie as well as song texts in Irish and English and detailed notes by Petrie about their sources.

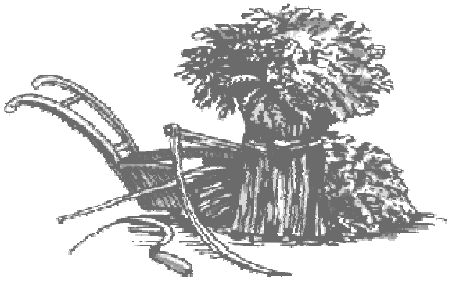
Read Ireland@Phibsboro Bookshop,
342 North Circular Road, Phibsboro, Dublin 7, Ireland
Mon-Fri 10-5 and Sat 12-5
Tel: +353-1-830-9828
Fax: +353-1-830-2997
www.readireland.ie

Calendar

Summer Solstice, when the Sun enters Cancer, will occur on June 21, at 6:24 a.m. PDT. Solstice services will be held on Saturday, June. 22 at Solar Noon. Please call for carpool arrangements (510) 654-6896. For the social observance of the Solstice we will be going immediately after the service to AD's house. Regular Druid services will be held at Solar Noon on July 7 and 21. Please call the above number to confirm.

The Missal-Any is published eight times a year. Post mail subscriptions are $6.00 and online subscriptions are free, but might not include everything that is in the post mail edition. Or write an article or send us a cartoon and receive a year's subscription free. Write The Missal-Any, c/o Weinberger, 309 63rd St, Apt. C, Oakland, CA 94618.

A Druid Missal-Any Lughnasadh Y.R. XL Vol. 18 Number 5 August 1st, 2002 c.e.



Lughnasadh Essay: Cycle of Lugh

Reprinted from A Druid Missal-Any, Lughnasadh 1990

By Emmon Bodfish

Lughnasadh, festival of the god Lugh. In one tradition these festivities marked the funeral games originally held by Lugh in honor of his murdered father Cian. In another tradition, in Ireland, they commemorate the death of Lugh's divine foster mother Tailtiu, who cleared the forest from the plains of Ireland to make them fit for agriculture and died of the effort. She is a goddess of agriculture and one of the Irish female origin-figures. Irish clans often traced their ancestry to a female divinity, a goddess of the land. Lugh is the son of Ethniu and Cian, and the grandson of Balor, the elder Sun God, whom he later vanquishes in battle, reminiscent of Zeus overthrowing Chronos.

Lugh is the youthful Celtic Deity of Light, eulogized as "The Shining One." Some see in him an evolved form of the Neolithic "Young Year God," representing the Sun, born on Winter Solstice, married at Summer Solstice, and triumphant at Lughnasadh when he brings the harvest. He is fated to die on Samhain at the end of the harvest season and to sleep until the returning of the Sun on Winter Solstice.

Lugh is the multi-competent god, patron of all crafts and of commerce, protector of travelers, poet, harper, physician, smithy, magician, and defender of the people against their oppressive Fomorian king. Some scholars think he is cognate with Grecian Apollo. He is master of the throwing spear and has the title "Lamhfada," long arm, far reaching; he owns the spear that cannot miss its mark but seeks out its enemy.

The Sun is now half way between Solstice and Fall Equinox, and already the days are perceptively shorter, though the strong heat is still to come. This festival marks the beginning of the harvest. The first fruits are of each farmstead were brought and offered in the sacrifice. Sheep had been sheared, and the surplus wool and lambs could be bartered.

In Reformed Druid tradition, any members who have a garden, a fruit tree, or a tree that gives mast or nuts, or wild land that gives any vegetable food, bring the first fruits picked this season to offer in the Lughnasadh bonefire. (No Animals! That was forbidden by the Reform in 1963 that gave us our origin, constitution, and laws.) Lugh's tree is the apple. I cannot find a scholarly reference on this, but so folklore and tradition have it. (If you know of one, send it in and get a free subscription if it checks out.*) Celebrate with apples, apple pie, cider, applejack, and the planting of apple trees. Lugh is the divine father of the Celtic champion, Cu Chulain. Reread some of these epics** aloud.

*This still holds.
**The Tain Translated from the Irish Epic Tain Bo Cuailnge, tr. Thomas Kinsella, Oxford University Press, 1983.

News of the Groves

Carleton

On June 22, 2002, several long-time members of the Reformed Druids of North America gathered on the Hill of Three Oaks, (www.winternet.com/~gmcdavid/html_dir/h3oak.html) at Carleton College, for a Solstice Liturgy and fellowship. This took place as part of the Carleton Alumni Reunion Weekend. Among those present were:

- Dick Shelton, Arch-Druid of Carleton, 1969-1971
- Ellen Shelton, Arch-Druid of Ann Arbor, 1973-75?
- David ("the Chronicler") Frangquist, Arch-Druid of Carleton, 1965-1966 (?), Author of much of the original Chronicles, Patriarch of Belenos
- Deborah Gavrin Frangquist, second woman to vigil for the 3rd Order (c. 1966).
- Michael Scharding, Arch-Druid of Carleton 1992-1994 (?), compiler of ARDA, historian of the RDNA
- Galia (Gerre) Goodman, 3rd Order, 1970

All of them contributed to A Reformed Druid Anthology, and figure significantly in the events and thoughts recorded therein.

Dick had organized the event and presided. David was Preceptor (who else but the Patriarch of Belenos on Midsummer?). The Liturgy was the old Carleton Midsummer

Service (see ARDA) with somewhat updated language. For the Waters-of-Life we used Glenmorangie, a single malt, and an impressive upward step from the ancient Black and White.

Afterwards, several of us walked through the Carleton Arb to visit other sites, sort of a Reformed Druid Pilgrimage. We visited Monument Hill; (www.winternet.com/~gmcdavid/html_dir/monhil.html), where the first Druid Services were held in 1963, and where Dick and I both did our 3rd Order vigils. We also visited the Druid's Den, east of Three Oaks, which has been used by the Carleton Druids in more recent years. Before returning to Campus we walked to Faculty Hill, Site of the first Samhain service. You may have read about it in the Later Chronicles.

For a while Michael, Dick, and David were walking a little bit ahead of the rest of us. This was a particularly impressive--the three most influential Arch-Druids in the history of Carleton together. With the aid of Faris Keeling (one of my Druid contemporaries) I was able to get a couple photographs of this historic chat.

This weekend was particularly meaningful for me. David's view of Druidism, and indeed of all religion, greatly influenced my own beliefs and I had been wanting to meet him for over 30 years. It was also my first meeting with Michael, to whom we all owe a debt for his revival of interest in the Reform at Carleton and beyond, and for the enormous effort he has put into ARDA and other Druidical projects. I also met Eric Hilleman, who administers the Druid Archives at the Carleton library, and thus ensures that this large collection (see http://www.geocities.com/druidarchives/index.html) will be preserved and enhanced for the future. It was also a chance to talk again with Dick, my predecessor as Arch-Druid of Carleton and my old mentor in matters Druidical, and with other friends old and new from the RDNA.

I hope to post some photos on the Web in the next few weeks. Meanwhile there is a picture of the Franquists at: http://webapps.acs.carleton.edu/alumni/reunion/photos/?pageSet=31 (lower right).

--Glenn McDavid

Akita Grove: News from Japan

We possess a good time here in Japan. It is unbearably hot and rainy. We gave a big party in August for dead ancestors called "Obon." Many people visit their parents. I live with my father, but maybe mother will come back from Vietnam. Pat had big adventure across Japan, now is my turn! It will soon be hard for me to travel, so I go now. I am going to Oga half-island by bus, to Namahage land! Pat says it is "tacky," but I like the place. There will be many festivals in Japan in August, but we will have an easy Druid service, and then harvest rice in a near farm in later August!

Amazon Grove: News from Brazil

Ian apparently came down with a stomach ailment and was taken back to their base camp, but has already returned to whatever scientific studies he is up to down there (or is he on vacation?!). He just wanted people to know, "The trees are just grand down here, but not safely huggable, because of the little critters swarming around here." As always, we await our next installment of postcards.

Digitalis Grove: News from DC

My vacation to Carleton College went well and although I was unable to meet any of the Archdruids, I did get to meet Sancho (2nd) who is working in the Druid Archives there. He reminded me of how blissfully simple some of the Druids can be in a non-organized sense, even while those in charge are busy running things in a formal manner. He assisted me in sifting through the archives for more potential additions to the second edition of ARDA (mostly Liturgical materials and letters). As a side note, my Druidesque movie, Drake's 7, which was mostly filmed with Alumni Druids is visually edited and awaiting soundtrack and F/X, possibly by Christmas.

At the folk dance reunion, I met with David and Dee Frangquist (AD 64-66), Dick Shelton (AD 69-71), Glenn McDavid (AD71-72), Gerre Galia Goodman (ARDA, pt2), Faris Keeling ('74), and several Druids from the 70s and 90s. As usual, it was an honor to meet with them, listen to their wisdom and join them for a summer solstice ritual on the Hill of Three Oaks; followed by an arboretum tour of Druid holy sites and the Rocks of Irony. Earl the Dog participated in all the aforementioned activities enthusiastically.

Dravidia Grove: News from Maryland

Actually things here are kinda slow. Am working a lot of hours, and this area is in serious need of rain. We have had some interesting developments in the area with a new fish found in Maryland. It is the Frankenfish, somewhat of a rarity here. I am doing some research on the migration. Other than that the Grove is quiet.

Hemlock Splinters Grove: News from NY

Irony Sade of Volcano Grove has moved back to the States and says Hemlock Splinters Grove should be active again before too long. He would love to put it in touch with the (frighteningly) organized members of the RDNA. This additional news just in from him:

We had a couple of massive full moon bonfires, and visited a ritual performed by a Peruvian shaman for the solstice. Other than that, the tadpoles are frogging, the new snapping turtle has been eating wood ducks, and the oak tree planted from one of the acorns from the old Carleton grove has stretched another foot or so toward the sky. Impromptu music seems to be playing a central part in our gatherings. In other news, I was doing some research at the Eastman School of Music on the old wire strung harps--which I am learning to play--and found a book from the 1780's which attempted to trace the history and antiquity of the Irish harp by linking it back to the druidic traditions. I am working with the curator to spend more time in the archives. The books are climate controlled, and I live far away, but I'll see what can be learned...

Thanks again!

Irony

Eurisko Grove: News from Virginia

The Eurisko Grove is in Hampton, VA and we can be reached at gwydionream@aol.com. "Eurisko" in Greek means "I discover things" which is the general approach we have to our Druidry. We are all previously Wiccan trained and studying under ADF.

Five members in total; three humans (Mike "Gwydion" Ream, Jacquie Ream, Vonn Gants), one dog (Apollo), and one cat (Agnes).

Our length of office is generally one year from Yule to Yule.

Mike and Jacquie Ream = co-senior druids

Vonn Gants = student

Apollo = head of security

Agnes = keeper of mysteries

Our basic tenets are:

1) Nature is good

2) When in doubt consult your nearest tree

3) Question authority

4) Each member of Eurisko Grove is encouraged to study under different teachers

5) Suggested titles of recognition; protégé, contemporary, and mentor

6-10) To come as we think of them

We started the process of ploughing through the ARDA and interested in vigiling sometime. Jacquie and I are both members of Grove of the Other Gods (ADF).

—Gwydion, A sapling among the oaks

Swamp Grove: News from Florida

All is hectic at the Grove...We are re-locating the grove to another site here in the area, we are currently looking at land, the land that we currently use is being sold and we need a permanent grove area. The spirit of the Grove lives, no matter where it is located. Thanks to our members and friends who have pledged their help in the re-location and re-dedication of Swamp Grove, it should all be resolved within a couple of stress-filled months. A great summer wish to all our Brothers and Sisters in the reform.

Oaken Circle Grove: News from Kentucky

Greetings from the Oaken Circle Grove of KY, we are happy to announce that our grove is still growing and that we are making progress towards becoming incorporated and one day tax exempt.

Our solstice celebration was a success and you can find some pics of it on our webpage, we are currently planning out Lughnasadh gathering. We hope it will be a success as well. We recently had a paganing for four-month-old Laurelin, it was a beautiful ceremony and we would like to welcome her to a life of the old ways and hope that she gains all the knowledge of the ancestors as well. Much of the information on our grove is on our webpage, please feel free to check it out:

http://oaken_circle_grove_.tripod.com/oakencirclegroveky

Many Blessings,

Sherry
Founder of the Oaken Circle Grove

Mojo Proto-Grove

Mojo grove spent Summer Solstice communing with nature, and a small group of like-minded folks from a local Tribe of First People/Native American/Aboriginal/Indians (we don't know which is PC anymore, and don't wanna be disrespectful) mostly, Mojo grove members observed the ceremony as guests and absorbed the vibes, and added our own (vibes). Then it was food, drink, and merriment for all. For the upcoming Lughnasadh we will be observing the astronomical date (although if something comes up for the calendar Lughnasadh--well, we're flexible!) Near the astronomical date will be a powwow with the same tribe, and Juju is working on being a part of the ceremonies as a token Druid. Will report in the Mabon issue (do we have a Mabon issue?).

Fairy Spell Grove: News from California

Hey--Just an update here...

I have been buried in work over the last two months creating an email service ala hotmail. Well, it finally works and dare I say looks pretty damned cool!

Now that leads to my super-secret project--which is (shh!) www.faeriespell.net

Which is kinda empty and blank and boring at the moment. But...now that the email service itself works and the basic templates are designed to my exacting specifications I am going to start work soon on my grand design, that being: a pagan (well druidic, but the heathen-dog pagans can come along and find a happy home too!) portal. Webmail basically--again ala Hotmail/Yahoo, but with sections people can visit to chat with other pagans, post news, create mailing lists and most important of all--a complete and ever-expanding library of knowledge. This includes in-depth lessons from those who know (think "Pagan University") and spell help, ritual ideas for the creatively challenged (including fun and rather zany ritual ideas), humor and of course a place to share thoughts and ideas.

I have been working on this concept for nigh many a year and now it is almost ready to build.

My question is simply this: Have I forgotten anything? Are there any happy pagans out there who might like to contribute their computer skills, web design abilities, art or lessons/contacts/ideas to this project?

I am fairly certain that I have all of the bases covered and am not asking for anyone to do any work for me. But it seems the considerate thing to do to get some feedback and/or a wish list if people want before I have everything "set in stone" so to speak.

Oh well...I don't really think this qualifies as "news" yet, but if you have any ideas on how I can get the word out that we are open to assistance or even just general rants while we build this monster I would be deeply appreciative.

Okay thanks!

Dusty
Faerie Spell grove

Hazelnut Grove: News from California

The wheel turned to the time that Stephen Abbott, the ArchDruid, also called Tyroch Windtraveler, should celebrate his natal day. Stacey of the East Bay said, "This is important!" and gathered the faithful to sojourn up to the north where Stephen abode.

And he did abide in a flat with two women, another man, a dog and a cat. The other man, called by name Brian, cooked hamburgers for all. The faithful sat with Stephen, saw his toys and wondered. Stephen did open his gifts with many an ooh and ah. There was a cake that was so rich no one could bear to have more than a thin slice.

This chronicler wanted to do a reading for him, but the time was taken up by a motion picture on the talking box. Before dark, the faithful descended to the south to their own abodes.

Baccharis Grove: News from California

Due to the intervention of Life, the Universe and Everything that it entails, Baccharis Grove is in hiatus for now. The Arch Druid and the Server celebrated Summer Solstice with the rites of Weberos, duly offering charred sacrifices to the Gods. They seemed to be warmly accepted.

They also replanted their three little Oak trees, grown from acorns gathered from Grove property, and found that it was just in time. Says the Server "Although the Oaks are only one year old and quite small, their tap roots had grown extremely long and were in danger of growing out of their large 12" pots, getting trapped and being broken. That is the main danger in transplanting an Oak, if the taproot breaks the tree will very likely not survive. All three were transplanted successfully and seem to be thriving in their new 20" pots. As they were transplanted, they were dedicated to the Earth Mother (we know, that seems superfluous) and asked to grow and be healthy and happy in their new home on our property. We have also discover that our little apple tree has eight small apples that are growing nicely and the grape vines that we thought were decorative have many clusters of green grapes! They are probably Thompson's but I'm hoping for Muscat's. The roses are blooming profusely and our damask rose scented geraniums are huge, four to five feet across. Our neighbors have already picked several five-gallon buckets of green beans, cucumbers and huge cabbages. They happily share their bounty with us and we are all looking forward to tomatoes! The Earth Mother has certainly been generous with us!"

Poison Oak Grove: News from California

"Leaves of Three, Let It Be."

In a fit of severe anti-socialism the Preceptor of Baccharis Grove has decided to take a sabbatical. She has formed a "contingency" grove by the name of Poison Oak Grove (seemed fitting), though to be considered a "legal" grove in the RDNA tradition there needs to be three officers, she likes the sense of "groveness."

Though it was overcast the morning of the Summer Solstice she rose early to watch where the Sun would have risen had she been able to see it. As one person put it, Belenos was being quite demure. After all, He's done the same floorshow for so long he can be subtle from time to time.

Some Possible Lughnasadh Activities

By Alex Strongbow, a Druid Lost in the Woods

Basically, early August is a "hey, the farming is turning out alright!" agricultural festival and horse race time. Because it is a rather warm time of the year, and like other parts of the Northern Hemisphere, it is also a good time for big crowds of people to travel and have some constructive fun. Tailtiu, Lugh's mom, is commemorated in funeral games that last a week or so. I've put together a list of some events that might be done throughout August.

- Food was scarce before the harvest, so you might consider fasting before the festival begins, eating only seasonal foods that you can research as being available before world-grocering began. Perhaps combined with a camping trip, to test your rigor.
- Brehon Wedding/Handfasting: A young couple will put their hand through a hole in a stone and pledge to officiant and public their intention to try living together for a year before deciding on a permanent marriage.
- Settling of Legal Disputes: Advice or mediation in long-term disputes could be sought from other members of the grove (perhaps on slips of paper pulled from an anonymous box). Alliances with other organizations may be approved now.

- Horse racing: Well, few of us have horses, but a trip to a derby, dog track, or Nascar race would be appropriate, as would attending a summer track and field meet. Gambling is encouraged. If you do have a few horses (or can rent them), it is traditional to race along a river or ford a river mid-race.
- Bonfire: Not associated with hearth-fires, but just for fun and illumination of nocturnal partying. Sacrifice bad habits and unwanted things from your life by throwing symbols of them into the fire, this is good anytime. Perhaps, a competition between teams to build the biggest/oddest Lammas tower?
- Prearrange to collect the last sheaf of wheat from a farmer and make it a Cailleach doll (old woman), much like the Bride-og at Oimelc in February. It should be placed on the mantle over the winter and

destroyed in the spring, perhaps ploughed into the ground.

- Celtic Olympics: Yes the games of Tailtean, were held until the time of the Norman invasions in the 12th century. Perhaps modeling them on a highland games, which are frequent this time of year, would be apt. Events could include:
    - Wrestling in either Greco-Roman fashion (pinning shoulders to the ground), Sumo (no touching ground except feet or leaving circle) or WWF Smackdown rules.
    - Hurley, Cricket, Soccer, or Rugby matches.
    - Foot races, wheelbarrow races, bicycle, piggy-back, sack-races, obstacle courses
    - Hammer Toss, Shot put, heavy rock lifting or caber toss
    - Sword dancing, country dancing, interpretive dance etc.
    - Long jump, high jump, pole-vaulting with walking sticks
    - Boffer-sword/Quarter-staff bouts, preferably on a log over a river.
    - Massive tug-a-wars, wacky relays, tag, human pyramids, or egg-toss contests.
    - Archery, fire-arms, catapulting, slinging or spear toss contest
    - Have a "Rhibo," a welsh game where people line up facing each other, making a bed of arms and then fling them up in the air. It is advisable to catch them on the way down.
    - Mental contests for the less physically-gifted: Chess, poetry, story-telling, lying contests, geometry jousts and math matches (bring out old SAT prep sheets), joke-telling, banjo-dueling, scavenging hunts.
- Large elaborate parades or activities to test the strength and endurance of young folk, usually through a forest, to a special spring or well or curving up and around a hill.
- Make plans for the winterization preparations.
- Feasting!: Foodstuffs include Beef, broccoli, cherries, spinach, any type of early berry, corn, potatoes, homemade bread (particularly wheat, oat, and especially corn bread), berry pies, barley cakes, nuts, apples, rice, roast lamb, acorns, crab apples, summer squash, turnips, oats, and all grains. Drinks: Elderberry Wine, Mead, Ale, Meadowsweet Tea, and Cider
- If you live near an abattoir, you could attempt a Tarbh Feis (cattle meditation) by wrapping yourself in a freshly killed bull's hide after eating 10 pounds of beef at a crossroads and sleeping overnight while Druids sing around you. You could then prophesy the 2002 elections by this method, perhaps, or the fertility of the harvest might be gauged from your dreams.
- Offer first-fruits from your garden and plant all the seed of fruits eaten at festival. Bake a loaf of bread in the guise of a man and tear him apart by wildcats. Include bilberries or blueberries in your feast; these were a traditional fruit, whose abundance was seen as an indicator of the harvest to come. Make a cornwheel of ripe grains.
- Gather and make acorn bread: http://www.yvwiiusdinvnohii.net/NAIFood/acorns.htm

Other Lughnasadh Related Pages

Lughnasadh recipes:

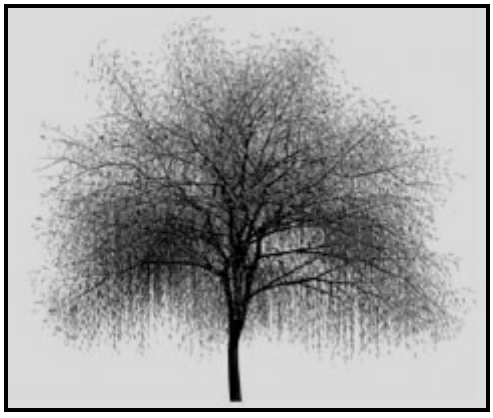
http://www.geocities.com/Athens/Parthenon/7039/AshlinCI.html

All you need to know, and more:

http://www.summerlands.com/crossroads/newsletter_archives/summersun-august2000/ss_lughnasadh2000.html

Excellent lists of activities in detail:

http://cyberpict.net/sgathan/essays/lghnsdh.htm
http://www.isleofavalon.co.uk/edu/g-bank/articles/sig-lugh.html
http://www.paganet.org/pnn/2000/Lughnasadh/sabbat.html
http://www.intercom.net/local/shore_journal/rif10730.html
http://www.wicca.com/celtic/akasha/lammas.htm
http://chantrea.home.attbi.com/lammas.html
http://www.geocities.com/CollegePark/4885/lugh.html
http://www.geocities.com/lavenderwater37/lammas.htm



The Willow Tree

By Sam Peeples, Free-roaming Druid

Found throughout the British Isles in various species, the Willow is also common in Europe, North Africa and America. It is known as Saille in Irish Gaelic. The botanical name of the willow Salix purportedly comes from the Celtic word sal meaning near, and lis meaning water. Other Gaelic words for willow are seilach and feature in Scottish place names such as Achnashellach in Ross-shire and Corrieshalloch on Speyside. These names would have referred to both the presence of willow and related industries utilizing the willow's gifts. The verb and girl's name Sally may be derived from the Willow. In Cornish it is called Helygenn. Other names include: Willow, Witch's Tree, Pussy Willow, Salicyn Willow, Saille, Sally, Withe, Withy, Witches' Aspirin, Tree of Enchantment, Osier, Tarvos Tree, and

Sough Tree. The Greeks called it Helice, and thus is associated with Helicon (abode of Muses). The Anglo-Saxon welig, from where the name willow is derived, means pliancy. It represents S in Ogham script.

Willows just love water and are often found in moist soils or near running water, along with alder, hazel and birch. It is occasionally found in the under-story of other trees or on the edges of meadows or in areas cleared by fire. Most of the 20 British willow species (330 in total and related to poplar, 100 in America) are bushy, but the White, Black (i.e. Pussy Willow) and Weeping Willow often become tree sized (50'to 80') and most well known for long, thin, variably droopy, flexible branches with few twigs. Its long thin leaves are easily recognizable as yellow in the fall. Yellow flowers arrive in April or May along with the Robin, and easily crossbreeds with other willows. The bark is most removable in the summer, containing 13% tannin and small amounts of salicin. Be careful not to ring the tree when removing bark or it will die, take vertical slices.

The dispersal of thousands of small windblown seeds is used by yellow willow to reproduce itself (2.3 million seeds per pound). Male and female flowers (in the form of catkins) occur on separate plants. Like other willows, it is reliant on insect pollination, especially from bees. After fertilization, a capsule develops which eventually splits open during spring or summer, dispersing the myriad of minuscule seeds. The production of large quantities of seeds ensures that some will fall on favorable sites. The seeds have a cottony down that allows them to float long distances in the wind, and on water. Seeds are non-dormant, remaining viable for only a few days. They germinate rapidly, usually within 12-24 hours if a moist seedbed is reached.

Practical Uses of Willow

First and foremost, trees are quite happy the way they are without being utilized by us, and serve their own niche in the ecosystem without being exploited. 'Nuff said.

Regardless of size, willows are easily pollarded and make straight poles in 4-5 years, which is good for fencing and baskets, and very munchable to horses, moose, beaver and elk and nested in by birds.

Willow's ability to absorb shock without splintering is still utilized in the making of cricket bats and stumps (note also the similarity between "wicket" and "wicker") and polo balls. (http://www.rfs.org.uk/totm/cricket.htm)

- The Dutch use it for making clogs.
- The Celts used it for chariot wheel spokes.
- The Romany use it for clothes pegs
- The bark's tannin was used for reddish dye and tanning leather.
- Before the advent of plastics, willow was widely used to make a variety of containers, from general basketry to specialized applications such as lobster pots and bee hives.
- A 6th century basket was discovered by archaeologists on Shetland, and apparently made of willow, used the same weaving techniques as those still practiced in Scotland
- Some people twist living willows into outdoor furniture and odds shapes.
- Many plant willows on riverbanks to prevent erosion and control flooding.
- Artificial limbs were once made from this light wood.
- Willow is used as core wood for laminated furniture (esp. Ikea)
- The wood was preferred for making charcoal for gunpowder.
- Used as bottoms of wheelbarrows, chariots, mills and washboards.
- Roots make a purple dye used in France/Sweden for Easter eggs.
- Willow wood is light but strong enough to make roofs and rafters, boats and carts.
- Do not plant close to septic tanks or sewer lines as the roots will invade!
- If you do have a low, wet area in your yard, this tree will actually "dry up" that area.

Mythological Connections

Even in the Adventures of Neera it is a withy ring of willow that must be placed around the ankle of a hanging corpse if Neera is to win the golden sword of Aillil. The placing of this withy plunges Neera into an Otherworld adventure. He is held captive in the Sidhe world and set to physical work but wins through with the support of a Sidhe woman. When he returns to Cruachan, no time has passed. It is still Samhain. He proves his story by showing the fresh blossoming twig he has carried out with him

British and Irish mythology is also rich with legends of the beguiling, Willowy Spring Maiden who is called Olwen, Niwalen, Gwenhyver, Cordelia, Blodeuwedd and many others, who initiate the young King into a deeply sexual experience.

The ancient Celts believed that the spirit of the dead would rise up into the sapling planted above a grave, which would grow and retain the essence of the departed one. Throughout Britain many cemeteries, particularly those situated near rivers, lakes or marshes, are often to be found lined with willow trees to protect the spirits in place.

In Sumer, 4000 BCE, Ishtar's predecessor, Belili, was known as the Willow Mother.

Often associated by the Greeks with water and the moon; it is linked to legends of Ceres, Apollo's harp, Minerva's bird "Wryneck" who only sleeps in willow, and Orpheus who gained bardic skills by touching willows in Proserpine's grove. In Athens, it was an ancient custom of the priests of Asclepius to place willow branches in the beds of infertile women. This was done in the belief that it would draw the mystical serpents from the Underworld and cure them. The ancient Spartan fertility rites of the goddess Artemis, also demonstrates the willows connection with fertility and fecundity. In that ceremony, male celebrants were tied to the tree's trunk with willow thongs, they were then flogged until the lashes produced an erotic reaction and they released, fertilizing the land with their seed and blood. How quaint. The Greek sorceress Circe is said to have had a riverside cemetery planted with willow trees dedicated to Hecate and her moon magic. Here male corpses were wrapped in un-tanned ox-hides and left exposed in the tops of the trees for the elements to claim and the birds to eat.

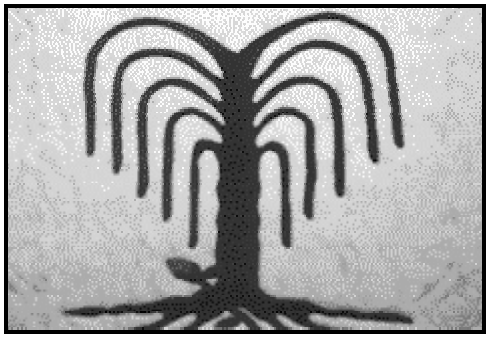
In Jerusalem, for the worship of Jehovah, the Feast of Tabernacles was also called the Day of the Willows. Willow branches were carried in processionals, used to roof the small temporary shelters (sukkah) during the festivities; the branches were later burned in the Temples. (Lev. 23:40).

In Britain the more recent, "Christianized" use of willow to symbolize grief probably originated with Psalm 137:

> By the rivers of Babylon
>
> we sat down and wept
>
> when we remembered Zion.
>
> There on the willow-trees
>
> we hung up our harps.

(Biblical scholars point out that these 'willow-trees' were probably Euphrates poplar (Populus euphratica) and not the weeping willows (Salix babylonica) which originated in China.) During the 16th and 17th centuries the association became particular to grief suffered by forsaken lovers, who also adopted the custom of wearing a cap or crown made of willow twigs and leaves. By the nineteenth century illustrations of weeping willows were commonly used as ornaments on gravestones and mourning cards. Willow boughs were also used to decorate churches in Britain on Palm Sunday instead of largely unavailable palm leaves.

The Seneca, a North American indigenous tribe, has a loving bond with all Trees, calling them The Standing People. They consider the Willow to be a source of gentle humility, charm and grace, adding elegance as She touches Her fronds to the Mother Earth, sweeping away fear to nurture peace.



One old tradition concerning the willow is still celebrated today by Rumanian Gypsies. This is the festival of Green George, which takes place on the 23rd of April. A man wearing a wicker frame made from the willow represents the character of Green George, which is then covered in greenery and vegetation from the land. This is symbolic of the willows association with water that fertilizes the land bringing fruitfulness to the fields. On the eve of the festival and in a gay and lively manner, everything is prepared in readiness. A young willow tree is cut down and re-erected at the place of the festivities, there it is dressed and adorned with garlands. That same night all the pregnant women assemble around the tree, and each places an article of clothing beneath it. The belief being that if a single leaf from the tree falls on a garment over night, its owner will be granted an easy child delivery by the willow goddess.

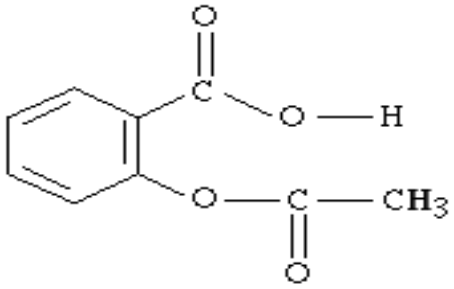
> At dawn on the 23rd Green George appears in all his splendor and knocks three nails into the tree, removing them again he then proceeds to the nearest river, lake or stream from whence the tree was cut and throws them into the water, this to awaken the goodwill of the waters spirits to their proceeding. Returning he collects the willow tree and takes it back to the river, lake or stream, and dips its branches and leaves in it until they are heavy with water, thus awakening the tree's beneficial and fertile qualities. The water spirits and the willow tree's beneficial qualities evoked, all the communities animals, flocks and herds are led to Green George who raises the tree and shakes water onto them in blessing ensuring fertility for the coming year. This done the tree is taken back to the place of festivities and re-erected. Feasting, drinking and merriment then commences in thanks to the tree and water spirits.

Magical Uses of Willow

(User beware)

White Willow is a tonic, anti-periodic and astringent. It has been used in dyspepsia connected with debility of the digestive organs. In convalescence from acute diseases, in worms, in chronic diarrhea and dysentery, its tonic and astringent combination renders it very useful. One dram of the powdered root. One or two fluid ounces of the decoction.

Black Willow: The bark has been prescribed in gonorrhea and to relieve ovarian pain; a liquid extract is prepared and used in mixture with other sedatives. Largely used in the treatment of nocturnal emissions. Fluid extract, 1/2 to one dram



Aspirin (acetylsalicylic acid)

Country folk have long been familiar with the healing properties of willow. They made an infusion from the bitter bark as a remedy for colds and fevers, and to treat inflammatory conditions such as rheumatism. The decoction is made by soaking 3 teaspoons (15ml) of the bark in a cup of cold water for two to five hours. Then bring to the boil. Strain and take a wineglassful each day, a mouthful at a time. The bark can be dried, powdered and stored in an airtight container. The sap gathered from the tree when it is flowering can be used to treat facial blemishes and dandruff. Young willow twigs were also chewed to relieve pain. In the early nineteenth century modern science isolated the active ingredient responsible, salicylic acid, which was also found in the meadowsweet plant. From this, the world's first synthetic drug, acetylasylic acid, was developed and marketed as Aspirin, named after the old botanical name for meadowsweet, Spirea ulmaria. Aspirin is now derived from coal and petroleum. The amount swallowed to date in the USA is approaching an annual 35 million lb. or five tablets a week for every man, woman, and child.

In times of hunger the softer inner bark, the "bast," was dried and ground into flour. Although very bitter it provided nourishment and a source of vitamins and minerals. In colonial times the bast was brewed into tea, which was considered a specific against malaria and a poor man's alternative to quinine.

Willow can additionally be useful in cases of hysteria and nervousness and as a Quinine substitute (although this is used only when Quinine is unavailable). Willow can be used to loosen tightness in the chest produced by pneumonia, whooping cough and other respiratory infections.

- For a wish to be granted, you must ask permission of the willow, explaining your desire. Select a pliable young shoot and tie a loose knot of it while expressing what you want. When the wish is hopefully fulfilled, return and untie the knot. Don't forget the last part.
- When willow wood is carried in your pocket, it will give bravery, dexterity, and help one overcome the fear of death.
- Willow is one of the nine woods of a Beltaine Fire (Birch, Oak, Rowan, Willow, Hawthorn, Hazel, Apple, Vine, Fir)
- The wind in the Willows is said to be the whisperings of a fairy in the ear of a poet. It is also rumored that Willow trees can uproot themselves and stalk travelers at night, muttering at them.
- Its leaves are used in love attraction sachets. Willow leaves or twigs can also be used in spells to create loyalty, make friendship pacts, treaties, or alliances.
- To find if you will be married soon, on New Year's Eve, throw your shoe into a willow; if it doesn't catch in the branches the first time, you have eight more tries; success means you will be wed. The rhyme goes:

"Throw your shoe high up

into the branches of a Willow tree;

If the branches catch and hold the shoe,

you soon will married be."

- Willow has the ability to banish depression and sadness; sitting beneath a willow tree calms and soothes the emotions. Try it out, this one works!
- Shavings of the wood, pieces of bark and whole leaves can be placed in a Dream Pillow or placed in a small bag, either under your pillow or under the bed itself.
- The willow has long been used for dowsing and for finding buried objects.
- If you need to share a secret, confess to a willow and the secret will be trapped.
- Because of its coppicing ability, it is a symbol of renewal, growth and fertility.
- Willow is used to bind the birch twigs to the ash handle of a broom.
- Willow caps were presented to all people who were disappointed in love. It is customary in the present day for villagers in Wales to ask a rejected suitor on the morning of his sweetheart's marriage to another man, "Where is your willow cap? We must make you a willow cap." The same applies to a spinster whose lover discards her for another girl.

Green Willow, or All Around My Hat.

Traditional British Song Chorus:

CHORUS:
All around my hat I will wear the green willow
And All around my hat for a twelve month and a day
And if any one should ask me the reason why I'm wearing it
It's all for my true love who's far, far away.

Fare thee well cold winter and fare thee well cold frost
Nothing have I gained but my own true love I've lost
I'll sing and I'll be merry when occasion I do see
He's a false deluding young man, let him go, farewell he and...

(Chorus)

Other night he brought me a fine diamond ring
But he thought to have deprived me of a far better thing
But I being careful like lovers ought to be
He's a false deluding young man let him go farewell he and...

(Chorus)

Quarter pound of reasons and a half a pound of sense
A small sprig of time and as much of prudence
You mix them all together and you will plainly see
He's a much deluding young man let him go farewell he and...

(Chorus)

As sung by Steel Eye Span on

All Round My Hat.

Here are some alternative lyrics but I'm afraid I lost the email and cannot remember who sent them to me. Sorry.

My love she was fair, and my love she was kind
And cruel the judge and jury that sentenced her away
For thieving was a thing that she never was inclined to
They sent my love across the sea ten thousand miles away.

All around my hat, I will wear the green willow,
All around my hat for a year and a day
And if anyone should question me the reason for my wearing it
I'll tell them that my own true love is ten thousand miles away.

I bought my love a golden ring to wear upon her finger
A token of our own true love and to remember me
And when she returns again, we never will be parted
We'll marry and be happy for ever and a day.

All around my hat...

Seven, seven long years my love and I are parted
Seven, seven long years my love is bound to stay
Seven long years I'll love my love and never be false-hearted
And never sigh or sorrow while she's far, far away.

All around my hat...

Some young men there are who are preciously deceitful,
A-coaxin' of the fair young maids they mean to lead astray
As soon as they deceive them, so cruelly they leave them
I'll love my love forever though she's far, far away,

All around my hat...

Sing All a Green Willow

Text by William Shakespeare (1564-1616), from The Tragedy of Othello, the Moor of Venice, Act IV scene 3. Based on an old traditional text.

The poor soul sat sighing by a sycamore tree,
Sing all a green willow.
Her hand on her bosom, her head on her knee,
Sing willow, willow, willow.
The fresh streams ran by her and murmur'd her moans,
Sing willow, willow, willow.
Her salt tears fell from her, and softened the stones,
Sing willow, willow, willow,
Sing all a green willow must be my garland.
Sing all a green willow;
Let nobody blame him; his scorn I approve.
Sing willow, willow, willow,
I call'd my love false love; but what said he then?
Sing willow, willow, willow:
If I court more women, you'll couch with more men!
Sing willow, willow, willow.

More Links About the Willow

About cricket bat willows:
http://www.rfs.org.uk/totm/cricket.htm

Medicinal use of willow:
http://botanical.com/botanical/mgmh/w/wilwhi22.html

A good summary of Willow's occult nature:
http://www.dutchie.org/Tracy/tree.html#willow
http://www.iol.ie/~sinann/grove/circle.html#1

Full of practical knowledg:
http://www.treesforlife.org.uk/tfl.mythwillow.html

Chock-full of lore:
http://druidry.org/obod/trees/willow.html

Good for details on environmental connections and seeding ideas:
http://www.fs.fed.us/database/feis/plants/tree/sallut/distribution_and_occurrence.html

Good eco-lore on willows through world:
http://www.2020site.org/trees/willow.html

Good for people interested in associations:
http://members.aol.com/birchfire/Page7.html

A more emotional sensitive understanding:
http://www.whitedragon.org.uk/articles/willow.htm

Another good hodge podge of lore:
http://www.iol.ie/~sinann/grove/trees2.html

Herbal lore:
http://www.rexx.co.uk/herbal/uoherbal/htdocs/trees.htm

For historical survey of weeping willows:
http://www.2020site.org/trees/weepingwillow.html

Heroes of the Willow

By Mike, Digitalis Grove

Perhaps you haven't seen the movie, "Willow" (1988) If not, now would be a good time; and of course the DVD version is preferred. The story plot is a mixture of standards and innovation. Evil queen Bavmora and evil daughter fear that a newborn child will dethrone her, kills the mother, and searches for the nursemaid who floats it down the river. Little hobbit-like people receive the baby. But, a normal life with wife and children is disrupted when Willow is asked to use every ounce of ingenuity and skill to escort a special Daikini baby past evil forces to the kingdom of Tir Asleen. Willow's life-long dream is to be a great sorcerer. After being passed over to become the High Aldwin's apprentice, Willow is told by his mentor that Willow's biggest downfall is that he lacks faith in himself.

With an assortment of magical tools from wizards and his wife, a few simple sleights of hand, and a lot of courage, Willow debating life and philosophy all the way with Madmartigan (Val Kilmer), the brownies (Rick Overton and Kevin Pollak) and others. Willow may not be big in size or have fought in any great battles but he proves that strength of the human heart and spirit is a lot stronger than the strength of a great army.

http://www.vkn.com/willow/viewersguide.html Has a good overview of the movie.

http://www.lepconnie.com/index.html#warwickmenu Warwick Davis (willow) fanpage, in which he also played the title role in the murderous "Leprechaun" 6 movie series and Harry Potter (Prof. Flitwick and Goblin Banker) and numerous films.

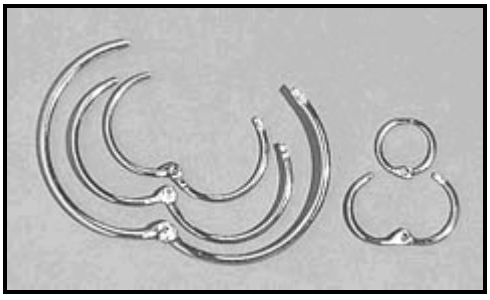
http://www.geocities.com/Area51/Vault/6147/starwars.html Compares Willow with Star Wars. (Played the Ewok, "Wicket," in earlier Lucas films)

Sigil Construction 101

From Mike, Order of Lugh

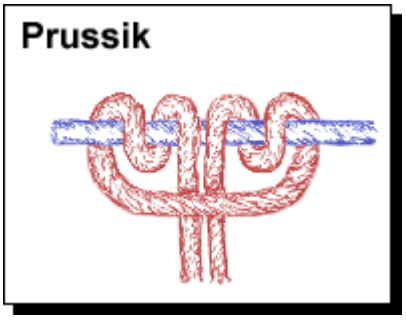
For 40 years, the RDNA, ADF, and Keltria have been flashing those Druid Sigils with a circle and two parallel lines. We don't know where it came from, except possibly from Fisher's feverish mind (see http://www.geocities.com/mikerdna/sigil.html for more on sigils), but people have been asking me to sell them one, and I get this wonderful idea. Why don't we just make them? We make up everything else in this group, so why not? Revolt against pre-fab, mass-made religious articles!

Being inspired by Lugh and being a cubicle-bound secretary, I open the drawer to actualize my words. All the materials I need are in there. First take a book ring (see illustration to right) which will form the ring base of the sigil, and they come in many sizes. A side benefit is that you can clip your final sigil on to a button hold, hand it from one of your pierced body-parts, use it to remove ticks and chiggers, or to pick-up and turn-over bacon (large model recommended).



Now to lay the bars onto the circle, balanced on either side of the joint-hinge and the snap-close. These bars can come from snipped coat hangers, paper clips, wire stocks at a bead and jewelry store, or hardware store by the foot. To avoid a sigil that is heavy on the front side, and looks funny when it inevitably flips over, you may wish to in-set the bars. If you have access to a metal shop with a fine-quality metal file (or a simple nail file and lots of patience) you can gouge the four grooves into the book ring. I like to divide the circle into three sections of equal horizontal width, but perhaps you like each section to contain equal amounts of area (remember your geometry classes?), follow your muse here. The bars or rods can then be either welded, set with epoxy, or tied on with clear fishing line (if you're skillful). Don't have the bars extend past the circle too far, or they'll catch on things and poke you (rounding and polishing the edges is advisable) Goldish bars on a silvery ring make a nice contrast. A weight of about one ounce (four ounces is the same as a quarter-pounder patty) will make it hang well, any lighter and it will flop about. I caution against soldering, since the lead prevents you from dipping your sigil into the Waters (if you're into that custom).

The final step is getting the string. You can use yarn (if you're daring), leather, waxed cotton cord (found at bead and craft stores in various colors, I like black), ribbon, parachute cord, fishing line, or twine. Just remember if you catch your necklace on something, you'll get garroted! For the knot to close the string, I like to tie a double-fisherman's knot, which has the added advantage of allowing you to adjust the length while you're wearing it, by pulling the knots closer or father apart.



Attaching the pendant. The following is one way, yea, one way among many. I detest running the cord simply through the book ring, as it never lies flat, the knot closing the string always works its way around to the pendant, and the book ring might open (unless you solder it shut) and you lose the pendant (life is about giving up possessions too, I suppose). I like to hide the joint of the book ring by binding a "prussic knot" over the hinge, between the two bars on the top of the sigil. That way the knot closing the loop of the necklace will lie at the nape of your neck, and can be lengthened and shortened easily.

Cost of the materials, with borrowed tools and free labor, about $2 each. You're welcome to mass-produce them with this design and process. They're not copyrighted. Enjoy.

Prussic knots illustrated:
http://www.hstech.org/howto/rigging/knots/sunday.htm
http://www.deltas.freeserve.co.uk/images/prusik.gif
http://www.kfs.org/~abw/images/kites/active/prussik.gif
Easy soldering:
http://www.allsands.com/HowTo/howtosolder_cc_gn.htm
Soldering basics:
http://hop.concord.org/ieu/ieu.mess.act1.html
Jewelry supplies:
http://www.jewelrysupply.com
Book rings:
http://www.animadesigns.com/suppliesephemera/metalbookrings.jpg

Irish Spring and Irish Cleanliness

By Eric Powers, Digitalis Grove of DC

Okay, I wrote the "Lucky Charms" article for Beltaine, so I had to do the follow up. It is a fact of life for us mortals, as I am sure Nozomi will attest, that things get dirty, smelly and unpleasant to the touch; especially our friends. Until our not-so-distant ancestors, people didn't mind the smells to "risk" bathing, and the oils protected the skin and made wrestling easier. But to prepare wool and clean clothes, you need to remove the grime and so soap was invented. Soap was usually just boiled animal fat, wood ashes (or Pot ash), water and lye.

Then 30 years ago, people learned the advantages of adding perfume, artificial green color, a country's name, a season, and calling it "Irish Spring." But why not call it "Prussian Autumn" or "Ukrainian Winter"? Colgate-Palmolive yields millions of dollars in annual profits from the sale of Irish Spring soap, a product that was only created to improve their image with a bitter and angry Irish community. In fact, Colgate-Palmolive was one of the last large corporations to abandon an officially stated anti-Irish policy. It was well into the 1950s, just a few short decades ago, that Colgate-Palmolive in adherence with that policy, routinely refused Irish and Irish-Americans employment based on their nationality. When Colgate-Palmolive was asked in 1993 to support a National Irish-American Heritage Museum, the request was refused because Colgate-Palmolive was focusing on "the educational needs of youth and minorities." A look at their official web-sites, conspicuously avoids giving a product history (there are five varieties now) or any reasoning why they chose the name. They only describe it as:

"Irish Spring Original launched in 1972 with its classic green striated bar and quickly established Irish Spring as a leading brand for deodorant soap. Irish Spring Original's great, invigorating scent helps keep you feeling clean and fresh." Their selling points are:

> Helps keep you feeling clean and fresh,
>
> Great invigorating scent
>
> Rich striated emerald green bar
>
> Used by men and women everywhere
>
> Long-lasting deodorant protection

And of course, “keeps you clean as a whistle” (followed by dirty sexually inviting whistle). This phrase means "Neatly and effectively done; pure." As in the example: "He maneuvered himself out of that sticky situation as clean as a whistle." The reasoning is that a whistle needs to be clean and free of moisture and debris to produce a clear sound. The oldest literary example is Planche (1851) in Extravaganza where a character says, “Or else his head cut off, clean as a whistle.” Which is quite a Celtic feat.

The Celts are in a rather wet area of the world and many legends revolve around bathing and washing, more so than their Saxon neighbors (King Arthur stories aside). In both Irish and Scottish legend, there is the legendary washing woman at the ford (where water was shallow and lots of rock). The warrior, who would encounter her washing bloody linen, may rightly suppose that his death on the battlefield is not far off. Morgan as Modron appears in this connection in a sixteenth-century folk-tale. CuChulainn saw two maidens washing his bloody garments on his way to his last battle. The Washer is also one of the guises of the Morrigan. Legends are replete with her, as are ban-sidhe legends. They vary on whether by sneaking up on her you can change your fate, or whether her mere gaze would kill you. I suspect they originate from women robbing the corpses after battle, cleaning them up and taking back spoils. Somehow the legend is a foresight of this event.

Bathing incidents are such a great opportunity for storytellers to get their characters naked, see each other naked, be consumed by their passions, and make poor life-decision choices without any blame. Valuable items like Swan Princess/Selkie/Mermaid items can be stolen and wives gained, great warriors can be disarmed, and hearts can swoon during bathing scenes. Modern movies have not under-used this technique; but since Psycho, have added it as a good opportunity to kill off characters, after gratifying the young male audiences.

Examples are replete in legends. Angus Og had a palace at the river Boyne at whose estuary the Milesians landed. It was there that Eithne loses her veil of invisibility while bathing in the river. I would think that you would keep that on, while bathing outdoors? The church on the banks where Eithne died was named Cill Eithne by St Patrick. Midhir is a lord of the Otherworld. He lives in the mound of the sidhe at Bri Leith. He is one of the Tuatha De Danann and the foster father to Oenghus, who is the child of Eithne, the result of her seducing by Eochy. The seduction comes about when Elkmar, her husband, is put under a spell where he loses track of time. He believes himself to have been away overnight whereas he has slept for nine months, allowing the birth of the child. Midhir, himself, falls in love with a mortal, a girl called Etain, who he also sees bathing. She is the daughter of Aillil. They fall in love with each other at first sight and are soon in bed together. This creates something of a problem when he returns home and presents Etain to his wife, Fuamnach, who (like Juno) finds no ends of means to torment him and young lovers; starting a tragic cycle of stories. This was quite a mess out of trying to get clean.

Nessa, the wife of Cathbad the Druid was another bathing beauty. Her name was originally Assa or "Gentle," but after Cathbad had killed all her tutors, she took up arms as a woman warrior and was afterwards called "Ungentle" or Niassa (Nessa). Cathbad surprised her bathing without her weapons, but he spared her and granted her only to have her as his wife. She bore Conchobar on the day prophesied as the birthday of Christ. I'd have rewritten the ending a little differently.

There is a place called Abbeyfeale in County Limerick (Gaelic on map: Mainistir na Fiale meaning from the river Fiale), which is traditionally derived from the legendary Fial, wife of Lewy. She was spotted by him while she was bathing naked in the river and not realizing that the voyeur was her husband expired from shock and shame. The abbey was founded by Brian O'Brien in 1188, upon an earlier foundation.

Maurice was walking one day by the shore of Lough Gur when he saw the beautiful otherworld woman Aine bathing. He seized her cloak, which act magically put her into his power, and then lay with her. He probably did something else, for in this way Gearoid laria was conceived, and when he was born, Aine appeared at the castle of the Earl to present the child to him. There's a shocker for him!

One book I read mentioned:

> Certain Irish social customs are also recounted in the Hisperica Famina. The early Irish frequently bathed frequently and considered bathing of guests as an act of hospitality. One text describes the custom of cleaning the feet of travelers: "Fill the steady hand basin with water and wash your dirty feet with flowing draughts; wipe clean your muddy soles with the clear liquid," and again: "pour a clear draught from the wooden tank and wash your dirty feet." The early Irish had a highly developed vocabulary for bathing, with separate words for washing the feet, the hands, hair, or immersing the entire body. For example; Osaic was the Old Irish word for washing the feet.

Now, we know the Celts used soap long before the Romans did, because those new-comer Romans built their empire long after the Celts arrived in the region, but they used it to wash their hands in the morning and during bathing. After bathing they would comb oil and scented herbs into their hair. The Romans rubbed their bodies with olive oil and herbs and then scraped it off with a device called a speculum. Another little tidbit about this type of "bathing" is when the gladiators did it, the "residue" of combined sweat dirt and the oil concoction was sold to wealthy women as a virility drug that was taken internally. Of course the more famous the gladiator the more expensive it was. (And the Romans called us barbarians) Pretty disgusting isn't it?

While the Celts on the other hand used soap made from vegetable oil and herbs (kind of like what we have now) the only difference per se was the inclusion of lye. Another odd little tidbit about Celtic grooming is that they used stale urine to bleach their hair white, possible inspiring tales of blond Celts, when (touristy commercials aside) in fact most Celts are dark or brunettes. We also know from tales of Celtic grooming habits of all the body-paints, make-up and cosmetics that the Celts (or at least the upper-class) used, and this requires something to remove them before reapplication, i.e. soap.

There are also several Fulacht Fiadh (kidney or horse-shoe shaped mounds of burnt stone surrounding a wood or stone lined trough set into the ground), such as in Lochadoon Valley in Cloghane. Warriors of the Fianna, or anyone on extended summer hunts, wouldn't want to haul around a big iron pot and a deer, so they need to cook big hunks of deer or boar somehow. First a stone or timber-lined trough near a stream would be filled with water and then rock would be heated in an adjacent fire before being dropped into the water, a process that was continued until the water boiled. The joints of meat were then placed in the water to boil. It may sound pretty unlikely, but modern archaeological experiments have shown it to be a quite economical and effective method of cooking. It has also been suggested that Fulacht Fiadh were used for bathing or as saunas.

According to a link (listed below), the Gaels were also into building Sweathouses known as Teach an Allais, which may have been derived from all the Viking colonies in the Gaeltacht region, perhaps lasting as long as 1902 in distant rural areas without running water? 80 sweathouses existed in Co. Leitrim in the late 19th Century, but seem to be limited to Co. Leitrim, Fermanagh, Cavan, Sligo, and a few isles of western

Scotland; Jura, Colonsay, Argyll, and Kilmartin Valley. They are highly dismantable stone-igloos, and possibly were recycled in other regions. Sweating removes poisons in the body, improves appearance by unclogging pores, combats the persistent rheumatism of North Europe and (surprisingly) warms you up on cold nights. Peter Berresford Ellis in The Druids describes one as:

"The further development of the medicated bath was the hot-air bath, used in Ireland as a cure for rheumatism until recent years. The structure in which these baths were given was known as “tigh an alluis,” or "sweating house" One such ancient structure survives on Inishmurray in Donegal Bay and several have been described in the last century particularly in the north of Ireland. They are small constructions of stone, five to seven feet long. A turf fire was kindled inside until the house was heated like an oven. The fire was removed. The patient, wrapped in a blanket, crept in and sat down on a bench. The door was closed up. The patient remained until in a profuse perspiration and then, on leaving, was plunged into cold water and then rubbed warm. The patient was encouraged to meditate (dercad) to achieve sitchain (state of peace). It is not beyond the realm of possibility that this act, found in many cultures in the world as a religious action, had similar religious connotations in the Celtic world." [6]

Most dwellings of the Sidhe (people of the hills) are old raths (now submerged lake forts), duns (old dirt embankments of ruined castles), disused par-terre root-cellars/homes, or still-buried cromlechs (those stones stacked on top of each other were once covered by mounds of dirt). This has brought up the idea to me, that perhaps those sidhe or fairies (in certain cases) were not so much a primordial displaced race, a distant race of gods, but memories of vision-crazed mystics who came out of their little sweathouses, still entranced, and performed healings or other magical activities? Those fairy-tales of people out in the night could be stumbling in upon a clandestine meeting of folk-shamans/what-have-yous in their sweathouses, high on who knows what kind of local weed. A nearby stream, which fairies can't cross, might be based on ancient cures for madness. Suddenly surprising the patient with a plunge into cold water was practiced from ancient times to the 19th Century. Boats were constructed which would break up and force patients to swim to the shore in the cold water and there were bridges that would collapse when patients were crossing them. The cold water shower or plunge was a "shock" treatment designed to bring a deranged person to his/her senses. It is an intriguing idea.

Several other culture/religions are obsessive about cleanliness, possibly because it's healthy, but perhaps to distance themselves from the grubby peasants who don't have the time to clean things up as well as a church with excess lazy layman's labor. Shinto revolves around purity, if Nozomi's articles are true; and certainly the Judeo-Christian bible is frantic about being clean (which was interpreted by the Christians to be a spiritual matter, thus bringing on several plagues, and moralistic catastrophes): [most of Leviticus, 1 John 1:9, 15:3; 2 Corinthians 7:1, James 4:8, Ephesians 5:26-27] No where in the bible does it say "Cleanliness is next to Godliness," which is derived from a sermon by John Wesley (1703-1791) or possibly Francis Bacon (1605) "Cleanness of body was ever deemed to proceed from a due reverence to God."

But the evidence does not show that this was the Celts made the spiritual connection, except as described above, they just wanted to look good, and who can blame them? Regardless, you should be able to buy Irish Spring now knowing that, advertising hype aside, soap is a Celtic innovation to Europe (as is the deep plough and iron). Even without your personal home sauna, you'll come out of your bath, invigorated, spiritually purified (Shower Shugyo, anyone?), and not so stinky.

Next time: Celtic Dietary Problems!

More Interesting Links

How to make soap:
http://www.fragrant.demon.co.uk/makesoap.html

The science of soap:
http://cator.hsc.edu/~kmd/caveman/projects/soap/

Soap recipes:http://cator.hsc.edu/~kmd/caveman/projects/soap/aviva.html

What is pot-ash?
http://is2.dal.ca/~jcrealoc/What%20is%20Potash.htm

David Lynch’s review of Irish Spring:
http://www.goddijn.com/soap/sirish.htm

Lucky vs. Trix rabbit WWF match:
http://www.grudge-match.com/History/lucky-trix.shtml

Palmolive exploits Irish:
http://www.irisheye.com/action_alerts/ac3_24_00.html

On being Irish in America:
http://www.inept.com/sporadic/featuresapr98/irish_eyes.htm

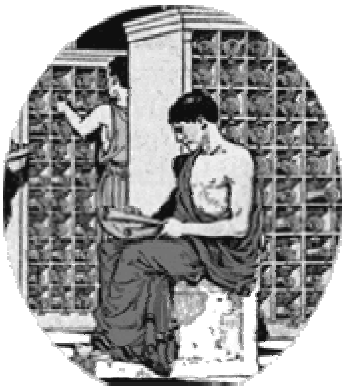
Gaelic Sweathouses:
http://www.angelfire.com/mac/celticprayers/sweathouse.html

Celtic Grooming:
http://www.taliesin.clara.net/lifestyles.htm

Eachna’s Celtic Grooming page with also a lengthy chapter on hand-made woad:
http://www.celticgarb.org/persona/grooming.html

A Social History of Ancient Ireland by P.W. Joyce, Volume II Chapter XXII: Dress and Personal Adornment. This chapter can be found to be partially transcribed on this web site:
http://www.alia.ie/tirnanog/sochis/sochis01.html

"Celtic Body Decoration Pack" by Andy Sloss. This body art kit came out November 1999. It came with a small but surprisingly thick book, a few transfers, and two bottles of body paint. I don't think the majority of the 'kit" is worth it, BUT, the book is surprisingly useful for both basic body-art, and as a mini-guide to Celtic line art in general. It has hundreds of line art examples, as well as how to draw knotwork. There are zoomorphic examples, totem animals, mirror-backs, and more. The book alone is worth the cost to have all these types of images in one handy reference.



Press Release: Pagan Library

June 21, 2002

Envision it. A library filled with books about Paganism and Magick. Not just the few shelves at the local public library. Not just bubblegum Wicca.

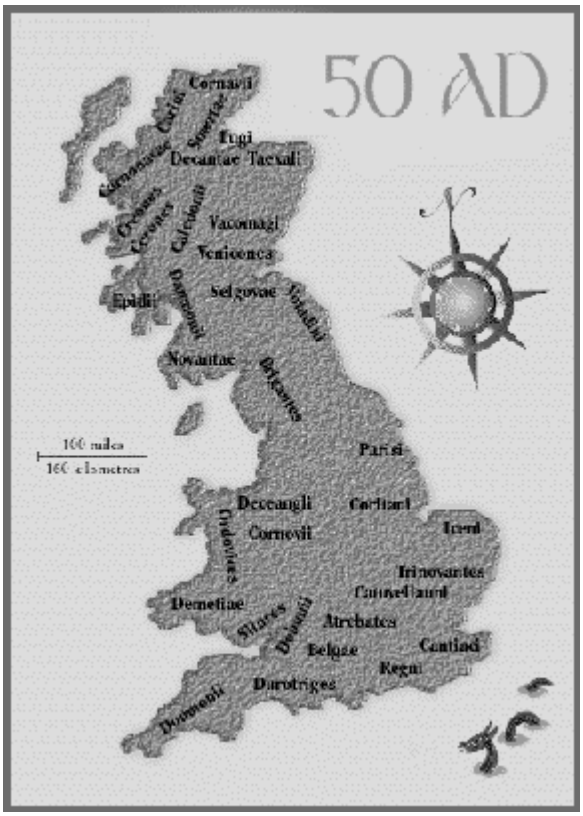
In Minneapolis, this is already a reality.

The New Alexandria Library and Resource Center opened its doors in September 2000. We have over 1500 books, several hundred periodicals, assorted video and audiotapes and a beautiful statue of Isis. Our intent is to be a resource not just for the local Pagan community but also for Neo-Pagans worldwide. Our collection is growing every day, ranging from first editions of Gardner and Murray to Pagan fiction (Terry Pratchett, anyone?) Our holdings include books on Paganism--paleo, meso and neo, Wicca, Goddess Studies, Mythology, Shamanism, Queer Spirituality, Divination, Thelema, and Magick We are also the proud repository of two special collections: the Paul Tuitean Memorial Norse collection and the Steven W. Posch Semitica collection. We have what we hope will become the definitive collection of pagan periodicals, and, in addition, the ephemera of our community: festival brochures, ritual scripts, and flyers announcing pagan events.

We are staffed by volunteers, and depend entirely on contributions from the community to survive. To further this work of the Goddess, we urgently request your assistance. We welcome donations of books and other materials. (Please contact us first to avoid duplication.) Most of all, we need your generous financial support.

For more information contact us at New Alexandria Library and Resource Center, 3005 Oakland Ave South, Minneapolis, MN 55407, phone 612-823-3673 (long distance calls returned collect), email us: paganlibrary@magusbooks.com or check our web page: http://www.magusbooks.com/newalexandria/

Magenta Griffith, Librarian
Steve Posch, Board Member
for the New Alexandria Library.



Welsh are the True Britons, Study Finds

From The Independent, http://news.independent.co.uk
By Barrie Clement
1st July, 2002

The Welsh were here first and are therefore the "true" Britons, genetic research published today indicates.

While many post-war historians thought the Anglo-Saxon influence on England may have been limited to political and commercial elites, the new analysis reinforces the more traditional idea of an invasion of Germanic tribes.

Scientists from University College London found a stark difference between the men they tested in England and those in Wales. The genetic make-up of the Englishmen was almost identical to people in an area of the Netherlands where some Anglo-Saxons are thought to have originated.

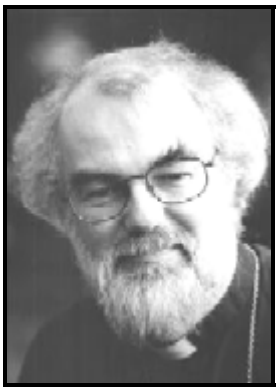
The researchers concluded that the "foreigners" invaded the area now covered by England, wiping out between 50 and 100 per cent of the indigenous population, but failing to move into Wales.

Analysts from UCL tested the Y chromosome–usually inherited unchanged from father to son–and looked for certain genetic markers.

They chose seven market towns in England and Wales mentioned in the Domesday Book of 1086 and compared the data with samples from Friesland, now a northern province of the Netherlands.

Mark Thomas, of the Centre for Genetic Anthropology at UCL, said it appeared that England was "ethnically cleansed" by people moving from the Continent after the Romans left.

Assistant's Note: Perhaps, this will encourage the more isolationistic people of Britain to be more amenable to viewing their own country as a "land of immigrants?"



Why the Archbishop is Embracing Pagan Roots

From British News, Times Online,;
http://www.timesonline.co.uk
By Ruth Gledhill, Religion Correspondent
July 19, 2002

The man expected to be the new Archbishop of Canterbury will be inducted as a druid in a 200-year-old ceremony with pagan roots in Wales next month.

As the sun rises over a circle of Pembrokeshire bluestones, the Archbishop of Wales, the Most Rev Dr Rowan Williams, will don a long white cloak while druids chant a prayer to the ancient god and goddess of the land.

After a trumpet fanfare and the thrice partial sheathing and unsheathing of a 6 foot 6 inch sword, a citation will be read. Dr. Williams will close his hands in prayer while the archdruid, wearing a crown and shield over his bardic robes, will enfold them in his own and utter words of welcome.

That will be the moment that Dr. Williams, who will adopt a new, bardic name, is accepted into the white druidic order, the highest of three orders of the Gorsedd of Bards, the Welsh body of poets, musicians, writers and artists. The Mistress of the Robes, Sian Aman, will then clothe him in a druidic white headdress, and a steward will lead him to join the other assembled druids inside a sacred circle.

The ceremony will take place "in the face of the sun, in the eye of the light" at the start of the Welsh National Eisteddfod at St David's, Pembrokeshire, in early August.

Although organisers insist the Gorsedd's pagan roots are long behind it, contributors to discussion forums on the Church in Wales website have already suggested it is "nearer to Shintoism than Christianity." Evangelical leaders in the Church of England described it as "unbelievable". The Rev. David Banting, chairman of Reform, the conservative evangelical group, said: "We are concerned that Christian leaders should concentrate on the celebration and promotion of the Christian faith in all its wonder and power rather than dabbling in other things."

Dr. Williams will not be the only church leader admitted as an honorary druid to the Gorsedd. The Right Rev. Daniel Mullins, retired Roman Catholic bishop of Menevia, South Wales, is a member. He insisted: "It has no link at all with ancient druidism." A former Archbishop of Wales, the Right Rev George Noakes, is also a member.

Dr. Williams is a prolific author and poet. His book of poems, Remembering Jerusalem, is currently high on the religious bestsellers list.

The Gorsedd of Bards takes its name from the high seat, which in prehistoric times referred to the mounds on which the sacred kings were wedded to the female spirit of the land. It was invented in the 18th century by the Welsh scholar Iolo Morganwg (Edward Williams), a Welsh cultural icon suspected of sympathies with French revolutionaries and American rebels. On June 21, 1792, he laid out a circle of stones on the grass and proclaimed a Gorsedd of Bards--not in Wales but on Primrose Hill in Camden, North London.

Morganwg, who claimed to have found an ancient Welsh manuscript with the ceremony but in fact wrote it himself, pronounced his first Welsh Gorsedd at the Eisteddfod in Caermarthen, Wales, in 1819. The Gorsedd of Bards has been closely associated with the National Eisteddfod since it was founded in 1860 and the three ceremonies--the crowning of the best free verse poet and the awards for prose and strict metre poetry--attract thousands with their pageantry and Celtic lore.

The Archdruid, Dr. Robyn Lewis, a retired lawyer and deputy circuit judge, defended the archbishop's right to be inducted into the Gorsedd. Only fluent Welsh speakers are allowed in. He said: "The Gorsedd is an organization which concerns itself with literature, poetry, music and art of all sorts including architecture. We meet in a circle of stones, a mini Stonehenge, that we erect in the towns where the Eisteddfod takes place."

The three orders of the Gorsedd, white for druid, blue for bards and green for ovates, are the closest thing in Wales to an honours system. The Queen is an ovate, but the Prince of Wales has never been invited to join. The actor Richard Burton was also a member, as was Lloyd George.

Dr. Lewis said: “We are not like the English druids. The Stonehenge druids are a pot-smoking crowd. Ours is a very respectable society. The ceremony is not pagan. It is just a ceremony. It is quite innocent, there is no serious paganism about it at all. It is a society for the furtherance of the arts in Wales, nothing more. We are not theistic, atheistic, pantheistic, agnostic or anything.” He added: “All sorts of people have been members. The Queen was given a green robe although not all of us want her and she never turns up.”

He was saddened by the prospect of Dr. Williams’s promotion. “Quite frankly, we do not want him to go to Canterbury. We feel he deserves it, but we feel we need him here. He is a fluent Welsh speaker for a start, and that will be wasted in Canterbury, wasted on the desert air.”

The archbishop’s chaplain, the Rev. Gregory Cameron, defended Dr. Williams. Speaking in Welsh on BBC Wales, he said: “The Gorsedd is not full-blooded paganism, it is an institution making an appeal to the natural universe, to what Wordsworth described as the power of nature.”

Resources

From the Read Ireland Book Review
Serpent and the Goddess by Mary Condren
(Paperback; 13.99 Euro/13.50 USD/11.50 UK; New Island Press, 266 pages)

When first published in 1989, Mary Condren’s brilliantly researched account of the decline of female power in Western civilization provoked considerable controversy and debate. Exploring uncharted territory, it precipitated and unprecedented amount of research and publication on Celtic religious origins and societal structures. Over a decade later, the book is widely regarded as the pre-eminent book in its field, a classic study of gender, power, and spirituality. Working her way through the corresponding ages of Eve, Brigit, and Mary, the author traces both the rise of patriarchal consciousness and its disturbing implications for society. By reclaiming a matri-centered culture that has been written out of history, the author offers the reader a view of a more optimistic future, reawakening us to the possibilities of an enriched female consciousness.

Read Ireland@Phibsboro Bookshop,
342 North Circular Road, Phibsboro, Dublin 7, Ireland
Mon-Fri 10-5 and Sat 12-5
Tel: +353-1-830-9828
Fax: +353-1-830-2997
www.readireland.ie

Calendar

Lughnasadh, when the Sun is half-way between the Summer Solstice and Fall Equinox, will occur on Wednesday, August 7 as 15 degrees of Leo at 9:40:44 a.m. Pacific Daylight Time, or alternatively as 16 degrees 18 minutes decl. on August 7 at 12:03:32 p.m. Pacific Daylight Time.

The Missal-Any is published eight times a year. Due to the increase in postal rates and the average length of each issue being now 22 pages, we at the Missal-Any have unfortunately had to increase the cost of the post mail subscriptions. They are now $8.00, still a bargain at a dollar an issue. Email subscriptions are free. Or write an article or send us a cartoon and receive a year’s subscription free. Write The Missal-Any, c/o Weinberger, 309 63rd Street, Apt. C, Oakland, CA 94618.

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Fall Equinox Y.R. XL
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Fall Equinox Essay: Sirona

Reprinted from A Druid Missal-Any, Fall Equinox 1987
By Emmon Bodfish

Fall Equinox, a minor High Day in the Druid calendar. The days are getting short again and the harvest is in full swing. This is the time of Cernunnos, and the other Deities of night, of the Season of Sleep, and the Otherworld. The Celts, as far as we know, did not have a specific lunar deity. (I often get asked for the name of a Moon Goddess.) In researching this I have come across the interesting information on the origins of the Goddess Sirona. Her name comes from the same Indo-European root as "star," although She was later associated with the source of the river Seine, a spring where a shrine to Her was located.

As the Celts moved out of the Halstatt homeland in Austria and across Europe, they re-named rivers and springs for their Goddesses, perhaps merging them with local protective Earth Goddesses. A major shrine to Sirona, located at a spring in Hochscheid has been both traced in Roman reports and verified archeologically. This shrine was associated with healing, and Sirona is shown here on plaques and in votive statues along with a young male figure. This is probably Lugh, whom the Romans equated with Apollo after they took over the site in the second century AD. When Christians later took over the shrine, the dedicated it to a "Saint Sabine," another euhemerism of a Pagan Goddess into a Christian Pious. In late Celtic times the sanctuary was a Nemeton built around a spring whose waters were directed into a pool. In the pool have been found small votive statues of the Goddess and of the Divine Couple, presumably Sirona and Lugh, and also coins and precious offerings. It is described by the excavators as an unusually rich shrine for one so far in the country.

Sirona is portrayed here, as elsewhere, in statues and wall reliefs, holding a serpent, and a bowl of eggs, probably serpent's eggs. The motif of the Serpent's Egg appears in Irish literature and in folklore about the Druid in the British Isles. Possession of these magical eggs was said to bestow divine wisdom, eloquence, and protection against spells and disease. This last quality may be a dim echo of the healing powers of Sirona and of Her ancient association with night and dreams. People seeking cures for chronic illnesses often made pilgrimages in order to sleep within the sanctuary of a healing Deity in hope of receiving a Divine Dream in which the cause and cure of their illness would be made known to them by the Goddess of the shrine. Dio Cassius wrote of a pilgrimage made by the Emperor Caracalla to the shrines of the Celts as well as to Greek and Roman temples in search of a cure.

Farther west in Gaul, Sirona takes on a more diurnal and agrarian image, and is portrayed holding an ear of grain and a bowl. The concepts of healing and of regeneration were always closely associated in Celtic culture, according to Prof. Miranda Green, archeologist and British expert on the Celts. The ear of wheat symbolized the power of growth and rebirth, truth to its name "spica" from the root for hope. Green calls Sirona "polyandrous," but evidence simple shows Her working in conjunction with several different male Deities: Lugh, Bormo, Grannus, and several other as yet unidentified male figures. She is always associated with the serpent itself as an image of

healing and wisdom in the Ancient World, and a symbol associated with the Milky Way in several early astronomies.

Night, rest, and healing are the domain of Sirona. The nights will be getting longer now, taking precedence over the day. But as one devotee of Sirona, in spirit if not in name, put it, "I hold the darkness to be good no less than the light." Now begins the harvest of the benefits of the "good and covering dark." Between now and Samhain, try to visit some place in the deep country where you can see the Milky Way and the dark sky the way the Druids of Sirona saw it before artificial lights and smog lowered our vision. Anywhere you are, though, a few of the bright stars and planets are always visible, even in the city. If you can't sleep go out and look at the stars.

A meditative experiment for the radical and the brave: From now 'til Samhain, avoid all nighttime electronic media. Know darkness and stars.

News of the Groves

Carleton: News from Minnesota

Presidents at Carleton have certainly influenced the RDNA, and most have attended services since the first one, mentioned in the Druid Chronicles EC 1:2. In those days when Nason was President of Carleton, a decree went out from the Administration that all Sundays must be accounted for. Each went to their place of worship in order that their credit might be established on their record.

Well, Stephen Lewis (1987-2002) steps down after overseeing an unusually busy period of building construction on Carleton that gave us the ungainly monstrosity of a recreation center near the Hill of Three Oaks, and also the simple beauty of the labyrinth on Stewsie Island and the Stone Circle of Irony. He was a quirky humorous type who enjoyed student pranks (mine among them), starred in one of my Druidic movies, and attended one of my services.

The 10th president is Robert A. Oden, who comes from the presidency of Kenyon College in Ohio; a school similar to Carleton, with a largely student population in a small rural town. He is described as a Huck Finn and known as a great booster of endowments and protector of neighboring environmentally sensitive areas. His academic specialty is Middle Eastern religions and languages (reading ancient Greek, Hebrew, Aramaic, Arabic, Ugaritic, Phoenician and Syriac). Interestingly, he graduated from Vermillion high school in South Dakota in 1965, the same year that RDNA founder, Norman Nelson, founded the first missionary grove. Is there some kind of deep concurrence here? His passion is fly-fishing and daily six mile jogs in the Arboretum.

Also in news: A ghost was spotted in a nearby abandoned barn on Campus, with a predilection for pickles and sardines. The Carleton Calendar for 2002/3 has two large monthly photos, one for the Labyrinth on Stewsie Island and one for the Stone Circle of Irony in the Upper Arb. Mike Scharding is currently also trying to coordinate the 2003 reunion activities with current grove members; who are currently eyeing the Campus requirements to register marriages (including Druidical ones?) and refuse to house married ones.

Akita Grove: News from Northern Japan

Things are good here, I have a child growing, so good. Pat say no computer during time to stop radiation and live the simplest life. It is okay, but boring it isn't? Summer is very hot and all festivals are finished. Yeah! Now the quiet time of winter is come. I will read much this winter.

Pat has a new story for the Missal-Any! Maybe I sent it last month? It makes him a busy man, and I like it so. He has new job in roasted-chicken van. He drives around cooking chicken on stick.

The Lunasa Party was a big picnic at the BEACH! Quite fun. Mountain life is different. We will have special ceremony in the town for Sept 11 (your Sept 12th), and my father will be of help for planting tree. We will grow from this.

Shikoku Grove: News from Japan

Ikari graciously made a translation of the Order of Worship into Japanese for the upcoming second edition of A Reformed Druid Anthology. A few concepts were difficult to convey, such as the appropriate level of politeness and antiquity to the language.

Digitalis Grove: News from DC

After a hard summer's typing, I've gotten a lot of the material for the second edition of A Reformed Druid Anthology prepared. Primary changes are an additional 15 letters to the apocrypha, a three-fold growth in the liturgical section (quite astonishing) based on recent unearthings in the archives, numerous corrections to the customs section, two new Green Books, and a few new interviews. I am currently trying to engage David Fisher in a discussion on many unanswered questions.

A third-order vigil for Brother Wolf from New York was rather strange due to the unusually still air both at night and morning. The winds were absent, but a chorus of insects responded. Quite odd. As is my own custom, I also stayed up all night tending my own fire, and went out for a walk in the dark, dark woods of Green Belt National Park near DC. Although only two miles by two miles, I soon became quite lost, and had to spiral my way through the forest to eventually find a way out. Nature is nicest when you have a known path back home, I suppose, and I was shamefully pleased to find a service road after a few hours of searching. For such a young Druid, I found Wolf, to be unexpectedly confident in his foundations, probably due to so much ADF training, but still very inquisitive.

I am moving to a nearby apartment this month and have restarted Grad School studies, and hope to graduate next spring. After that, who knows? I will probably still continue to do a Japanese related job, but with more community involvement, such as tourism or cultural guide? That will be up to the fates.

Brother Eric in the grove, despite his own studies, has taken up the Bardic banner and will run the contest, send in all works to him at ericpowers229@hotmail.com.

Hemlock Splinters Grove: News from New York

The leaves here are beginning to change. Wild turkeys fight trespassing bulls for possession of the berm, the honey bees under the kitchen table are making delicious smells, and the temperature drops into the forties some nights. Irony has started nursing school, necessitating a return to the nylon-strung harp as the fingernails required for playing wires are not permitted in clinical settings. Full moon fires remain popular, drawing the occasional guest up from the cities (Syracuse and Oswego) and a poorly defined get together is planned for the equinox. Anyone in the area on Sunday September 22nd is welcome.

Ancient Circle Grove, MOCC: News from New York

Here in the Northeast we see and feel the first stirrings of autumn. The air is expectant with possibility and it is now that Ancient Circle reawakens. We are currently reorganizing and shall resume our regular activities at Mabon. A harvest potluck shall be hosted and as always, promises to be a culinary delight for all. This is a family event and the widening of our circle during the festivals enriches us all. Ritual will be celebrated and welcomes all who desire to fellowship with us.

A special rite will be held on September 11, 2002.

Ancient Circle remains sister grove to Oaken Circle Grove in Kentucky. Our hearts and souls are one with our sisters and brothers there. Over the past year, we have midwifed Ancient Whispers Grove, an independent grove in upstate New York. (Not an easy birth!)

Our lending library has grown and is now in excess of 175 books, ranging in topics from animal totems to Zen. A schedule of informal study, practical instruction and ritual will be forthcoming.

Dravidia Grove: News from Maryland

All is well here in Maryland, the grove got some much-needed rain, and we could still use some more. Have not had much chance to do too much, this is the peak season for work. It is amazing, but we seem to have an ant problem in Maryland. The resilience of them is overwhelming. I spent an hour the other day watching a group go about their daily activities. Very industrious. Wish some humans were also. (B.E.G.)

My cat has also taken to annoying my wife. I think she is just waiting until it is big enough to make two slippers out of it instead of just one…lol.

—Dolanimus

Cat-In-The-Corner Grove: News from Colorado

The namesake cat passed away, suddenly and unexpectedly, on August 4; this fall's ritual will include a memorial to her. She will be greatly missed, yet her life and contributions will be remembered and celebrated. Fall is a time to remember that seasons turn, and there is an ending to every beginning. However, there is also a new beginning to each ending--a new cat (kitten) has joined, although she is yet too young to contribute anything. (Then again, perhaps she will fulfill that "cat in the corner" story and actually be tied in the corner, to keep her out of trouble!)

Other than that, a suitable Grovesite is still being sought; we make do right now with whatever place seems suitable and reasonably private at the time.

The computer, which had been dead for over a month, has been resurrected--perhaps the Grove may now get back into the "loop" so to speak.

Eurisko Grove: News from Virginia

Greetings from Eurisko in Virginia. We have good news and bad news. The good news is we had a new member join us. This brings the head counts for humans in the grove up to four. The bad news is our friend and grove member recently lost her unborn baby. In honor of Mabon, we are trying to organize a group trip to a local corn maze for family and friends.

Swamp Grove: News from Florida

Hark the Heralds,

Glorious new e-mail and fast Internet connection for the Swamp Grove. We have moved our shrine and circle area about five miles or so, new land and better location (much drier, can actually circle outside all year now) for first time since our inception in the early 90s. Will try to put together a new website and take pictures of the new grove soon. E-mail: spacerock@swfla.rr.com

Oaken Circle Grove: News from Kentucky

From the center of the circle, we spiral out to greet those who seek a deeper communion with nature, the ancestors and the Divine. Oaken Circle Grove provides an enriching and nurturing environment to all those who journey upon the path of the elder ways.

With roots that stretch into the philosophy of Reformed Druidic Wicca, we embrace and accept into our circle all traditions of earth-based spirituality. This rich blend has nourished our spirits and expanded our experiences. We value each member as a vital and unique gift, borne of the Great Mother. We celebrate the diversity of our membership and it is that diversity which brings unity and a greater sense of belonging. Each member is treated with dignity, honour and given the respect due them. We share our vision, goals, projects and common purpose, to enhance cooperation and foster tolerance within the community at large. We teach by example and we live fully and joyfully each day.

We welcome all who desire to share the journey with us and we walk together in Perfect Love and Perfect Trust.

Our grove had to postpone our Lughnasadh celebration until the weekend of the 31st due to a grove member with health issues. Our grove is getting much exposure on groups like the Kentucky pagan network and the Kentucky pagan forum. We will keep you up to date on our grove happenings.

Many blessings,

Oaken Circle Grove
http://oaken_circle_grove.tripod.com/oakencirclegrove/

MOCC—Muskogee/Mother Grove

Muskogee, OK has been sweltering hot lately. While re-starting the rites in Muskogee has been slow going due to scheduling problems, two new local students have appeared, and renewed interest among former members has also helped the slow revival. The Archdruid is currently teaching them Neopagan Cosmology 101: this is the way the metaphysical world is generally comprised, or so we think, or some of us at least. Pay no attention to the obvious b.s., and take everything with a grain of salt. Earth, Air, Fire, Water, that sort of stuff.

The traditional Three Protections over Muskogee will be renewed this autumn. They are placed over Civitan Park, the Muskogee Public Library, and Union Agency Hill (Honor Heights Park). We will be attempting to co-opt the assistance of a Runemaster in casting a protection over the Arkansas River that runs north and east of the city.

Mojo Proto-Grove

Mojo grove is taking sabbatical for an unspecified length of time.

Amon Sul Grove: News from Kentucky

Gandalf and Goldberry recently attended an Adult Weekend Retreat at Crystal Crow's Nest near Beattyville, Kentucky (also referred to as an Awesome Witch Retreat). My first opportunity to party naked in a couple of years. Tending a white-hot fire requires special care when swinging in the breeze. We are also planning on attending the Summerland festival in Yellow Springs, Ohio that is being sponsored by our ADF brothers and sisters in that area. (Amergin, Senior Druid of the Sixth Night Grove, is an old and dear friend of many years.)

I was out of town on business for two weeks during the end of July and we had some drought relief during that time. (Rented a floating cabin on Herrington lake and went fishing in the evenings. Co-workers stayed in local hotels in a dry county and really appreciated the cookout that I had for them that included plenty of ice-cold beer. Still in the broom closet at work so I was unable to explain to them the primary reason why I was at the lake while they were in hotel rooms.) The weeds had taken over close to half of the garden by the time I got back and I was pulling them in the ninety-degree heat. We have more tomatoes, peppers, cucumbers, and zucchini than we can eat and the tomato harvest may still do well enough to do some canning if we get more rain. (We're still over two inches below normal.) The hop vines are crawling all over the back deck and I'm past due on starting a new batch of beer.

Repairing the termite damage to the log house on the abandoned farm that we own in the Daniel Boone National Forest is progressing well. We now have a floor again and the Fourth of July weekend was the first time in three years that we didn't have to tent camp. The Labor Day weekend project will be to install a new back door to seal the cabin part off from the rooms that were added later. Still debating on whether to dub the property the House of Bombadil or Imladris. The Forest Service map shows the house and two barns with the title Goochland (not sure but I think it's an Anglicization of Guteland which is German for "good land."

—Gandalf, Amon Sul Scribe

News from the East Coast Members of the Amon Sul Grove

Greetings! This is BrightMirage, a new member of the Amon Sul Grove and the official coordinator of the East Coast branch. I suppose that would be me, my cat (Leo), my two snakes (Karma and Onyx), and two guinea pigs (Panda and Rygel).

News in the life of BrightMirage: I was offered and gladly accepted an internship for August at the wildlife bird rescue center I have volunteered/worked/interned at over the last few years. (I was an intern last year but injuries and such prevented me from finishing my "term.") This year has been wonderful so far...there are many diverse species of birds that we are working hard to rehabilitate, and it gives me great satisfaction to be able to release them back into the wild. It makes the long hours and such worthwhile.

The East Coast Branch of Amon Sul now has a new "grove"...inside the apartment! I recently purchased a little bamboo plant (the thick kind that you see in Chinese paintings) that resides in a little ceramic pot with three frogs as the legs of the base. Great calming energy and serenity comes from the tiny bamboo, and it brings me back to my roots as well (no pun intended, really!).

brightest blessings,
BrightMirage

St. Louis Grove: News from Missouri

The St. Louis Grove has a new e-mail address robertbentley@sbcglobal.net was r.bentley3@gte.net.

Cattle Grove: News from Texas

Hey everyone,

Just wanted to chime in and let everyone know how I'm doing. Just to let you know why I've been silent lately is because I've been jammed into a military school in the wonderful (HA!) city of Harlingen, TX. I have no Internet access here save my i705(palm pilot with wireless modem) and all that is really good for is email and AIM. Out of 400 kids I'm the only pagan here, about 97% of the campus is Christian although I did find a handful of people who weren't really practicing and very skeptical of Christianity and they are asking me for information and are thinking of going druid, as they say here...Hoorah! I'm building an altar stone from a large river rock I found on a hike and lugged back and at work decorating it with a sigil using a knife I smuggled back from the mess hall. Anyways, I'm missing the contact with others who share my beliefs so it'd be great if any of you wanna chat my email is evilsmiley@palm.com and my aim name is evilsmi1ey. Well, that's about all I have to say right now.

Peace out,

Joss

Cylch Cerddwyr Rhwng Y Budoedd Grove: News from Oregon

Thou art God:

As we approach Mabon, the Order of the Mithril Star finds that it has grown some more. We have 24 new members since Midsummer, and the Order has a new Grove: Cylch Tylwyth Grove in Westmoreland TN. The Order has seen growth this year on both national and international fronts. We currently have solitary members in eight countries, and Groves or Proto-Groves in Washington, Oregon, Tennessee and California.

Our Cybernest email list has 60 members, and our current Druidcraft 101 course (taught three times a year via email) has an enrollment of 65. The current class ends on September 21, and a new class will begin the next day, September 22. To enroll send a blank email to: mithrilstar-subscribe@yahoogroups.com. Enrollment is open until October 5th. The class takes approximately 16 weeks. We will soon be offering a more advanced course--Druidcraft 201.

Ceridwen Druid Seren-Ddaear /|\ 6th Order, Clerk of OMS-RDNA, has started a new "Astrology for Pagans" course over email. The course has 93 students (from 10 different countries and 33 states). The Beginning level started on August 1st, and it will segue into Intermediate and Advanced levels throughout the winter.

On March 1st, a new Beginning cycle will start again. If you are interested, please send a blank email to: astropagan101-subscribe@yahoogroups.com

This summer we inducted two "honorary members" into OMS, and bestowed upon them the 3rd Order. One is famed filk musician/songwriter Leslie Fish, author of our "official hymn,"

Sequoia Sempervirons. She has graciously accepted our adoption of her song, and has given her permission to use it on our website. You can hear an mp3, and read the words of this filk song, at http://www.mithrilstar.org/song.htm.

The other new honorary member is Church of All Worlds founder and Pagan sculptor, Oberon Zell-Ravenheart.

Planning for our Druid Monastery in So. Oregon has progressed. Pledges are beginning to roll in for purchase and development of the land, located 6 miles north of Grants Pass OR on 20 acres surrounded by some 850 (plus or minus) acres of BLM land. The vision statement says it all:

"Imladris is a vision for a poly-fideletous-friendly, Pagan, intentional community located in Southern Oregon. The members of Imladris will share a love and reverence for the Earth and for each other.

Egalitarianism will be our greatest ideal. Every member of Imladris will have equal status with every other member. There will be no gurus or cult personalities among us. The community will gather on a monthly basis to discuss business matters, and decisions will be made by consensus. The execution of the business of the community will be performed by a committee of three who serve as clerk, treasurer and secretary for a term of office a year and a day. The same committee of three may not serve more than three periods in a row. Each member will share equally in the work of maintaining the community property, though some members may be more adept at some tasks than others. Members who have specialized skills will be expected to share those skills with the community, should those skills be applicable to the maintenance of the community property.

Each member will be expected to work either inside a community owned business or at a job outside the community, unless they are sick or disabled. As the community grows it is possible that some full time jobs could develop on the property, and those individuals would be compensated as if they worked outside. Every member will donate at least 75% of their income to the community, if earned outside. The community will pay for all utilities, phone, cable, Internet service, food or whatever. A member's long distance bill, and expenses for an individual's vehicle will be their own. The community will attempt to procure a group health care, dental, etc., plan for all the members. Perhaps even a special group auto insurance rate if possible, or a small fleet of vehicles, rather than members owning their own.

Imladris will serve the greater Pagan community as well. The main business of the commune will be to operate a clothing optional resort/convention center where individuals and or groups can stay on the property for conventions, workshops or the like. It would be expected that these types of gatherings would happen during the summer months mostly on weekends. The remainder of the time the commune's guest facilities would be open for use by any Pagan who wishes, much like a motel. There will be a swimming pool, hot tubs and an exercise facility for the use of both guests and residents. Dominating the property will be a 60-foot geodesic dome. This will be the central indoor meeting place, conference facility and all-purpose room. It will be equipped with a kitchen, and guests will be able to get meals there if they choose not to cook for themselves. Available facilities will include: a 50-space campground with a shower house; 10 adjacent RV spaces; five yurts; and two guest rooms in the main office building. It has been determined that if the commune has no more than 13 residents, than they could derive their entire living from running the resort aspect of the community, if open six months per year and averaging a 50 percent occupancy. Residents would have to work only four hours per day four days per week on average (more if there were a big convention using the facilities).

Seven residences (36 ft. geodesic domes) would be spread across the back, non-public side of the property. Hot tubs and ritual space would be in easy walking distance for all. Each residence will house up to five people. Some of these groups we expect will constitute group marriages, or nests.

Imladris will be a community of people who love and care for one another. Everyone will leave their feelings of jealousy, racism, classism, sexism, homophobia and other societal sicknesses behind.

Children of members will be considered the children of all, though an individual child's parents will have primary responsibility. All members will share equally the burden of raising and educating them. The community may eventually have its own school system. It is expected that the community will share in the cost of sending its children to college or trade school.

The spiritual life of the community will be based on those principles and ideals laid out by the Order of The Mithril Star.

Politics shall not be an issue within the community, though from time to time the community may decide (by consensus) to back a particular cause or whatnot. Membership in a particular Party will not be a consideration for membership in the community. Members will be expected to exercise their right to vote and to be informed about what they are voting on, but no one will be allowed to question or ridicule an individual's political orientation.

Membership in Imladris will be open to anyone regardless of race, sexual orientation, income, class or prior religious affiliation. Candidates will be nominated by members, and will be granted trial membership by a unanimous vote. Trial Membership will be granted for a period of a year and a day, at the end of which the member will be given the opportunity to decide if the community is their cup of tea. Naturally they may leave anytime they wish prior to the end of the period. It is encouraged that candidates spend a week or so with us to get to know us before making any commitment.

Imladris will also be host to the international headquarters, or mother grove of the Order of the Mithril Star. Residents of the community are expected to be members of the mother grove and participate in the rituals and organizational activity of the Order. More information on Imladris and the OMS-RDNA can be found on our website: www.mithrilstar.org

Druid Heart Spirit Grove: News From California

Greetings, all is well. I hope you have been doing well. What a fun filled weekend we just had. The Sacramento. Bardic Grove came out for John Winger's initiation into the Awenydd level at our Nemeton. It was wonderful! We had about twenty-five Druids and Pagans camping out and what a feast we had after the ritual, more food than we knew what to do with. My dad participated with us again and this is becoming a regular thing. Then of all things, my brother Joe finally makes it out and I think his spark of interest is coming back to him so he maybe trying to make it out for more rituals!

In the ritual the seeker has to spend about 45 minutes in the dark room (our new lodge out back), blindfolded, with his wrists tied. Then he is given the cup of death by his guide, the hound of Anwyn, my son Jimmy was the hound. He spends this time in rapport with his deity of choice while we set up and do the first half of our ritual, then he is led out to three gates where he is prompted by the hound to answer question given by the beholder/keeper of that gate, eventually after being turned down at each gate he is told that he may go through the little gate, which is, he had to crawl through my legs into the Nemeton--

almost knocked me over, he was a tall one, had everyone rolling with laughter, then he took his oath, tied the ribbon to the world tree, and received his torc of initiation and an Awen necklace. It went great anyhow, everyone's presence added to the energy.

Anyway, this is what I've been doing lately besides working at East West and preparing for the ritual. I finally built the sweat lodge journey house out back.

Duir De Danu Grove: News from California

Duir De Danu Grove (the San Jose area) is holding Celtic night on the second Saturday of each month until such time as we can find a suitable site for rituals, and through the coming Season of Sleep. We have regular hairpulls on a variety of Celtic and Druidic topics. As soon as the sticks can be obtained, we hope to have an Ogham few making session.

Bring a snack and/or beverage to share. Tegwedd's phone number is: 408-257-3864. Leave a message as she screens her calls.

Tegwedd ShadowDancer
Co-ArchDruid and Chronicler of the Duir De Danu Grove

Poison Oak Grove: News from California

Since the Bride-og from Oimelc did not sprout this past year, I bought a Scottish Carlin corn dollie at the Santa Barbara Heart of the Forest Renaissance Faire this August to substitute as the ceremonial last sheaf of wheat for Lughnasadh. This last sheaf, or the person last to harvest his field of grain, was often called the Cailleach or Carlin or old woman. I presented the Carlin at the Lughnasadh service and it is now hanging in a place of prominence until Oimelc when the Cailleach, the Old Hag of Winter, is reborn into Bride, Dawn Maiden.

Last Fall at the Orinda grove site the acorn crop was pretty sparse with nary an acorn to be found, perhaps in anticipation of this year's lack of rain: why send out acorns if they won't be able to sprout? Perhaps the trees did this also as a measure to save their water resources for their own survival. Are trees able to tell when there is going to be drought months in advance and prepare themselves? This fall's crop is already better. I will take special notice of the weather this coming Season of Sleep to see if there is more rain and whether the trees can indeed predict the rainfall of the following year.

Witness the Autumnal Equinox at the UMass Sunwheel

Sunrise @ 6:45 a.m., Sunset @ 6:00 p.m.
Sunday and Monday, September 22 and 23, 2002

Members of the University community and the general public are invited to witness the passing of the seasons by joining Prof. Judith Young of the U.Mass. Dept. of Astronomy to watch the Sun rise and set over the tall standing stones in the U.Mass. Sunwheel for the upcoming Autumnal Equinox. Visitors for the sunrise viewing should arrive at 6:45 a.m., and visitors for the sunset viewing should arrive at 6:00 p.m. The sunrise and sunset events will be held on both Sunday and Monday September 22 and 23, 2002. For those interested in learning about the sky, there will be a presentation that will include the cause of the seasons, the Sun's path in the sky, the phases of the Moon, and the story of building the Sunwheel. Bring your questions, your curiosity, and DRESS VERY WARMLY; a $3 donation is requested. Sunwheel T-shirts and sweatshirts will be available for purchase to help cover the cost of future stone paths at the site.

The exact instant of equinox is 12:55 a.m. EDT on Sept. 23. The sunset closest to this is Sunday Sept. 22, while the sunrise closest is Monday Sept. 23. On the equinox, any observer located on the Earth's equator will see the Sun pass directly overhead at local noon and that person will cast no shadow at noon. For all observers on Earth (excluding the N and S poles), the Sun on the equinox is up for 12 hours and down for 12 hours, illuminating all latitudes! (At the N and S poles, the Sun would encircle the horizon for 24 hours, either very slowly rising or very slowly setting for the entire day.) From the Sunwheel here in Amherst, the equinox Sun will be seen to rise and set through the stone portals in the East and West, a beautiful sight as we experienced last year. This year, the sky will be particularly beautiful as the Moon, just past full, rises and sets opposite the Sun.

The U.Mass. Sunwheel is located south of Alumni Stadium, just off Rocky Hill Road. It can be easily reached from the center of Amherst, following Amity St. to the west, on the right hand side of the road about 1/4 mile after crossing University Drive. ALL VISITORS SHOULD WEAR WARM CLOTHING, SUITABLE FOR STANDING STILL ON WET OR SOGGY GROUND. In the event of rain, the events will be cancelled, and visitors are encouraged to visit the Sunwheel on their own. For more information on the U.Mass. Sunwheel, check out the web site at http://www.umass.edu/sunwheel/index2.html or call Judy Young at 413-545-4311. To arrange a Sunwheel visit for your class or group, e-mail young@astro.umass.edu

Some Optional Activities for Fall Equinox

By Alex Strongbow, a Druid Lost in the Woods

Fall Equinox is the opposite twin of Spring Equinox, only that life is now giving fruit and dying at this point in the year's cycles, sometimes known as Michaelmas in the Catholic calendar; when contracts and rents were collected (as at Easter). What harvesting began in Lughnasadh should be about finished by the Equinox. In times past, autumn was a dreaded season, as people scrambled to prepare food for the long, deadly winter. Only in recent centuries, with assured food supplies, have we begun to romanticize the season. For modern society it is a time for starting school and the end of summer vacations.

It's possibly the last chance to have the types of fun summer outdoor group activities that characterize Beltane, Mid-summer and Lughnasadh. So it offers an opportunity to repeat previous ones, or try out one that you didn't have time for:

- A picnic is definitely in order or participation in final harvesting. Traditional choices would be grapes, acorns, wheat bread, goat, Indian corn, horn of plenty, cornbread, corn, root crops (i.e. onions, carrots, potatoes, etc.), pomegranates, nuts, goose, mutton, dried fruits, apples, beans, and squash.
- Prayers towards protection, balance, and success in life are auspicious.
- Building a doll of grains to be burnt in the spring or fed to animals.
- Sitting under trees with nets to catch falling nuts and leaves, perhaps saving a leaf from each year in a collection. The rest should be made into a leaf pile for the kids.
- The changing leaves can also be dipped in paraffin and put on wax paper. After the leaves dry, they may be placed around the house, or in large jars with sigils of protection and/or abundance
- Take notes on which trees turn color first, which fall soonest, and into which colors.
- Follow the migration of birds.
- String nuts into a necklace.

- Plan a trip to see the fall colors in the mountains.
- Do the Halloween farm-visit early and beat the crowds.
- Make a grapevine wreath for the door.
- Deer season opens. Contemplate it and find some deer. Vegetarians can protest the sporting elements of it.
- A good time to give to local charities to feed the poor.
- When do certain animals begin to disappear?
- Bake bread from scratch (i.e. grind the grains into flour).
- Note the date of the first frost and its effects on plant life.
- Put up storm windows, check insulation and pack away the air conditioner.
- Start notice the location and time of sunrise, noon and sunset and continue through winter.
- Plant acorns and other nuts and wait for spring growth.

Great Websites to Browse:

For associations:
http://www.geocities.com/lavenderwater37/mabon.htm
A nice essay.
http://www.scpagans.net/articles/wheel/mabon.html
Fall Foliage Facts:
http://ncnatural.com/wildflwr/fall/fallfact.html
For fall activities:
http://www.jpc-artworks.com/earthspirit/activities/fallact.html
Crone's Autumn Walk:
http://www.jpc-artworks.com/earthspirit/articles/walk.html
Nice essay:
http://www.angelfire.com/in/childgrove/fallequinox.html
Lots of craft ideas:
http://www.geocities.com/CapitolHill/5883/mabon.html
Lots of recipes:
http://www.geocities.com/heartland/estates/6120/Holidays/fall.html

High Day Song

This came to our member She of the Storm late one night as she was trying to sleep. It is a belated Solstice song, but it would work for other Druid High Days such as this upcoming Fall Equinox as well.

Solstice Song
(Adapted from the popular Christian
song "Shine Jesus Shine")

Shine, Be'al, shine,
Fill this land with your Solstice blessings
Blaze, balefire, blaze,
Purify us tonight
Flow, chalice, flow
Let the Waters-of-Life be blessed
Send forth the Sun, Bel
And celebrate the light!

Daily Druid Devotional

By Pat Haneke, Akita Grove, August 2002

I do this (almost) every day, and it is my incremental regimen, beginning with a cup of steaming coffee. No too much at any time, but like a snowball rolling down the hill (or Milo of Crotona carrying a calf up the stairs everyday) it strengthens your wits and brings you into a greater communion with the world of Nature and profusion of ideas around you. Most of it is stuff we do everyday, but taken one step further in Awareness. It becomes rather difficult to continue finding new examples after a hundred days, and it thus would be an excellent journal activity during the 180 days in the Time of Sleep between Samhain and Beltane. It's as easy as 1, 2, 3. Every day, when possible:

The Triples:

- Take one idea of whose veracity you're sure of, and think of three counter arguments against it or three people who would object to it.
- Take one idea you think is wrong, and think of three supportive arguments or people who would support it.
- Now, take one idea that you're unsure of and bring it up in conversation with three people.

The Doubles:

- Notice one parallel or lesson between Nature and human society, such as nesting and mortgages.
- Resist one urge and give into another urge every day until you are master of them.
- Notice an opposite in the world; and see if you can find a "gray" example.

The Singles:

- Touch a new and different organism every day. If you don't know the real name, give it a temporary name.
- Read one page that you don't have to, on a topic you don't know much about.
- Greet or salute one person you've never acknowledged before.

The Zeroes:

- Listen to someone without a preconception of them.
- Do nothing for a moment in the midst of your busiest time.
- Purposely skip one of the previous activities.

A Sociological Look at the RDNA at Carleton College Or 'The Epistle of Irony'

By Irony Sade
November 1998

Introduction

In this paper I intend to demonstrate that the great sociological theories of Schleiermacher, Marx, Durkheim and others are applicable to the study of the Reformed Druids of North America. I believe that these theories can shed useful light on even a movement as peculiar as the RDNA and that the Druids themselves hold some valuable contributions for the general study of religion. I intend to demonstrate that while they do not call themselves a religion, and perhaps ought not to do so on philosophic grounds, the Reformed Druids share enough of the qualities of a religious movement to be usefully studied as such. I will discuss the sources and methodological problems involved in this kind of study, give an introduction to the Reformed Druids, and a brief sketching of their origins and belief. Next I will address the question of religious applicability, and finally delve into the examination of the sociological theories of Schleiermacher, Marx, and Durkheim as they relate to the Reformed Druids.

Disclaimer and Acknowledgments

It must always be remembered that in matters of religious belief each individual can express only his or her conception of what a religion is or teaches. This is especially true of Reformed Druidism. The Druidic path is an intensely individualistic one and each Druid can only speak for sure of what he or she has found. To a certain extent this also holds for describing the movement as a whole. The way in which I see Reformed Druidism is only one amongst the many views that can be taken of it. Anyone wanting to take a serious look at the subject should be careful to view it through more than one lens.

Which brings me to a certain methodological problem with this study. Most--if not all--of the scholarly work that has been done regarding the Reformed Druids of North America at Carleton has been done by one man--Michael Scharding, Archdruid of the Carleton Grove from the spring of 1993 to that of 1994, he cosponsored the most recent revival of the Druids at Carleton (1995-6) and remains an influential--albeit absent--friend at the time of this writing. Michael Scharding majored in History as an undergraduate and in 1994 undertook the wonderfully self-referential endeavor of researching the history of the Reformed Druids for his Senior Integrative Exercise. In 1996 he revised this paper into a rather longer one, A General History of Reformed Druidism in America, and published it along with nearly all the collected writings of Reformed Druids past in *A Reformed Druid Anthology*, of which he was also the associate editor. "As a result of this research," he writes, "I've probably collected and read more Reformed Druid material and talked with more Druids from the different factions than any other Reformed Druid (except possibly Isaac Bonewits.) This means that I'm either an 'expert' or I am now more irreparably confused in my Druidism than ever as a result."[1] It also means that no academic study of Reformed Druidism to date--to my knowledge--has escaped from his shadow.

Daniel Hansen's American Druidism is a wonderful field guide to the various Druid groups of the Americas, and provides a fine history of the RDNA, but, as Mr. Scharding has commented, "it would not be a good book to compare my opinions against as I had a great deal to do with getting [it] published."

Margot Adler also talks about the RDNA in what many consider the definitive work on the Neo-Pagan movement, *Drawing Down the Moon*, but says very little that Scharding does not.

Isaac Bonewits also mentions the RDNA at Carleton in Real Magic but discusses them primarily in terms of one of their rituals, which he uses as an example to illustrate his theories on magic working. In short, beyond a few oral interviews performed by the College archivist and others and the preserved writings of past and present Druids there is little written work to study.

To date, Michael Scharding represents the most influential academic voice in the study of Reformed Druidism. Except by performing new, original research it is nearly impossible not to be influenced by his perspective on the movement. As mentioned above, any adequate study of religion ought to view it through more than one lens. Luckily most of the progenitors of the movement are still alive and much of its history has been recorded and stored so the possibility of original studies remains. I write this merely to make the reader aware of Scharding's influence. The study of Reformed Druidism is both indebted to and dominated by him, and, while I have drawn extensively on my own observations, interviews, research, and experience as Archdruid over the past three years, this paper is no exception. People who wish a clearer look at the movement are encouraged to explore it for themselves.

Finally let me make one technical note. Wherever I refer to 'Druids' in this paper I mean the Reformed Druids of North America at Carleton College, past and present. I do not intend to discuss the Paleo-Druids of the Old World, nor the Meso-Druids of Brittany revived in 1717, nor most of the other Neo-Druid groups in America except as they directly relate to our understanding of the RDNA. If you want an overview of them, read Hansen. With that caveat, let us begin.

Irony Sade
Prentice Hall 206
November 1998

Section I

An Introduction to Reformed Druidism

"Religions that combine humor, play, and seriousness are a rare species," Margot Adler wrote. "Once you embark on a journey of change in perception, even when you start this journey as 'play,' you can end up in waters far different from those you may have originally intended to enter."[2] Reformed Druidism represents the embodiment of this sentiment. Created partially as a joke, partially as a reaction against authority, it nonetheless blossomed and grew far beyond the hopes and desires of its founders, becoming both sillier than they had intended, and far more serious than they had ever imagined.

1 In his forward to A General History... *A Reformed Druid Anthology*, pp. 331.
A Reformed Druid Anthology, pp. 16

2 Margot Adler, *Drawing Down the Moon*, pp. 299-300

Reformed Druidism began at Carleton as a humorous response to the ruling that all students attend a set number of religious services each term. The early flavor of the movement was always one of serious tongue-in-cheek, a combination of the intentionally profound with the pointlessly silly. The early Liturgy, for instance, was written in a playful pseudo-King James style both to provide a semblance of legitimacy and to tease the traditional profundity of holy writings. At the same time it contains some incredibly meaningful passages. Deborah Frangquist, one of the early formative members of the RDNA, recalls one of them nearly thirty years later.

> O Lord, forgive these three sins, which are due to our human limitations:
>
> Thou art everywhere, but we worship Thee here;
>
> Thou art without form, but we worship Thee in these forms;
>
> Thou hast no need of prayers and sacrifices, but we offer unto Thee these, our prayers and sacrifices.

"I still find that one of the most profound spiritual statements I have ever heard," she recalls. "It informs my understanding of what I as a believing Christian am doing in Christian liturgy, including the Eucharist. Every time I ended out on the Hill somewhere saying that prayer, I was moved anew by it, and I don't think I was alone in that." [3] The Druids at Carleton today continue to exhibit this characteristic blend of the meaningful and the frivolous. Their celebration of Beltane--the first of May--in 1998 included both a pair of weddings as serious and beautiful as the nuptial pairs could ask and an extended bout of 'doughnut fishing,' a spontaneous game where people chased a doughnut suspended on the end of a string, trying to catch it in their mouths while being tickled.

It is, I believe, this persistence of humor and spontaneity, respect and seriousness that has kept Reformed Druidism alive at Carleton for the last thirty-five years and enabled it to spread as far as it has. Were it to lose either of these qualities the movement would be finished. It would become either the useless ghost of a religion or a sacrilegious joke. With them it becomes something both meaningful and liberating, a way of searching and of exploring life in the company of others and oneself that is not exactly one thing or another. Neither a religion by its own definition nor a philosophy by anyone else's, Reformed Druidism represents a unique and valuable creation of the human mind, and a fascinating confusion to the study of religion.

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3 This triad first appears in the Order of Common Worship as the invocation and again in nearly all the early liturgy. The Druids at Carleton have currently fallen out of the habit of actually using the old liturgy, but they still read through it for a good laugh and ponder it's many truths. See *A Reformed Druid Anthology*, Part Three, Liturgy of the Druids.

Deborah Frangquist in an interview with Eric Hilleman, Carleton Archivist, October 31, 1993;pp. 450 of *A Reformed Druid Anthology.*

To be continued in the Samhain issue.

Barrows—Mounds—Celts

In materials on megalithic culture I have mentioned that people in primeval ages already known and played energy of watercourses. I have reached a finding at study of history that people of further cultures made use of that energy all the time until our era. This ensued on appreciation of barrows and mounds from the energy standpoint. Barrows are given to a connection with burial rituals though in many cases residues of dead were not founded there. The Czech archeologist Zdenek Merinsky has mentioned in his publication The Czech Countries Since the Arrival of Slavs until the Great Moravia that in the whole Slavonic area appeared below barrows largely firing tombs without typical urns. Better told only with sporadic residues of burned human bones scattered in earthwork, so he has supposed another sense for the barrows too. The construction of mounds was very time-consuming business and the nesting of burial residues to the arranged mounds could be pious as well as practical. The energy function of mounds can be derived from technical literature where all technologic procedures by their constructions were described. The intensified care was paid to a separation of mass from subsoil. It was very functional disposal against energy losses and can be easy experimental proved.

Martin Brennan in The Stones of Time has mentioned how are inset layers of grass and brown loam by layers of slate and flint. The layers of organic and inorganic materials take turns. The plenary part of this material is by the present excavations withdrawn and it is surprising to what kind of rate can be in the course of renovated work fully replaced.

Kurt W. Mark writes in Der erste Amerikaner: “On the open space where they wanted to build a barrow they first cut all trees and shrubs. They removed loose soil and a layer recumbent below usually covered by stony soil. On this clay flooring they scattered then one or more inches a high level of sand or diminutive grit.”

Magdalena Beranova in Slovane: “Volcanoes--they were antique barrows of Nowgorod Slavs. They were cyclical but had abrupt walls. Inside or outside there was a circle from rocks, above all from boulders, and up was a straight plateau. In the course of construction were first lighted piles and cinders was unfolded to the place where the barrow should be located. Up to the cinders they scattered a layer of mold to which they buried either in urns or in sockets. The next layer about 20 cm was again the cinders shuffled by scurf, whereupon was piled on another part of rampart up to the high 1.5 - 3 m and this operation was repeated. The each part of rampart was covered by a sward.”

Zdenek Merinsky has mentioned, ”Before own filling of barrow was the terrain intended for its creation compared, leveled and was removed all growth. In the course of researches on such modified areas for an own mound are often entrapped

traces of fireplaces probably combined with purgative function when the fire was called to burn all harmful effects and also material and spiritual elements. In any case but these ceremonies did not cohere with own cremation that proceeded at another place. In a lot of cases and at many localities in so modified area we find the construction of square or oblong from limbs, logs or scantlings from various species. Till this time explored residues of these wooden formations indicate that they were not constructions to all intents and purposes and a reason of their building-up is sought in the sphere symbolic joint with burial ceremonies." From the energy standpoint was the wood used like insulating material for separation of rampart mass from subsoil.

In Celtic habitations as well as outside were constructed tetragonal mounds long in sides rounded 50 as much as 200 meters. The similar tetragonal mound 70 x 35 meters was constructed in the embattled habitation Zavist. At its periphery was built up a triangular mainly earthen mound in the width of ground 10 meters and 9 meters high. About 20,000 tons of earth and stones were needed for the construction of this mound. In other cases were earthen mounds smaller or the area was marked by the other way. Near village Makotrasy on sixty hectares big development from Younger Stone Age archeologists uncovered a square with sides around 300 meters formed by moat and initially also by palisade. Roundels originated around from the identical period were discovered in Bohemia, Moravia, Slovakia, Austria and Bavaria. There are known about sixty. These circular surfaces were demarcated by only one or more moats. The greatest roundel was found in Bohemia near Kutna Hora. It is put together out three round moats per average 90, 115 and 250 meters. The moat in average 90 meters probably encloses the energy space, two others designate energy zones. Alike designate places for what it is impossible to find reasons are situated also at other places.

Out of the standpoint from a conception of mounds it was places with a concentration of energy components--it was a surface intersected by more energy zones. The mold or the rock of surface received from them the energy and created an isolated P-charge. If the energy value of P-charge was sufficient it was enough to mark its energy space by pales or by a ditch. The ritual place was prepared for transferring the energy to people coming together. People felt there fine and gladly listened to suggestions of their spiritual leaders.

In another case when the energy value of P-charge in the concentration place of energy components was not optimal and had to be increased, it was resolved by mass enlargement of energy place--by the construction of mound. The identical result could be reached at apposition of mass to one pile. In this case would be but necessary for the meeting of people to mark more the energy space in which happen to transition of energy. The pile of earth in the center of meeting-place would be in the way as well as in the center of cathedral. The different materiality of mounds reflects about various starting energy values of the place with concentrated energy. Places like this are many and in following era there were built labyrinths too.

Long ago there were built in the USA more than 100,000 mounds of various sizes and forms. Wisconsin mounds are of great dimensions, ramparts are built up in a form of animals and archeologists gave them the name Effigy Mounds. These mounds had probably the same function like Celts areas bounded by ramparts. With notation by energy places with symbols of animals we can meet also on the plateau Nazca.

The order of Cistercians built their monasteries in central and top parts of watercourses, where quicker running water gains larger energy values and so creates effective conditions for the transition of energy to another matter. The whole area was situated to the energy space of watercourse. Below grounds of the church was installed a water piping where was enabled to manipulate with the energy value of church by the regulated flow of water. The same regulating equipment already had some megalithic constructions. In central and northern Europe were built more than thousand of Cistercian monasteries. The Cistercians also began to build gothic cathedrals that could seat more people. Cathedrals were built in towns with heavy concentration of inhabitants and at places with fewer folks were built churches. Near cathedrals and churches was not required to regulate the energy value by water running through, they were built at energy places and amassing of energy also ensured towers--they operated like menhirs (the known effect "charge flux"). The increased energy value of churches also bears to the reality that people did not stay there the whole day and manses were placed in the vicinity. The mass energy of church was dimensioned so that during the divine service a man drew such amount of energy what prospered to his fitness. A longer stay in a strong energy environment could call up an opposite effect.

People of megalithic culture, Etruscans, Celts, Slavs and people of the Middle Ages as well as other cultures on other continents built the energy constructions that prospered to their fitness. In the 21st century our advanced civilization builds up resembling constructions too but has no idea of their effect to organisms. They are mainly dumps of ground from large constructions, piles of material from abandoned mines, tips, some large buildings, energy systems etc. Energy components of natural and civilized sources what are interactive, in a large apposition of material could induce a harmful overstrain which negative influences the human health.

The description of energy in English you can find at http://www.pribram.cz/centrum in Czech in my book Nezname Energie-(Unknown Energies) that has been published in Czech Republic by publishing house Dialog.

Miroslav Provod, centrum1@ipnet.cz or centrum11@volny.cz

The Oak Tree: Quirky Quercus

By Sam Peeples, Free-roaming Druid

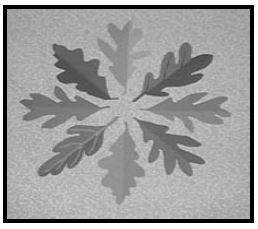
I have a soft spot in my heart for the Oak tree, both because of its Celtic associations and its general usefulness to society. I had a tree house as a young boy, cradled in those mighty boughs, and could clamper easily up the branches. Many wars were fought from that platform, and many days spent reading comic books and just sleeping in the breeze while leaves rustled overhead. With that in mind, we finally come around to do the most famous of the Celtic trees. There was so much information on the Internet, it was hard to narrow down the information that I thought was appropriate. Does one really need to know what color is associated with the oak? Any way, here we go.

Etymology

The Anglo-Saxon root of Oak is "Ac" or "Aik" and the fruit "Aik-com," the Irish called it "daur," the Welsh "dar" or "derw;" which is cognate with Greek "drus." The technical name of the Oak is said to be derived from the Celtic “quer” (fine) and “cuez” (tree). We, of course, love to note that the term "druid" is derived from the Indo-European rook of *der=oak and *wid=knowledge. Interestingly, the root for oak is also the root for the English wood "door." Many deities associated with portals or doorways are thus associated with the Oak.

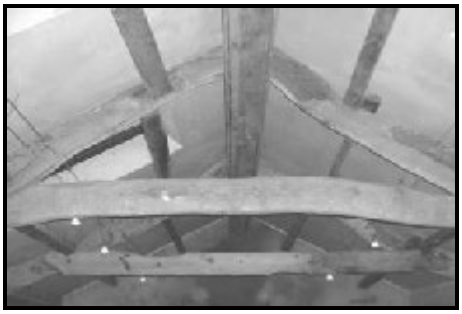
Physical Characteristics

Although slow in growth, some species of oak will reach 150' in height, 13’ in girth and 46' in circumference (some grew much larger) and 800 years of age. There are about 80 species and hybridization is quite common, with the offspring of new species quickly adapting to new climatic conditions by interbreeding with local variants. In America, the most prominent are the White Oak (Eastern), Swamp Oak (Southern), and Burr Oak (Central). Species have adapted to Oak Savannah, Pine Forests, Appalachian Mountains, and Southern flood plain forest. The English Common Oak and Sessile Oak are rather similar to their American cousins, except they have this annoying accent and dry sense of humor. It is often a dominant canopy tree, which craves sunlight, and is useful in land reclamation on disturbed sites. It prefers elevations under 2,000 feet, but will be found as a scrub tree until 4,500 feet in altitude. It is resistant to fire, as long as there is little shade during recovery, with heavy damage in growing season killing only 60% of the trees if less that 66% of circumference is charred (and dormant season casualties are only 20%) due to underground reproductive centers. Acorns do not survive fire at all. Nicks or scratches or stumps (under 16 inches) have been known to sprout, and sprout best when cut in dormant season.



Oak leaves are amongst the most easily identified leaves for school children; followed by maple, dandelions and (surprisingly) marijuana. It is not surprising, therefore, that the Society for Creative Anachronism lists the oak leaves and acorns as the most common heraldic plant device. Leaves emerge in Mid-March to May depending on climate. The yellow staminate flowers grow at the ends of branches. In August at the height of the summer when most other trees are wilting from the heat, the oak produces a new leaf called "Lammas shoots" thus adding new color and freshness to the tree. These new leafy shoots are golden-pink when young, turning from pale to dark green as they harden. In autumn the oak tree is at its most majestic as its leaves change color again turning from dark green to various shades of yellow, orange, russet and a pale golden brown. The leaves sometime stay on the tree until the following spring or until the new buds forming for the next year push them off.

Acorns ripen 120 days after pollination and crops tend to have peaks during their four to ten year cycles during moderately breezy summers (usually traveling less than 200 meters from the base), and begin bearing acorns usually between 50-200 years of age, but as early as 20 years. Acorns grow quickly in late July, and fall to the ground in September. Acorns do not have a dormancy period, germinating soon after falling, thus they don't store well, and last less than a year, 90% going stale after six months. A 70' tall oak may produce as many as 23,000 in a good year, but 10,000 is reasonable on a big tree or as many as 200,000 per acre, depending on April temperatures and early rains. I personally, have never attempted to count a tree's entire crop. Seeds are often dispersed the farthest by blue jays and other birds, although squirrels are often unwitting assistants. The acorns are a choice food for many species including deer, mice, squirrels, bears, boar, blue jay, pheasant, grouse, and rabbits. The leaves may be eaten in winter by deer and porcupine feed on the bark.



Practical Usage

- As timber, the particular and most valued qualities of the Oak are hardness and toughness; Box and Ebony are harder, Yew and Ash are tougher than Oak, but no timber is

possessed of both these requisites in so great a degree as the British Oak. It is easily machined, accepts finishes well, and glues into strong joints, making it an excellent choice for furniture, paneling, flooring and veneering.

- Many of the supportive beams in Cathedrals in castles use oak or yew, with specific forests linked to the church for its replacement timbers every 400 years.
- Oak has also long been used for railroad ties, fence posts, mine-timbers, caskets, shingles, cooperage, and the prime source for whiskey barrels (white oak). It is also excellent for firewood, and was once a primary source of fuel for eternal sacred fires.
- Oak bark and wood contains a great deal of tannin, which is what makes Acorns so bitter. It can be used to tan leather and other skins.
- The roots were formerly used to make hafts for daggers and knives.
- After the Oak has passed its century, it increases by less than an inch a year, but the wood matured in this leisurely fashion is practically indestructible. Edward the Confessor's shrine in Westminster Abbey is of oak that has outlasted the changes of 800 years. Logs have been dug from peat bogs, in good preservation and fit for rough building purposes that were submerged a thousand years ago. In the Severn, breakwaters are still used as casual landing-places, where piles of oak are said to have been driven by the Romans.
- Quercus suber, Cork Oak, is a Mediterranean variety whose spongy bark yields commercial cork. So you can use your bulletin board to encourage rain.
- An infusion of it, with a small quantity of copperas, yields a dye that was formerly used in the country to dye woolen of a purplish color, which, though not very bright, was said to be durable. The Scotch Highlanders used it to dye their yarn. Oak sawdust used also to be the principal indigenous vegetable used in dyeing fustian, and may also be used for tanning, but is much inferior to the bark for that purpose. Oak apples have also been occasionally used in dyeing as a substitute for the imported Oriental galls, but the black obtained from them is not durable.
- In Brittany, tan compressed into cakes is used as fuel. Oak-bark is employed for dyeing black, in conjunction with salts of iron. With alum, oak-bark yields a brown dye; with a salt of tin, a yellow color; with a salt of zinc, Isabelia yellow.
- Acorns were of considerable importance formerly for feeding swine. About the end of the seventh century, special laws were made relating to the feeding of swine in woods, called pawnage, or pannage. In Saxon times of famine, the peasantry was thankful for a share of this nourishing, but somewhat indigestible food. The Board of Agriculture has lately issued a pamphlet, pointing out the use as fodder, which might be made both of the Acorn and of the Horse Chestnut. The analysis of the Acorn given by the Lancet is: water, 6.3 per cent; protein, 5.2 per cent; fat, 43 per cent; carbohydrates, 45 per cent. The most important constituent of both the Acorn and the Horse Chestnut is the carbohydrate in the form of starch. Acorns contain a substantial proportion of carbohydrate and fat, and in many country districts are still collected in sacks and given to pigs, but they must also be mixed with other vegetable food to counteract their binding properties.

- After the oak bark has been used for tanning, gardeners then use it to make a decoction called "Tan." Tan is used to cover new plantings encouraging them to grow due to the warmth it generates. However care needs to be taken for it sometimes favors the growth of fungi, harmful to certain plants. Tan is also used as a cover for racetracks and circus rings, and as an adulteration of chicory and coffee. In Brittany tan compressed into cakes was used as fuel.

Ancient Oak Groves

Graves suggest that Oak Cults came to Britain by the Baltics somewhere between 1600 and 1400 BC. This places these people about 500 years before the Celts came to the Islands. Pliny mentions the Gaulish oak sanctuaries in 1st Cent CE, Strabo describes Galatian congregations in "Drunemetons," 2nd Cent Maximus says the Celts worshipped Zeus (Taranis?) in the oak, and "Dryads" were "those who delight in the oaks." Irish holy sites with "Derry" or "dara" in them are associated with oaks, such as Brigit's holy cell at Kildare. Many of these sites in the British Isles were approached with dread and reverence by local farmers until WWII. See the OBOD site for extensive discussion of some of these sites and their mythological connections. The second site of the original grove of the RDNA was the Hill of Three Oaks, a place now found on the Carleton Map, and a haven of kite-flying and Frisbee games. Modern Druids seem to prefer Oak Groves, although Hazel and Rowan are also popular.

Mythological Connections

- Oak is supposedly the most commonly lightning-struck tree, perhaps due to a rather deep root system or the ion formation on the tall branches, thus its association with Thor and Taranis.
- Mary was once worshiped as Our Lady of the Oak in Anjou, France. She later appeared to shepherd children in Portugal as Our Lady of Fatima, crowned in roses and hovering over an oak tree.

- In older days, the Middle East was more heavily forested. The oak was held sacred by ancient Hebrews. Abraham saw the angels under an oak tree. Jacob buried the idol of Shechem under an oak. The oak in Shechem made Abimelech king. Isaiah said that idols were made of oak. The angel, who gave Gideon his orders, sat under the oak of Ophra. Absalom sustained his sacred thigh injury in an oak grove at Ephraim. The biblical mother-shrine Mamre at Hebron included a sacred oak in a female-symbolic grove. According to the Bible, when Cain murdered Abel, Cain was obliged to carry the dead body of his brother for seven hundred years before Abel could be buried. To mark the burial place, Cain stuck his staff into the ground, whereupon Seven Oaks (now known as the Seven Oaks of Palestine) immediately sprang forth in a row.
- Blodeuwedd tied Llew Llaw's hair to an oak branch and made him stand with one foot on the rim of a bath and the other on the haunch of a sacred beast, in order to inflict upon him the sacred thigh injury that would allow him to be her husband, and king. When he died his soul escaped in the form of an eagle and perched in an oak tree.

> The rapid oak tree,
>
> Before him heaven and earth quake;
>
> In every land his name is mine.
>
> —Taliesin, The Battle of the Trees

- Thor was widely worshiped by Norse warriors but was also revered by farmers and peasants because of his capacity to create rain for the crops. Mjolnir the magical hammer was reputedly made by dwarves from the wood of a sacred oak tree, and not only represented the destructive power of the storms Thor created (the fires from heaven), but its image was used as a fertility symbol in marriages (in its connection with rain and crops) and in funerals (as a symbol of death and rebirth), and for accepting newborn children into the community (as a symbol of strength and protection). Such was he revered that the fifth day of the week Thursday (Thor's day) was named after him.
- When traveling Thor rode in a chariot made from oak drawn by two goats, Tanngnjostr (Tooth-gnasher) and Tanngrisnir (Tooth-grinder), and when moving across the heavens dispensing weather, it produced the rumblings of thunder and sparks of lightening from its wheels. Thor and his followers undertook many expeditions to Jotunheim (Iceland) the land of the frost giants, and there erected high-seated pillars of oak. These they used to hallow new ground enabling the gods to protect their people in new lands.
- Two black doves flew from Thebes in Egypt: one to Dodona and the other to Libyan Ammon in the oasis of Siwwa. They alighted on oak trees and proclaimed them oracles of Zeus, in human speech. The oracles were taken by priestesses who interpreted the sounds of the cooing of doves, the rustling of oak leaves and the clinking of brazen vessels that hung from the trees. The shrine of Zeus at Dodona, where an oak cult grew up, had oracular birds, a sacred spring, a sacred black dove and an iron basin. The black dove priestesses chewed acorns to control the oracle, as they listened to the wind in the trees for poetic inspiration. The iron basin was used as a gong to mimic the sound of thunder.
- The most famous of Zeus' interpreters was an old priestess called Pelias, who prophesied Zeus' messages from a sacred spring at the foot of a giant oak in the grove at Dodona.

An oak tree growing in the ruins of Dodona temple in Italy, where Zeus was once worshipped many centuries ago.

- Hera left Zeus after a fight. To get her back he pretended to marry the nymph Plataea, cutting down an oak tree and dressing it as a bride to make her jealous. Hera tore off the bridal veil in anger, but became reconciled to her husband when she saw what lengths he had gone to in order to win her back.
- When the baby Hermes stole Apollo's cows he disguised their tracks by covering their hooves with shoes made from the bark of a fallen oak tree. Erotic statues of Hermes were usually carved of oak.
- Erisichthion felled an oak tree sacred to Ceres that was inhabited by a nymph, drawing blood when he struck it with his ax. Ceres punished him by sending his entrails to Famine.
- Orpheus led a dance of wild oak trees down the Pierian mountains.
- Pan, son of the nymph Dryope and Faunus, son of Picus, were both hatched from the eggs of oak woodpeckers.
- The Virgins at the temple of Vesta in Rome burned fires of oak wood. The Roman Alban Holiday was the annual marriage feast of the Oak Queen, the nymph Egeria, to the Oak King of the year. The Vestal Virgins coupled with the companions of the Oak King, secretly, in a dark sacred cave, just as they did during the Saturnalia. The new Oak King was the child of the Oak Queen or of one of her vestal virgins. See the Golden Bough for more Sacred King theories.
- Ovid called the oak the Tree of Jove. White oxen were sacrificed to Jupiter as an oak god on the Alban Mount at Rome. The image of Jupiter at the Capitol in Rome was originally an oak tree. Could this have influenced Pliny's accounts to make them more understandable to the Romans, or was this merely a parallel custom?
- The oak is sacred to all thunder and lightning gods. Hercules attracted thunderstorms with sympathetic magic,

by rattling an oak club in a hollow oak, or by stirring a pool with an oak branch.

- The Titans were men who had been stretched over oaken wheels.
- Oak heroes include Ixion, Atlas, Hercules and Telamon. Hercules carried an oak club because oak provides mast. Herculean symbols include the acorn, mistletoe or loranthus, and the rock dove, which nests in oaks.
- Ancient Prussians revered sacred oak trees. The chief oak in the forest at Romove had priests who tended a perpetual fire of oak wood. This tree, draped with a cloth, was considered the dwelling place of the god. The Prussians adored it and hung images from it. There was a sacred oak tree at Hesse called the Red Jove from which omens were drawn and to which sacrifices were made. Holy oaks were preserved in Germany into modern times.
-

Ancient Prussians had a terrible habit of turning even the simplest things, like starting a fire, into a large-scale operation, which may be one of the reasons there are no more Prussians anymore.

- First fruits of the chase were hung on oaks in Saxony and Thuringian until the 13th century. Kirwaido, God's Mouth, ruled ancient Prussians in the name of the god. When he had become weak and sick he immolated himself atop a pile of straw and thorn bushes. The blaze was lit from the perpetual fire that burned before the holy oak tree.
- Estonians sacrificed oxen to oaks, with prayers for rain and good crops. They also annually smeared oak trees with the blood of beasts.
- Slavs sacrificed goats and bulls to Perun/ Piorun/ Pyerun/ Peron, a thunder god, in a grove with an oak tree. A perpetual fire of oak wood was kept burning before an effigy of Peroun/Perun at Novgorod, where the death penalty was imposed for allowing the fire to go out.
- The Bohemian festival of the Little Daedala was held in an ancient oak grove, with boiled meat set out for the birds. When a raven took some meat and flew into an oak tree, that tree was felled. Its wood was made into an image that they dressed as a bride and drew to the river with bridesmaids beside it. A crowd then followed it to town, dancing and piping. The image was saved for the Great Daedala, held once every 60 years, when all the images were taken in carts in solemn procession to the river Asopus and then to the top of Mt. Cathaeron, where there was a wooden altar with a pile of brushwood atop it. Sacrificial animals, the images and the altar were consumed by fire.

Magical Properties and Customs

(Caveat Magicus!)

- Pieces of lightning struck trees however would protect a house.
- Tannin is especially strong in oak bark, which is good for treating leather and its astringency for hemorrhoids.
- Many parish boundaries in Britain are still marked by an old oak tree The following is a quotation from Withers:

> "That every man might keep his own possessions,
>
> Our fathers used, in reverent processions,
>
> With zealous prayers, and with praiseful cheere,
>
> To walk their parish limits once a year;
>
> And well-known marks (which sacrilegious hands
>
> Now cut or breake) so bordered out their lands,
>
> That every one distinctly knew his owne,
>
> And brawles now rife were then unknowne."

- The ceremony was performed by the clergyman and his parishioners going the boundaries of the parish and choosing the most remarkable sites (oak-trees being specially selected) to read passages from the Gospels, and ask blessings for the people.

> 'Dearest, bury me
>
> Under that holy oke, or Gospel Tree;
>
> Where, though thou see'st not, thou may'st think upon
>
> Me, when you yearly go'st Procession.'
>
> --HERRICK

- An old proverb relating to the oak is still a form of speculation on the weather in many country districts based on when leaves emerged.

> "If the Oak's before the Ash,
>
> Then you'll only get a splash;
>
> If the Ash before the Oak,
>
> Then you may expect a soak."

- Oaks were believed to court the lightning flash. The English say: "Beware of an oak. It draws the stroke."
- British bastards born under an oak were exempt from censure.
- Irish churches used to be called "Dair-thech" or "oak house".
- Cornish toothaches cured by driving a nail into an oak.
- In modern magick circles, Oak is good at most any purpose.
- Gauls ate acorns to divine the future, and acorns gathered at night assist fertility.
- Welsh ensure good health by rubbing left palm on oak at mid-summer.
- In Wales, the rustling of oaks can inspire a poet.

- Remnants of old-time superstitions with regard to the oak were to be found in Wales so late as sixty years ago, when it was customary in many districts for the young men and maidens to dance and sing around the oldest oak in the village. This was called a "round dance." It took place as a rule at Easter, but Whitsuntide and Midsummer festivities were held under its branches.

King Charles famed for sleeping and hiding in oak trees, also reclaimed the throne in his spare time.

- King Charles II (mildly Scottish) started "Royal Oak Day" in May 29th to celebrate his restoration, due to the aid of a tree where he hid after a battle (coward). This displaced Beltane as the most popular maypole day in some counties. Many other people in history claimed sanctuary in the easily climbable branches.
- Oak is one of the traditional nine woods of a Beltane fire.
- Successful Roman commanders were presented with crowns of oak leaves during their victory parades, and oak leaves have continued as decorative icons of military prowess to the present day.
- Germany's put fairy haunts near the base of large oak trees, called Oakmen, who are unfriendly big-headed louts who offer food that will make you ill (usually disguised dung). Pillywiggins are pixies that live in the flowers under oaks.
- Fairy magic can be countered by turning your clothes inside out and shaking them at an oak tree.

  "Turn your clokes,

  For fairy folks,

  Are in old oakes."

- Rain magic: Priests of Zeus dipped an oak branch into a spring on Mt. Lycaeus to make it rain by sympathetic magic. The spring water was said to send up a cloud of mist from which the rain fell. Tapping on an oak door is a charm to bring rain.
- An acorn in the pocket with preserve health and wood chips attract luck.
- Mold off of acorns assists in healing scabs.
- An oak leaf touching your heart will protect you from lies.
- Oils from pressed acorns alleviates pains in the joints.
- Oak bark when finely ground and powdered makes a remedial snuff that can be inhaled to arrest nosebleeds. It has also proved beneficial in the early stages of consumption.
- Sprinkled onto bed sheets it will help to alleviate bedsores.
- A pinch of powered oak bark mixed with honey and taken in the mornings will help and aid ladies with menstrual problems.
- Acorns should be gathered in the daylight, and leaves and wood by night. A waning moon is the correct time to harvest Oak.

- To catch a falling oak leaf will bring you luck and prosperity, and you shall suffer no colds throughout the winter.
- If someone is sick or poorly in the home, place an oak log on the fire to warm the house; it will help to "draw-off" the illness.
- If you wish to know whether you and your present beloved will marry, take two acorns, naming them under a full moon for yourself and your lover, and drop them into a crystal bowl of well water. If they stay close to one another, as though knit by a bond, you will be sure to marry, but if they float away from one another that is a sign that the bond will end.
- Knocking on an oak after bragging will protect you from divine retribution.
- The herbalist Gerard said, "that which growth on the bodies of olde Okes is preferred before the rest: in steede of this most do use that which is found under the Okes..." But rumors are that if done improperly a curse would befall any who came in contact with the item.
- East Saxon groves were dedicated to Thunor (Thor).
- In Scotland, one 19th century farmer said:

  "It was believed that a sprig of the Mistletoe cut by a Hay on Allhallowmas eve, with a new dirk, and after surrounding the tree three times sunwise and pronouncing a certain spell, was a sure charm against the glamour or witchery, and an infallible guard in the day of battle. A spray, gathered in the same manner, was placed in the cradle of infants, and thought to defend them from being changed for elf-bairns by the Fairies."

Acorn Recipes

These are from THE ENCYCLOPEDIA OF COUNTRY LIVING by Carla Emery, available at Amazon.com

Acorn Coffee:

Select plump, round, sweet acorns. Shell and brown in oven. Grind in a coffee mill and use as ordinary coffee. Or hull 1/2 c. small sweet acorns. Add 1/2 c. cracked wheat. Mix. Roast in your oven. Pound in a mortar. Boil with water to get your coffee. Add honey, molasses, or brown sugar to sweeten.

Acorn Meal:

Fortunately, tannin is very soluble in hot water. So, peel the acorns. Grind them up. Soak the "flour" in very hot water. The water will turn brown because of the tannin coming out. Throw away the water and repeat 4 times. Another way to do this is to line a colander with a straining cloth, put the ground acorns in, and gradually pour a gallon of water, as near boiling hot as you can manage, through. There will still be some dark chocolaty color to the paste, but after exposure to a gallon of hot water, you can be confident that enough tannin has been removed to render the acorn meal edible.

Spread the acorn paste on a baking sheet and bake at a low temperature until thoroughly dry. If it has caked, grind again, and you have your acorn flour. You can substitute acorn meal for cornmeal in any recipe, or use part acorn meal and part cornmeal, or 2/3 acorn meal and 1/3 oatmeal.

Oak Links:

Full of good lore and stories:

http://druidry.org/obod/text/trees/oak.html

Common Associations:

hometown.aol.com/birchfire/page18.html

Chock full of lore:

http://www.celticattic.com/olde_world/myths/oak_lore.htm

Everything you wanted to know (and more) about every species of tree in the U.S.:

http://www.fs.fed.us/database/feis/plants/tree/

What you wanted to know about British trees:

http://www.british-trees.com/guide/commonoak.htm

Royal forestry society:

http://www.rfs.org.uk/totm/oak.htm

Botanical Lore and greater details on British oaks:

http://www.botanical.com/botanical/mgmh/o/oakcom01.html

Good local lore of groves across Europe:

http://www.indigogroup.co.uk/edge/trees.htm

Excellent British angle on the Oak's symbolic power on British imagination:

http://www.traditionmagazine.com/2%20King%20of%20the%20Wood.htm

Extremely long and interesting, more so than my article. Music takes a long time to download it:

http://www.controverscial.com/Oak.htm

Other sites:

http://www.growingnative.org.uk/oak_r.htm
http://www.2020site.org/trees/oak.html
http://www.dutchie.org/Tracy/tree.html
http://www.owlsdottir.com/elements/trees/celtic_trees.html
http://www.treesforlife.org.uk/tfl.mythoak.html
http://www.silvabook.com/contents/ch3p64.html
http://www.angliangardener.co.uk/Lore/trees.htm

Bardic Contest II

Winter/Spring 2002-2003

I cordially invite the reader to pass the winter doldrums away by writing poetry, stories, songs and chants. You need not submit, but I strongly urge you to pay off the karma of avoiding those forest walks, because you're afraid of freezing your tootsies off in the cold.

Last year we had 15 competitors, and despite Mairi's departure, I hope that everyone will surmount their shy ways and share their thoughts. Due to a resounding lack of competitors for judgeship, I humbly volunteer to oversee the contest. I will be as impartial as necessary.

Send them directly to me, Eric Powers, at ericpowers229@hotmail.com I am a grad student in Washington D.C., and well known as a writer of odd articles, and a member of Mike's grove, (but that won't help him if he continues to send in tripe).

Standards

1. Poems, songs, chants, short stories are accepted. About two or three will be published at www.geocities.com/mikerdna/bard2.html every two weeks starting November 1st until May 1st (inclusive). You might have to wait a while.
2. We are not responsible for lost compositions or your local weather.
3. We do not recompense the author, and the top three selections (chosen at then end by me and a dart board) will only receive slim praise and a metaphoric warm pat-on-the-back.
4. The words must be your own, but paraphrasing and spoofing is fine.
5. You may borrow pre-existing tunes (i.e. "filk" them) or send original music files with a simple tune (no vocals, perhaps, to save space) plunking out the melody.
6. All submissions are assumed to be without copyright and Internet published as Book of Songs and Poetry without profit to anyone, unless the poster indicates otherwise.
7. Overtly racist, sexist, genderist, and other nasty stuff will be nixed, but if you're clever enough to do so subvertly, congratulations.
8. No bribes under $1000 will be accepted. We must have our principles.
9. Non-seasonal topics are accepted (you can write summer poems for December) and this is no preferred bias for humor or depressive tones.
10. There is no #10.

Update on Sudden Oak Death Disease in California

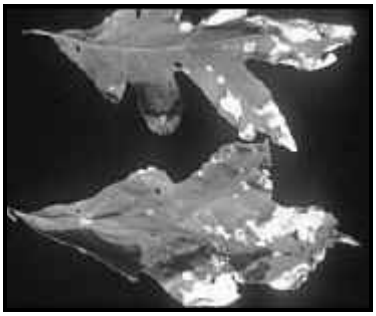
CONTRA COSTA TIMES
Posted on Thu, Sep. 05, 2002

Oak Disease Snares Redwoods, Firs

Finding marks the first time fungus has attacked conifers, raising concern about how far and fast the disease can spread
By Mike Taugher

BERKELEY - A deadly plant disease that has killed tens of thousands of oaks along the Northern California coast is now infecting the youngest of two more of California's signature trees--coastal redwoods and Douglas firs.

The findings mark the first time the fungus that causes sudden oak death has been discovered in conifers, adding to scientific uncertainty over how far the disease will ultimately spread and how dramatically it might alter the landscape of California's coastal woods and forests.



"We're at the point where every single woody species in these forests can be considered a potential host," said David Rizzo, a UC Davis plant pathologist who is one of two leading researchers on sudden oak death.

Rizzo, speaking at a news conference Wednesday to announce the latest findings, cautioned there is no reason to believe that the fungus is capable of killing mature redwoods or Douglas firs.

Still, the discovery of sudden oak death in redwood and Douglas fir saplings adds to a burgeoning list that now includes 17 potential carriers of the disease, including three kinds of oak, rhododendron, manzanita, bigleaf maples and buckeye.

Scientists said it is highly unusual for a plant disease to infect such a wide variety of plants, and they now say that the closest comparable plant epidemic occurred in western Australia. There, a relative of the sudden oak death fungus traveled through root zones to wipe out eucalyptus and other trees so aggressively that entire forests were converted to grasslands and scrub.

Sudden oak death is unlikely to be that dramatic, but scientists said it will be years before they can predict how the disease affects the landscape.

"It's very difficult to say what trajectory this is going to take," Rizzo said.

Gov. Gray Davis, saying the discovery "significantly raises the stakes," asked President Bush for $10 million in federal aid to help fight the plant disease.

Wednesday's announcement also triggers an immediate expansion of a federal quarantine that restricts movement of material from host plants from the area infected by sudden oak death, which now includes 12 counties.

Those counties account for 95 percent of the redwood harvested in California and 42 percent of the timber produced for California's $3 billion timber industry.

Under the new quarantine requirements, timber companies are required to remove bark from redwood and Douglas fir logs before they can ship them out of the state. As it turns out, however, that will have little effect because most redwood and Douglas fir logs already are taken to local mills where their bark is removed.

But the quarantine also prohibits the movement of redwood bark chips across state lines. That could be a problem for the nursery industry and mills where redwood bark cannot be taken to wood-burning power plants.

"Most of them have the ability to move their bark to a cogeneration plant," said Donn Zea, president of the California Forest Products Commission. "There are some who don't, and it will be a greater problem for them."

Different plants have different levels of susceptibility to the disease, scientists said. In tanoaks, the disease has killed up to 90 percent of the trees in areas hardest hit by sudden oak death. Around 40 percent or 50 percent of coast live oaks have been killed in the hardest hit areas.

Meanwhile, bay laurel appears to be the Typhoid Mary of the disease, hosting high concentrations of the fungus and carrying it to other plants without dying itself.

Although scientists have been unable to kill redwood saplings with the fungus in laboratory experiments, they have found redwood shoots and saplings to be infected in several parks and forests between Santa Cruz and Sonoma counties.

On the other hand, Douglas fir trees appear more susceptible to the disease, but scientists have found infected Douglas fir trees only in a single site near Santa Rosa.

"It appears to affect Douglas firs more, but what the long-term implications are we don't know," Rizzo said.

Rizzo and Matteo Garbelotto, a UC Berkeley plant pathologist, said they expect the sudden oak death to become more common along the Northern California coast.

"Humboldt County should be the most incredible place (for the disease, because of its cool, moist conditions) and yet

it's incredibly rare, suggesting it (could be) just a matter of time," Rizzo said.

The scientists said they have also detected additional samples of DNA this year from the sudden oak death fungus in the Sierra foothills, but they have been unable to grow laboratory cultures to prove that the disease has actually taken hold in plants there.

California Druid Candidate for Governor Update

The Orange County Register
September 14, 2002

Spitting incident could cost Copeland the Libertarian vote. The party's executive committee will meet Saturday to discuss pulling support for the gubernatorial candidate.
By John Howard

SACRAMENTO–Libertarian candidate for governor Gary Copeland of Orange County faces the wrath of his own party for spitting on a KABC radio talk show host during a heated discussion about immigrants' rights.

Copeland, confirming witnesses' accounts of the incident, said he spat on host Brian Whitman after Whitman switched off Copeland's microphone. Copeland was recounting past abuses of immigrants and suggested that Whitman supported such treatment when the host turned off the mike.

Copeland got up to leave, heard several on-air comments from Whitman, then turned and spit on him. The incident occurred Sunday evening at the KABC studios in Los Angeles.

"Since I could not say what I believed, I thought I would show what I believed," Copeland said Wednesday.

The 15-member executive committee of the California Libertarian Party plans to meet Saturday in Fremont to decide whether to rescind the party's formal support of Copeland, who lives in Trabuco Canyon. He won the party's nomination in the March primary election against a write-in candidate and was endorsed at the party's convention. The party has about 98,000 registered members in California, including 9,300 in Orange County.

Party chairman Aaron Starr said: "We were mortified when we first heard of this. It takes 10 votes of the executive committee, and we have the votes."

"Libertarians have their principles, and one of them is that you don't initiate force or advocate it. The party has to take a stand on this," Starr said.

But Copeland said the party's withdrawal of support means little. "They don't provide funding," said Copeland, 46. "I'm the candidate whatever they do."

Copeland, who owns a bio-information company, angered some Libertarian leaders earlier this year when he discussed his belief of the Druid religion in an interview with OC Weekly and had his photo taken in his Druid robes for the newspaper.

Resources

From the Read Ireland Book Review, August 24, 2002

Travellers Guide to Sacred Ireland by Cary Meehan
(Paperback; 30.00 Euro / 31.50 USD / 21.00 UK; Gothic Image Press, 712 pages)

This book is an essential companion for all those interested in Ireland's history, mythology and folklore. Ireland possesses such a vast number of ancient sites that most of them remain unknown and all but forgotten except by those who live nearby. This book offers directions to some 800 sites on the entire island of Ireland. Here are simple wells and stones that are still regarded as places of pilgrimage to the local people. Here also are sites of national importance, holy mountains, lakes and rivers created by giants and protected by fairies; ancient churches, round towers, high crosses and beautiful cathedrals built on sites held sacred for thousands of years. The author has explored these sites and reveals their secrets in historical and archaeological detail, the legends and folklore as well as the current information on earth energies relating to the sacred nature of these sites.

Read Ireland @ Phibsboro Bookshop,
342 North Circular Road, Phibsboro, Dublin 7, Ireland
Mon-Fri 10-5 and Sat 12-5
Tel: +353-1-830-9828
Fax: +353-1-830-2997
www.readireland.ie

Calendar

The Fall Equinox will occur on September 22 at 9:56 p.m., Pacific Daylight Time, when once again the day equals the night. At the Equinox the Sun rises due East and sets due West. Wake up early this day and mark where the Sun comes up. At sunset go outside and mark where the Sun sets.

The Missal-Any is published eight times a year. Post mail subscriptions are $8.00 and email subscriptions are free. Or write an article or send us a cartoon and receive a year's subscription free. Write The Missal-Any, c/o S. J. Weinberger, 309 63rd St, Apt. C, Oakland, CA 94618.

Ye Olde Scratch Paper

A Druid Missal-Any
Samhain Y.R. XL
Vol. 18 Number 7
Oct. 29th, 2002 c.e.

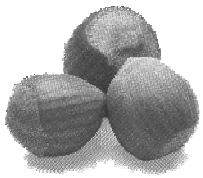
Samhain Essay: Prophesizing

By Stacey Weinberger

Samhain, the beginning of the Season of Sleep in the Druid calendar, marks the end of the Celtic year and the beginning of the new, a time the veil between the worlds is the thinnest, when the door to the Otherworld opens and spirits walk the earth, and when communication with the dead is possible. This is the most important High Day in the Celtic calendar.

Samhain is a time associated with prophesizing and foretelling of the future. It was commonly believed that children born on Samhain were gifted with Second Sight or the ability to foresee events and objects. This was time when divination rites were practiced and there are many tales and traditions surrounding them.

In the Book of the Dean of Lismore, a mortal man, Fingein mac Luchta is visited by a ban-sidhe every Samhain who would tell him of all the marvels in all the royal strongholds of Ireland. She tells him of three chief artifacts of Ireland that were found and revealed this night, the headpiece of Briun mac Smethra, a helmet that had been hidden in the well of Sidh Cruachan from the Morrigu; the fidchell board of Crimtham nia Nar left in an adventure and was hidden in the rath of Uisneach; and the minn (diadem) of Loeguire mac Luchta Limfinn that had been hidden since the birth of Conchobar until this Samhain night. The ban-sidh also relates to Fingein other events that come to pass in the next twelve months



In modern times divination rites were still practiced in the Celtic countries at Samhain. Grain, vegetables, and fruit were used indicating the close association of Samhain with the Harvest. These were the foods that would sustain tribes through the winter. Apples and hazel nuts that played an especially important part to the early Celts: they were foods of the Otherworld, were notably used. Hazel nuts were known as a source and symbol of wisdom, and were eaten before divination. The apple symbolized life and immorality, was the talisman that admitted one to the Otherworld, and gave one the power to tell the future.

In the Border ballad Thomas the Rhymer, the 13th century poet and seer, meets the Queen of the Faeries at his favorite Eildon Tree, and after entering her mystic hill, they journey through rivers to the Land of the Faerie, where they find a garden. The queen gives him an apple from one of the trees for his wages saying, "It will gi'e thee the tongue than ne'er can Ice," and thenceforth Thomas can only speak the truth. After having been instructed by the faerie queen in prophecy or "second sight," Thomas is then able to enter Avalon as an initiate where he dwells for seven years.

There are two main apple rites that survive; one involves ordeal by water and the other ordeal by fire. The act of going through water to obtain apples could be the remnants of the Druidic rite symbolizing the passing through water to Emain Abhlach or Apple-Isle. Apple-Isle is where Manannan Mac Lir prepared the Otherworld feast for the eternal enjoyment of those who have passed on.

The Ordeal by Water survives in Scotland in such Samhain traditions as "Dookin' for Aipples." A large wooden tub is filled with water and set in the middle of the floor into which apples are placed. The master of ceremonies has a porridge stick or some other equivalent of the Druidic wand, and with this he keeps the apples in motion. Each participant get three tries, and if unsuccessful, must wait until the others have had their turn. If a participant captures an apple, it is either eaten or kept for use in another of the divination rites.

The modern form of the Ordeal by Fire is known as "The Aipple and the Can'le." A small rod of wood is taken and suspended horizontally from the ceiling by a cord. After it is fairly balanced, a lit candle is set on one end and an apple at the other. The rod is then set whirling around. Each of the company takes turns leaping up trying to bite the apple without singing his or her hair. Touching either the rod or apple with the hands is not permitted.

The divinations practiced at Samhain were chiefly used to discover who would marry, who one's partner was going to be, and who was going to die over the course of the next year. Eating the Apple at the Glass is an example of such a divination. At the hour of midnight the person goes into a room with a mirror. The room is lit with but one candle. The apple is cut into nine pieces. The person stands with his or her back to the mirror,

eats the eight pieces, and throws the ninth piece over the left shoulder. Turning towards the mirror, he or she will see the future partner.

Paring the Apple is another Samhain divination rite performed at the stroke of twelve. The person pares the apple carefully so that the skin comes off in one unbroken ribbon. As the clock strikes twelve the person swings the paring around his or her head three times with out breaking it, and tossing it over the left shoulder. The shape that the paring assumes is the initial of the querant's future spouse. If the paring breaks, matrimony will not happen in the coming year. If any of the readers wants to try either of these divination methods we would be curious to know how they work.

News of the Groves

Carleton

Fall student recruitment went relatively well, but the location of the weekly tea-meetings is in dispute. One member has reputedly "gone deep" into researching older Reformed Druidism. In other news, former Carleton Professor Paul Wellstone (considered the most liberal of existing Senators) is battling a much-watched election for a third term.

Akita Grove: News from Japan

We are doing well. Pat will work at traveling roast-chicken van until December, when the snows become too deep. I finished collecting 20 kilos of chestnuts and other fall plants from the surrounding mountains. Things are developing well in me, and the tentative date is February 4th. I will stop outdoors Shugyo at Samhain, and replace it with warmer shower meditation. We wish Americans a path to greater peace in what seems a difficult time of decision. Love, Nozomi

Amazon Grove: News from Brazil

The wrinkled post-card reads: "Obrigado! Things are well here as the rainy summer season begins. Travel in the Amazon becomes easier as igapos form in flooded forests. My research should be done by March, then I can return to the U.S. Sincerely, Ian."

Digitalis Grove: News from D.C.

Between dodging term-papers and bullets, Eric and I are doing fine. The Fall Equinox anti-war service was emotionally moving, but apparently the bills in congress passed, although we did note that the opposition was more than substantially expected, so we consider it a muted success and hope for further ripples in the social fabric in the upcoming months.

In the meantime, Mike is preparing to mail out the horde of letters in mid-November to announce the 40th Anniversary Beltane service for May 2nd-4th, 2003 at Carleton. If you have access to other Druid mailing lists, please contact Mike at mikerdna@hotmail.com so that he can spread the news by giving you a copy of the flyer.

Garran na Duirliath (Grey Oak Grove): News from Massachusetts

A new grove is forming in Marlborough, MA. Non-smokers are welcome. Contact Dad2Binky@aol.com

Bamboo Grove: News from Delaware

Well, the Bamboo Grove is a new Grove that just came into being (I think around September? That's what Mike has it down as on the RDNA Grove list, anyway.) Many thanks to Amon Sul Grove for their help and advice so that I could start my own lil' Grove in DE.

The Arch-Druid seems to be flourishing nicely...'tis a beautiful bundle of bamboo shoots (three, actually) in a little glazed ceramic vase with three green ceramic frogs as the "pedestals." I'm rather pleased with this turn of events, since I tend to have a rather hard time growing anything successfully and usually need someone to rescue the plant. (Embarrassing stuff for a Druid!)

As for Samhain, the usual tradition is for me to wear my partly Gothic, partly Renaissance dress to classes for the day (providing it's not raining and soggy). It's a quiet way for me to challenge myself...a reminder to me that my spirituality is a part of my everyday life. In my earlier years, I would flaunt my spiritual ways, declaring to the world I was a witch, and one who could call upon the elemental powers. The tradition of wearing this dress over the years has gone from flauntingly defiant, to what it is this year...a quiet reminder that I am what I am. And most importantly it serves to remind me that my spirituality is a part of my everyday life and that no matter where I am, I can be watching and listening for the teachings the Earth-mother and Be'al may whisper to me on the winds.

I plan to give a burnt offering of dried herbs that I've held onto for a long time, not knowing what to do with them. Recently it's dawned on me that I can give of these offerings back to the Earth without harm...sprinkling herbs if I'm outdoors, and giving them up as a burnt offering in my little iron cauldron when indoors, Since I don't know much about the traditional way we honor our ancestors in the Asian tradition, I will offer up a burnt offering of dried herbs in quiet reverence, and watch as my thanks and love rise up to their realm, swirling around them as the smoke rises upwards.

I wish all a sacred and special time this Samhain.

blessings,
brightmirage

Dravidia Grove: News from Maryland

Hello all,

Dravidia Grove is going on a good scarefest this year, we are trying to do the spooky bit for the yard and see how many people we can scare the life out of. The Grove itself is kinda slow, not much time during works peak season, but it is starting to slow down now.

—Dolanimus

Eurisko Grove: News from Virginia

Things down here seem to be plugging along slowly but surely. Gwydion performed his "Jester Routine" at a Pagan Pride Day in Virginia Beach and again on 10/18 at "Harvestfaire" a medieval weekend in Newport News. Jacquie continues her six-month devotional to the Assyrian Gods ending this Samhain. All members of the grove are active in our local Pagan community and this fill most of the undesirable free time we want to get rid of so far.

Swamp Grove: News from Florida

Swamp Grove is beginning to come alive after the hot months of summer and our planting season has started. We are planning a series of Religious Philosophy trivia challenges at a local bookstore called, "Tea with the Druids." All are welcome to try their hand at answering questions about practices and ideas concerning the topic. First place winner each month receives a gift certificate to the bookstore. The contest will be held at Naples Books a Million at 7:00 pm on the last Thursday of each month and will hopefully promote education and tolerance of other belief systems.

Mojo Proto-Grove

Mojo Protogrove will be attending a local "Bowser Boo Bash" an annual event by the local Humane Society to raise funds. Also in the works are a gathering in the forest, much divination with each member using their favorite means, and definitely a party to finish off the night.

Olympia Grove: News from Washington

Brother Daniel has been experiencing difficulties lately and has been without Internet access for most of the year. He is coping well, living healthily, and has immersed himself in the third revision of his Druidism by Mail correspondence program. Recently, he merged with a local branch of the British Druidic Order (based out of England, founded by Shallcrass and Orr), and is seeking to structure it into a stable entity. He wishes everyone a happy new year.

Cylch Cerddwyr Rhwng y Bydoedd: News from Southern Oregon

Another turning of the wheel and we enter the realm of the Crone--the favorite season of the Clerk of our Grove--Ceridwen -- for obvious reasons! We continue to grow at a slow, but steady, rate, and we are even now planning our first annual OMS-RDNA Convention--which will take place sometime next year. We are hoping to host as many of our ever-increasing number of Cybernest members as can travel here to Southern Oregon, along with some "special guests" (yet to be decided). More on that as the New Year comes upon us...

The classes are going very well. The latest Druidcraft 101 class began on September 22, and has 85 students. The Cybernest has increased to 87 members--many new ones from the previous D101 class--and they are an enthusiastic bunch! For more info about our Order, go to: http://www.mithrilstar.org

Ceridwen's Astrology for Pagans class also currently has 85 students, who are soon to enter into the "Intermediate" course. This is quite a "cosmopolitan" little group, with people from Australia, Brazil, Canada, Denmark, England, Holland, Puerto Rico, Scotland, South Korea, and USA. On March 1st, a new "Beginning" cycle will start again. If you are interested, please send a blank email to: astropagan101-subscribe@yahoogroups.com

And, as ever, we continue to work toward our vision of a Druid Monastery/Intentional Community--"Imladris"--which was mentioned at length in the Fall Equinox issue of the Missal-Any...

Nemeton Awenyddion: News from California

Things have been stirring up in that great cauldron and about to give rise to some very good changes for our Grove's growth and Nemeton site to go into a permanent place in which I will own the property, and still be 25 miles above Chico, Ca. only on a different hill. This is still in the works as I wait for that call on the loan. There will still be ample camping space and the gatherings will be much easier in the winter because we will then be below the snow level.

We will be holding our last campout gathering on the weekend of Nov. 1st-3rd here in Cohasset at the Nemeton's site, along with bardic fire circle after ritual, and potluck feast. I may be doing an intro to dowsing if enough Druids are interested. I'm so far expecting a crowd of about 30 or so. This event will be open to any visitors who agree with our laws of harmony, which you can read at: http://www.geocities.com/sailletree/harmony.html

Our online Seekers classes have been a success and we just started the second Seekers class and the first Awenydd Level class. We even had one of our new members (Laughing Fox) from the first Seekers class fly all the way out from Philadelphia for our last campout on Fall Equinox, we had a blast and ended our meeting with binding ritual song books to use when in ritual.

I also have a new best friend, a mandolin, and I've been working hard at transposing all my fiddle and harp tunes into it, I'm awaiting the cold weather of winter to absorb more musical knowledge with this new friend.

Deep Peace,

Rhiannon

Poison Oak Grove: News from California

The Renaissance Faire has returned to Marin, now put on by the now adult children of the couple who started the Renaissance Faires, which began in California. Through an odd set of circumstances, namely the Scottish guild needing water and my guild having the only running water in the area, I had the grand opportunity to learn how to waulk wool and sing waulking songs with the Scottish women. Waulking is a communal activity practiced by the womenfolk to shrink hand-woven wool to prepare it for cutting and use in making garments. The songs are sung in a call and response method as the wool is kneaded and moved around the table. The last weekend we carved turnip lanterns. Yes the Jack o'Lantern tradition goes back to Scotland! Pumpkins are a New World vegetable. Turnip lanterns were carved and hung on a strong or wire and a small candle is placed inside. This was done at Samhain to light the way for departed souls to find their way home.

This week is the Festival of the Feeding of the Hungry Ghosts at the Shasta Abbey. In the Buddhist tradition, like the Celtic, food is set out for friends and family who have passed on, but on the altar rather than at the feast table or grave. I sent things I thought Emmon would like: an organic Gala apple, beautifully red and white mottled; walnuts from a friend's tree, organic hazel nuts, a small pumpkin, and a beeswax tea light.

The weekend of November 9th I will be driving up to the Mount Shasta to be able to visit his grave.

Some Optional Choices for Voluntary Simplicity

By Alex Strongbow

Looking back on earlier Missal-anies, it seems that Samhain and Yule activities are well covered. Besides if you can't think of things to do on those two holidays, then you probably couldn't find your butt with both hands. So, instead, I'd like to write for a few issues about volunteering and simplicity, a different type of activity, one that involves you with others.

Winter is one of the harshest times in the year, when the Earth-Mother, withdraws much of her nourishment from the northern temperate areas. Bird, animals and people are hard put to survive outdoors in our towns and cities. We've all seen those Thanksgiving soup kitchens and Christmas toy charities, but these are just the apexes of the daily, continual efforts to assist our fellow citizens who haven't been able to meet all their needs.

The greatest obstacle to the joys of volunteering is finding some time to do it in. Who wouldn't gladly lend their energy and expertise to serving our community, pro bono, if we could just solve those little technicalities–making a living, for example, or getting enough sleep? You've heard about the 5% rule, spending about 30 minutes a day or three hours a week on something meaningful? To assist a cause, you have to build up reserves of money, time, and inspiration.

One way, yea, one way among many, to acquiring more discretionary time is the path of voluntary simplicity. That has been defined as "living purposefully, with a minimum of needless distraction." Cut out the junk. Most people find that when they carefully coordinate their use of money and time with their deepest held values, the less important things fade away. This opens up more time and inner space for more discretionary activities, including volunteer services.

How to direct our money and time is a question that requires careful reflection and planning. You don't just throw all you possessions in a trash can and run out to save the world (although that might work). Some of the best ideas on this subject came from Steven Covey's classic The Seven Habits of Highly Effective People. This is more than a book for just econometricians, it could also be called The Seven Habits of an Aware Life." It is chock full of good tips.

We all need "time off," a sabbatical to marshal our forces. Some tips for building space for solitude is in Shelter for the Spirit: Creating Your Own Haven in a Hectic World by Harper Perennial, 1997. A quick Druidic paraphrasing of this will now follow:

1. Say No. Save your time and stamina for what truly speaks to your heart. Don't chase every rabbit that you see.

2. Tithe Your Time. Tithing was a time-honored tradition of giving money to charities in a planned, orderly way. Time can also be tithed, giving to something that really speaks and tugs at your heart. You say "no" without guilt to the rest, and things that are beyond achievement.

3. Put Things with Feelings First. Put more importance to the condition of sentient beings than the quality of your stereo sound. This is not to deny the effect that a healthier environment has on living creatures. One hour helping the environment might be helping hundreds of critters and people in small ways.

4. Allow More Time. We often waste time by cutting things close, by rushing about and forgetting and making mistakes. If you always budget in an extra 5-10% of time for a task, then you will usually have time to finish things in a careful controlled manner. No more half-ass mules, my mom would say. If all things go well, then you can read or chat or just breathe. What a gift! You might also be able to notice things that need fixing.

5. Prioritize with the ABC method. Label your daily task sheet with A for "priority--must be done today," B for "important--needs to be done soon;" and C for "necessary--should be done sometime." That way, even if only the A list gets done that day, at least everything that really needs to be done will be done. As time passes, the Bs and Cs will rise in importance or drop off the list.

6. Stay Well. There is nothing more time-consuming that being sick. You're little use to anyone, stuck in bed. Time spent preserving health-nutrition, exercise, spiritual practice; sleep is a no-risk, high-return investment. Think twice before running to catch the bus in the rain, on what a slip and sprained ankle would do to your weekly schedule.

7. Let the machine get it. There is no requirement to drop everything and run to the phone if it rings. Let your answering machine and e-mail be your secretary, and check in every few hours, and you can return your calls at your convenience.

8. Turn off the TV. It takes up time. Choose consciously how much time you wish to spend with your electronic friends (TV, VCR, computer) and don't use them when you're just feeling bored.

9. Put off Procrastination. Some goldbricks spend twice the effort to avoid work. Do the things on your list or drop them. Your list will shrink quickly.

10. Schedule in Fun. Recreation is nourishment for the soul. It is a necessity not an option. Keep it high on the list, and you'll realize what motivates you keep plugging away through a dull job.

By the way, volunteering can be a fun way to spend time with the family, and build up their civic responsibility. For more on "voluntary simplicity," go to Northwest Earth Institute's site (www.nwei.org) or look for more on a web search.

The Apple Tree:

The Fruit We All Know

By Sam Peeples

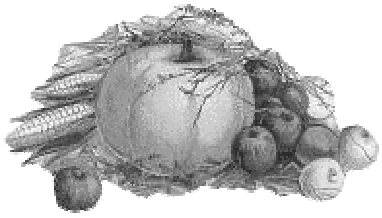
This is a more difficult tree to discuss since it is such an ever-present part of our diet. Many scientists believe it is the first fruit tree to be domesticated by humans. Apples are easy to identify by sight and flavor, and as a result they have deep connections to cultures and mythologies. We see them around us all the time in supermarkets, and apples (like corn) are one of the ubiquitous foods.

Etymology

In ogham script, apple is called Ceirt/Quert ("KWAIRT"). "Qu" (like "K" or "Kw") Not sure why the "Ceirt" is associated with the Apple tree, as Scottish translates Apple tree as "abhall" and Middle Irish "aball." Apple is "ubhal," Irish "ubhall/úll," Early Irish "uball," Old Irish "aball," Welsh "afal," Breton "avallen." According to MacFarlane's Online Gaelic Dictionary, "Ceirt" is Scottish for "right, justice, propriety," though I've also been told (by an Irishman) that it's Irish for "rag/piece of clothing." As the most popular fruit of the Teutonic area, the Apple has appropriated, as its popular name, what was once a common Germanic term for fruit of any kind, "Apfel" being once "apl," and often "apulder," connected with "maple" and "mapulder," and being still extended to many totally different fruit-bearing plants, such as thorn-apples and love-apples. The Anglo-Saxon name for the blackberry, for instance, was the bramble-apple; and that rare old traveler, Sir John Mandeville, speaking of the cedars of Lebanon, says, "they beren longe Apples, and als grete as a man's heved." Though both apples and apples of gold are spoken of in several parts of the Bible, the tree now so called is believed not to have been cultivated by the Hebrews, the citron or some other fruit being referred to.

Physical Description

The Pyrus Malus has over 10,000 varieties, with over 7,000 types cultivated in the U.S., but with only 20 varieties making up 90% of the commercially sold apples. The bark resembles cherry trees and belong to the enormous Rosaceae (rose) family of plants (as are pears), and approach 10-13 meters in height, although most commercial trees are cropped to keep the branches closer to the ground. The branches sometimes have thorns. They tend to be found between 30 and 60 degrees of latitude where winters are close to the freezing point, but rarely reach 15 (e.g. New England and Washington.) They like cool air of valleys and shaded hillsides. There are usually three major splayed branches with 90-degree branches. The pale white flowers are quite lovely and appear before the leaves in May, and are primarily pollinated by bees.



Apple trees may begin to bear fruit around six to eight years after sprouting, and may continue for over century (producing about 800 pounds of fruit a year), but most commercial trees are replaced after 15 years. Most modern orchards take scions, or branches of very fruitful branches, and graft them into base trees to grow better apples, while the rootstock is usually very resistant to frost, making a very robust hybrid organism. Apples are 79% water and 18% air (which is why they float and shrivel so well). They generally have a total of 10 seeds in five compartments (carpels), which make a nice star if sliced horizontally. If they don't have as many, it's probably a sign that the tree was stressed by climate, poor pollination (bees help), or growing difficulties. The better "set" the seeds are, the better the fruit will develop, usually taking 140-170 days, usually ripening in August. The sunnier the climate, the redder the apple on the sides facing the sun. Most apples are dinged or unpretty and go in as "filler" in commercial products. The world's most expensive apples are in Japan and Korea, at $25 a piece for a perfect specimen. Some unusually well maintained orchards in Japan, place a parabolic shield under the apple to get a solid red hue to the entire apple.

Physical Use

- Apples are for eating, silly.
- Apple wood is sometimes used as a veneer for furniture and music instruments.
- Crab-apple tree, a wild variant, has a proverbial hard wood, excellent for cudgels.
- Apple wood is fine for carving and smells beautiful when burned. As the old rhyme says, "Pear logs and Apple logs, They will scent your room."
- The unripe fruits of the wild Apple are used in the manufacture of verjuice, now chiefly made in France, which, when fermented and sweetened, makes a pleasant drink; but in the sixteenth century the fruit was in more esteem than it now is. Christmas was then the season they being served in hot ale "When roasted crabs hiss in the bowl."

Mythological Appearance

The first and most famous appearance of Apple is definitely in Genesis where many people assume that the apple was the forbidden fruit on the Tree of Good and Evil. It simply doesn't state what type of fruit it was, except that it was good to eat. Most likely it was a late medieval tradition based on the pictorial choice of the apple by various European artists. There were some varieties of apple tree in the Middle East, but a citron or fig would have been more likely, if it wasn't just a story. Apple tree, Heb., thappuakh (cf. Arab, tiffah; Egypt. dapih, "apple") and the description of the tree and its fruit indicate the common apple tree, Malus communis, which is beautiful, affording shade for a tent or a house (Cant., ii, 3; viii, 5), and bears a sweet fruit, the aroma (Cant., vii, 8) of which is used in the East to revive a fainting person (cf. Cant., ii, 5). Apple groves flourished at an early date (Ramses II) in Egypt (Loret, "Flore pharaonique," p. 83); place-names like Tappuah (Jos., xii, 17) or Beth-tappuah (A. V., Jos., xv, 53) indicate that they were a distinct feature of certain districts of Palestine. But this might

be renaming of the fruit after a place. We see the apple in many modern Jewish traditions. During Rosh Hashanah, apple slices dipped in honey are eaten in the hope of a sweet new year. Haroset is a traditional Passover dish. It is a mixture of apple, nuts, wine, and spices, representing the brick mortar with which the Jews were forced to build while they were enslaved in Egypt.

Apples appear frequently in Celtic Lore. The Isles of the Otherworld are sometimes called Emain Abhlach, Emain of the Apple Trees. Cormac was once offered a branch (possibly for grafting?) from Manannan Mac Lir. It bore golden apples. When shaken it gives off a sweet sound that soothes sadness, cures illness and brings peace. It is the giving of a similar branch that soon inspired the voyages of Bran in the Immram Curaig Bran MacFerbal. In both cases, the hero soon made a journey to the Otherworld. Because they are seen as an Otherworld gift, it is not really surprising that they appear so frequently in Samhain customs (bobbing for apples on strings or in tubs), especially those concerned with divining future events. It is true, of course, that round about October and November they are a good wholesome food that is both in season and readily available.

Avalon, where the wounded Arthur was taken from the battlefield, is also related. Geoffrey calls it "Avallo" in the HISTORIA and "insula pomorum" (island of the apples) in the VITA MERLINI. It is often seen as having a connection with apples because of the similarity of its name to various Celtic words indicating that fruit: Old Irish ABALL, Middle Welsh Afall, Middle Breton Avallenn, Celtic Avallo. It has also been connected with Avalloc, evidently originally a god who, according to William of Malmesbury, lived there with his daughters. The present case form of the name may have been influenced by the Burgundian place name Avallon. One school of thought suggests that it comes from Irish Oileán (island). It was perhaps originally a Celtic paradise. It was said to produce crops without cultivation, to be ruled by Guingamuer, Morgan's lover, or by a king named Bangon. In PERLESVAUS, Guinevere and Loholt died before Arthur and were buried there. Avalon was then identified with Glastonbury, probably because Arthur's grave was supposedly found at Glastonbury in the reign of Henry II and, as tradition had had him borne away to Avalon, the two were considered the same. However, because of the first syllable in Glastonbury's name, some may have thought it identical with Caer Wydyr, the Fort of Glass, another name for Annwfn.

The tale of the Sons of Tuirenn combine both Irish and Graeco-Roman elements. The Sons of Tuirenn killed Lugh's father, Cian. Lugh demanded that they do eight "impossible" tasks as blood-price for his father's life. The first was to bring back three apples from the Garden of the Hesperides in the east of the world. They would know these apples from the following characteristics: they were the size of a one-month-old child, the color of burnished gold, and they tasted of honey; eating them healed all wounds and diseases and the apples would not be diminished by being eaten; and if thrown, they would rebound to the thrower's hands. The Sons of Tuirenn managed to accomplish all eight tasks, but were mortally wounded while doing the last one. Lugh refused to allow them to use the healing powers of another object they captured in the second task, a magical pig skin, so they died shortly thereafter.

Another famous apple that caused trouble was given by Eris. She was of such a deplorable nature, that the gods had kept Eris apart, and she was not in the list of guests who were invited to the wedding of Peleus and Thetis, the parents of Achilles. Nevertheless, Eris, being difficult to get rid of, came to the party and threw a golden apple through the door with the inscription: Kallisti ("For the fairest") And Hera, Athena and Aphrodite started disputing on account of the apple, and were therefore sent by Zeus to Mount Ida near Troy in order to be judged by the shepherd Paris, who chose Aphrodite as the most beautiful, accepting Helen's hand for a bribe. This is one cause of the Trojan War, for Paris, having come to fetch his bribe at Sparta, where Helen was queen, left the city as her lover and sailed with her to Troy. But her husband Menelaus and his brother Agamemnon, against all odds--for war had never before broken-up for the sake of a woman--sent a powerful army against Troy, and produced a conflagration that still today causes such an awe and amazement as if the flames of Troy were still burning. The modern followers of Eris, the Discordians, use the Kallisti apple as one of their symbols has another rendition.

In another Greek legend, Atalanta was a powerful warrior who would only marry the man who could outrun her. Desperate to win, Hippomenes prayed to Aphrodite for aid, and she gave him golden apples from her garden, which he was to throw into Atalanta's path. The apples did distract Atalanta and he won the race, but he forgot to give due honor to Aphrodite afterwards and as punishment, both he and Atalanta were changed into lions.

The Hesperides were three virgin sisters who, along with a dragon, guarded the tree of golden apples Gaea had given to Hera as a wedding gift in their garden. These were reputed to bring beauty and health. It was during the eleventh of the twelve labors of Heracles that he brings back the golden apples to the world.

Pomona was the Roman Goddess of fruit trees, especially of apple trees, and was also know as the "Apple Mother" who gave the "apples of eternal life." Roman banquets ended with apples and an invocation of Pomona's blessing. Pomona had a special priest appointed to her service. Her sacred grove was called the "Pomonal" and was located on the road from Rome to Ostia.

In the legend of Thomas the Rhymer (13th century), Thomas Learmont, laird of the castle of Ercildoune, is accosted by a hag who takes him on a journey. He is shown three paths, one of leads to the land of the Fay. While ravenously hungry, he resolutely passes by all the luscious fruits of all kinds, but he is warned not to eat of any of them, for he would then be trapped there forever. He is also told that his hunger would soon be relieved with an apple. When they reach a certain spot, the hag climbs down off the horse and offers Thomas an apple from a small yet perfect tree. She tells him that after eating it he will be graced with the gift of Truth. At that time the hag turns into a beautiful woman and together they go to a castle where they feast and make merry for three days. At the end of that time, the woman tells him that he must return to his own world where seven years have passed. When he returns home, he finds that he is given the gifts of prophesy, poetry, and an enchanted harp. He becomes a wise ruler of his territories and is, in time, called back to Fairyland where he remained.

Iduna, wife of the Norse God of poetry, Bragi, kept a box of apples. If any of the Gods felt the approach of old age, they only had to taste of one of these apples to remain young. She was abducted by a giant (aided by Loki) and, in time, the other Gods realized that they were aging rapidly. Loki was sent to

rescue her so that she might restore youth to the Gods. He later married her, and whenever he was punished, she would sometimes use these apples as leverage to free him.

Another renowned myth to the Swiss is the story of William Tell refusing to bow to a Hapsburg lord's hat placed on a stick in the town square. As punishment he is forced to shoot an apple off his son's head with a crossbow. After doing so, he then manages to escape from the governor's clutches on a stormy river, effectively drowning the rascal. The legend is a distortion of actual events that led in 1291 to the formation of the Everlasting League among the forest cantons of Uri, Schwyz, and Unterwalden. The original story is believed to derive from a 12th century Scandinavian tale of shooting a small object off a loved-one's head.

http://switzerland.isyours.com/e/guide/zentral_schweiz/williamtell.html

The next feat of the legendary apple would be Sir Isaac Newton's discovery or realization of Gravity. During a plague in the city, he retired to a country estate. As the tale goes, Sir Isaac Newton was sitting under an apple tree when an apple fell on his head. This, supposedly, was what led him to discover the laws of gravity. Popular legend to the contrary, Sir Isaac was not beaned on the noggin by an apple, although it's said that watching apples fall from a tree in his parents' yard was an inspiration. His treatise on gravitation, presented in Principia Mathematica (1687) observed the fall of an apple in an orchard at Woolsthorpe and calculates that at a distance of one foot the attraction between two objects is 100 times stronger than at 10 feet.

The most famous recent example is, of course, Johnny Appleseed, a.k.a. John Chapman (1774-1845), an eccentric, itinerant pioneer nurseryman and colporteur. He won the respect of many settlers and Native Americans alike as he made his way from his native Massachusetts to the Pennsylvania/ Ohio/Indiana frontier, planting apple nurseries, spreading "news right fresh from heaven," meditating and healing. He exchanged his apple seeds and seedlings for food, cast-off clothing and articles and frontier currency enough to take care of his simple needs. Profits went for copies of Swedenborg's works, which he separated into parts for wider and cheaper distribution. There are several songs about him.

Medicinal and Magical Uses

- The sugar of a sweet apple, like most of the fruit sugars, is amazing. It is practically a predigested food, and is soon ready to pass into the blood to provide energy and warmth for the body. A nice ripe raw apple is one of nature's most easiest vegetable substances for the stomach to deal with, the whole process of its digestion being completed in eighty-five minutes. The juice of apples, without sugar, will often reduce acidity of the stomach; it becomes changed into alkaline carbonates, and thus corrects sour fermentation.
- "An apple a day keeps the doctor away." From an old English advice "Ate an apfel avore gwain to bed, makes the doctor beg his bread."
- "It is better to give than receive." Derived from a fourteenth-century saying "Betere is appel y-yeue than y-ete" (Better is the apple you give than you get.)
- Paradise is a word derived from the Persian paeridaeza, or walled garden, such as the Persian gardens, normally containing apple orchards. Throughout history, depictions of the Garden of Paradise include apple trees.
- Bartholomeus Anglicus, whose Encyclopedia was one of the earliest printed books containing botanical information (being printed at Cologne about 1470), gives a chapter on the Apple. He says:

  > "Malus the Appyll tree is a tree yt bereth apples and is a grete tree in itself. It is more short than other trees of the wood wyth knottes and rinelyd Rynde. And makyth shadowe wythe thicke bowes and branches: and fayr with dyurs blossomes, and floures of swetnesse and Iykynge: with goode fruyte and noble. And is gracious in syght and in taste and vertuous in medecyne.some beryth sourysh fruyte and harde, and some ryght soure and some ryght swete, with a good savoure and mery."

- The custom of serving fresh fruit, particularly apples, at the end of a meal arose because of digestive qualities attributed to them by such early medical notables as Hippocrates and Galen, the latter a second-century Roman physician.
- The medieval physician's bible, the Salerno medical school's Prescription for Health, taught therapeutic applications of cooking apples for disturbances of the bowels, lungs and nervous system, among other ailments.
- The modern tradition of tossing rice at a happy couple succeeds an ancient practice of throwing apples at weddings. I guess, British native apple trees have smaller fruit than modern commercial fruit, or perhaps the Celts were just ornery cusses.
- The game of apple-bobbing began as a Celtic New Year's tradition for trying to determine one's future spouse.
- An Irish and Scottish custom prescribed throwing an apple peel over one's shoulder on the ground, where it would form the initial of your lover's name.

- Eat an apple whole, saving just the pips. An odd number foretells a marriage; an even number means that none is imminent.
- It is said that you may cut an apple into three pieces, then rub the cut side on warts, saying: "Out warts, into apple."
- The once-popular custom of wassailing the orchard-trees on Christmas Eve, or the Eve of the Epiphany, is not quite extinct even yet in a few remote places in Devonshire. More than three centuries ago Herrick mentioned it among his "Ceremonies of Christmas Eve:"

  "Wassaile the trees, that they may beare

  You many a Plum and many a Peare:

  For more or lesse fruits they will bring,

  As you do give them Wassailing."

- The ceremony consisted in the farmer, with his family and laborers, going out into the orchard after supper, bearing with them a jug of cider and hot cakes. The latter were placed in the boughs of the oldest or best bearing trees in the orchard, while the cider was flung over the trees after the farmer had drunk their health in some such fashion as the following:

  "Here's to thee, old apple-tree!

  Whence thou may'st bud,

  And whence thou may'st blow,

  Hats full! Caps full!

  Bushel-bushel-bags full!

  And my pockets full too! Huzza!"

- The toast was repeated thrice, the men and boys often firing off guns and pistols, and the women and children shouting loudly. (I do not recommend this part.) Roasted apples were usually placed in the pitcher of cider, and were thrown at the trees with the liquid. Trees that were bad bearers were not honored with wassailing but it was thought that the more productive ones would cease to bear if the rite were omitted. It is said to have been a relic of the heathen sacrifices to Pomona. The custom also prevailed in Somersetshire and Dorsetshire.
- In Danish, German, and English folklore, and in voodoo, apples are used as love charms.
- Roast apples, or crabs, formed an indispensable part of the old-fashioned wassailbowl, or "good brown bowl," of our ancestors.

  "And sometime lurk I in a gossip's bowl

  In very likeness of a roasted Crab."

- As related by Puck in Midsummer's Night's Dream. The mixture of hot spiced ale, wine or cider, with apples and bits of toast floating in it was often called Lamb's wool, some say from its softness, but the word is really derived from the Irish la mas nbhal, "the feast of the apple-gathering" (All Hallow's Eve), which being pronounced somewhat like "Lammas-ool," was corrupted into "lamb's wool." It was usual for each person who partook of the spicy beverage to take out an apple and eat it, wishing good luck to the company.

Apple Songs

- "Ida, Sweet as Apple Cider" by U.S. minstrel Eddie Leonard (1903).
- "In the Shade of the Old Apple Tree" by Egbert Van Alstyne, lyrics by Henry Williams (1905), author of "Take Me Out to the Ball Game."
- "I'll Be with You in Apple Blossom Time" by Albert von Tilzer, lyrics by Neville Fleeson (1920).
- "Cherry Pink and Apple Blossom White" by Louiguy, lyrics by Jacques Larme (1950).
- "The Golden Brown and the Green Apple" by Duke Ellington (1965).
- "Little Green Apples" by Bobby Russell (1968).
- "Don't Sit Under the Apple Tree" words and music by Lew Brown, Charles Tobias and Sam H. Stept (1942).

Apple Links

Botanical lore and details on making cider by presses and just loads of recipes:
http://www.botanical.com/botanical/mgmh/a/apple044.html

Apple magical associations:
http://www.thymewise.net/herbal/apple.php

Apples in western lore:
http://patriot.net/~nachtanz/SSB/ssbapple.html

Apple lore:
http://www.michiganapples.com/pg46thru48.pdf

Crab apple variant:
http://www.growingnative.org.uk/crabapple.htm

Apple quotes in literature:
http://www.appleappetite.com/Appleisms.htm

Good parallel to this page:
http://www.iol.ie/~sinann/grove/trees3.html

More apple quotes and apple history chronology:
http://home.istar.ca/~twinbrnd/appinfo.html#Quotes

Wisdom from apples:
http://www.angelfire.com/mn/cillabhaill/Wisdom.html

Apple lore:
http://www.bennersfarm.com/HA%20folder/Festival%20lore/ha_applelore.htm

Apple terminology:
http://ourworld.compuserve.com/homepages/Art_Lewis/apple.htm

Apple songs for kids:
http://www.perpetualpreschool.com/preschool_themes/apples/apple_songs.htm

More kids' stuff:
http://www.alphabet-soup.net/dir2/applesong.html

Unearthing Dalon: General Elements of a Dalon ap Landu Myth Cycle

By Thomas Lee Harris, Jr.,
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(Note: While this article purposes to set forth general elements of a Dalon ap Landu myth cycle, before this article, such a myth cycle did not exist. Except, of course, for a newly created battle between Dalon ap Landu and Hu-Gadarn, which was written--both in poetry and prose form--because of said lack of a myth for Dalon. Dalon's myth cycle, thus, is the epitome of Zen Druid myth. It is the myth that was, and is not, there.)

If one were to quickly glance over a Dalon Cycle—at least this one--it would reveal him to be almost a Neo-Celtic Messiah, were such a thing to exist, or more properly a Druid Everyman. Possibly even the pretense for demi-godhood exists. He is very much an archetypal Druid as well as a Lord of the Groves. The much used title "Lord of the Groves" applies to several greater and lesser known Celtic deities (or at least does not apply to them for purposes of this article, supposing the various forms of Green Man and sylvan deities would be called Lord of the Grove in an extended sense) and can thus be seen as a description of intimate knowledge of Nature rather than mastery over it. First appearing as a name singularly encapsulating the Third Order of the RDNA (The Council of Dalon ap Landu) as well as the ideals Neo-Druids strive to attain, the fact that we were calling on him in our rites without having any form of myth for him, or other means of finding him in Celtic legend was all it took for us to decide, well, Dalon needed some kind of history to him.

Dalon first appears--in his myth--as a prophetic spirit. After all, he probably should have some form of pre-incarnational existence. Let's say that he's most likely an incarnation of Duir/Oak and a spiritual descendant of Nuada.

Despite our knowing the parentage of Dalon, his cycle has no birth, no nativity, though we'll say for the sake of convenience that this may have been lost in the course of time. As such neither given a concrete place of time, he is a person of pure mythology. He is a human manifestation of Duir/Oak, so he doesn't have a human heart, but in its place is an acorn, and all the potentiality contained therein.

His parents are a goddess (either Danu, Brigit, or Gaia depending on the source being used), and Landu, a chieftain, his human father (there may once have been a Landu Cycle, but none of it exists as of the writing of this article. Let's get those creative juices flowing then…) Landu feared than Dalon would discover his maternal origins, so as chieftain over his clan's holdings, he expelled every Druid from his clan's lands and had every stone circle cast down to discourage the impractical leanings of his son's mind. With the circle gone and no human teacher available Dalon is forced to go directly into groves to learn. His education and initiation comes not from the human world, but from Nature Herself during the vigils he holds at Her feet. Often this Nature Goddess is his Mother.

Greater and lesser loves and lusts of Dalon, especially the relationship he has with the Pine-Son. Unlike the Zeus/Ganymede story, there is no abduction. Unlike Apollo/Hyacinthus/Zephyr, there is no jealously, even in the face of extraneous, often bisexual, paramours they both entertain corporately and separately. (Yes, yes, it smacks of polyamoury, but let's remember this is a modern myth cycle.) There is a progression from the awe of newfound love to mystical union to continual revelation and deep sharing. It is almost as if they meet as youths, handfast, and feasibly could grow old together and be buried side by side, were they mere mortals. Their bisexuality, as a concept, is conveniently a "modern anachronism read into the cycle but actually not applicable from their standpoint, as from the mythic standpoint, gender was a non-issue" in case anyone asks.

The enlightenment of Dalon ap Landu is very Buddha-esque. An authority I'll make up for documenting the enlightenment is No'one the Short, a true sage if ever there was one, said, "If Dalon see the Be'al, it is only during his Enlightenment," and "Since the Enlightenment of Dalon, the World Tree from his navel grows." One must assume that since Buddha's enlightenment happens under a Bodhi tree, Dalon's must happen beneath an Oak, although No'one's navel comment has caused some authorities to debate whether the World Tree in the Dalon cycle is actually an orange. Others insist that this is only navel gazing. The debate is cut short by a passage thought to originate with Dalon himself: "For now is every tree become the World Tree. The oak is the ash, the ash is the oak, bramble, chieftain, warrior…these are now made the same in my eyes, not as unknowing of the Mystery and every wall is laid flat in my eyes…every boundary is breached."

Next comes Dalon's coming to grips with his Shadow Aspect. There is some debate as to whether these tales come before or after the enlightenment episodes, but most sources say afterwards as a warning against self-righteousness. Trickster stories are usually incorporated under this heading.

The disowning of Dalon by Landu. This may originally have been a threefold disowning, for there are three different accounts of why Dalon was disowned. Source A holds that it was due to the religious aspect, Source B holds that Landu disapproved of the Dalon/Pine-Son romance, and Source C holds that he was disowned due to an incident in the shadow tales.

Forced out of Landu's lands, the next phase of Dalon's life begins with his becoming a hermit and interacting purely with the Old Ones. This, basically, is Dalon goes up the hill to commune with the Old Ones, returns to deliver his teachings in the Mishnah of Dalon. The whole thing is very Moses on the Mountain and Jesus-Sermon-on-the-Mount-ish. At some point in these discourses, Dalon raised his hands in the midst of a field (conveniently because he just came down from a mountain, possibly one of the Ozarks, much to the chagrin of Old World Druids) and the birds that were in the field arose around him and his Holy Band. The birds flew off to the Four Quarters. Dalon turned to his followers and said, "Even as these birds have flown, so do I send you into the Worlds. I am the door, but if is given to you to be the threshold. You are the reason for the door, you are my definition. Lest I send you out as a sower sows seeds, my speaking unto you will have been in vain." The fulfillment, the very apex, of the Mishnah of Dalon is the sending out of the Holy Band. They were his "apostles" if you can call them that. They were poor and illiterate, a rag-tag gathering of souls that had little in common other than the belief that they could change the world, and that someone had shown them how to do it.

Upon the sending out of the Holy Band, Dalon begins his own pilgrimage. The source of many local legends concerning Dalon in various capacities and guises, morality stories and miracle stories become part and parcel of this cycle, turning Dalon into a Messiah-like figure (also sort of like a Hercules figure in that lots of communities had a Hercules story in the areas that had Greek influence). He has to travel to establish covert recognition of his Divine Nature while, at the same time, discouraging any worship of himself as being especially Divine.

The transfiguration of Dalon is the culmination of his Great Pilgrimage, then Dalon returns to his ancestral home and to his father, Landu. No'one, on the subject of the transfiguration, said: "This can be seen as a lesser event than his enlightenment, for by defining himself as the model Druid, he attempts to limit what a Druid can be, and thus takes a step away from being an image of the all-encompassing Be'al" and "We cannot lose sight that although he is an archetypal Druid manifesting human nature and awe at the Mysteries of Nature, he is--when transfigured--the Lord of the Groves, Spirit of Oak, as much as his rival, Hu-Gadarn…"

Dalon finds Landu in Battle with Hu-Gadarn. Metaphysically, the battle represents our highest potentials grappling with primordial powers, or traditions of our tribe, and concepts beyond our ability to control. The battle between Landu and Hu-Gadarn is assumed to result the jealousy over the love of Dalon's divine mother (again, Her identity is variously given according to what source is used), and Hu-Gadarn kills Landu. Dalon rushes to Landu's side, picks up Landu's spear, and fights Hu-Gadarn. Dalon and Landu represent two visions of the Lord of the Groves. Hu-Gadarn represents the ancient and primal Lord of the Groves as the wildwood. Dalon represents the Lord of the Groves as that of mankind in relationship with the wildwood and Hierophant of the Druid Groves. Hu-Gadarn mortally wounds Dalon as a reminder of human mortality and weakness in the face of Nature itself, and then Hu-Gadarn disappears, either into the wildwood or the fog, depending once again upon the source being used.

Dalon gives the Pine-Son the acorn as an androgynous symbol and as a token of love (remember, the acorn is Dalon's heart) and tries to hold onto life as winter's chill sets in. When at last he can hold on no more, the Pine-Son finally gives him the pinecone while the Pine-Son discourses concerning the eternality of the soul, reincarnation, et cetera. Dalon finally dies in the arms of the Pine-Son. Following Dalon's death there are later metaphysical attributions, in liturgy, written word, and oral tradition as the Lord of the Groves, Initiator, and Dying/Reborn God. He appears as a Nature Spirit in several diverse accounts, and is then reborn. When the rebirth occurs, the Druids are sent out in search of the reborn Lord of the Groves.

A Sociological Look at the Reformed Druids of North America at Carleton College

Or 'The Epistle of Irony'

Section II

Origins of the Reformed Druids

The Reformed Druids of North America began, with no connection to either the Paleo or the modern European Druids, at Carleton College in April of 1963. At that time the college had a requirement for graduation stating that

> "Attendance is required at the College Service of Worship or of the Sunday Evening Program or at any regularly organized service of public worship. Each term, every student must attend seven [of ten] of the services or religious meetings."[1]

A number of students felt that it was unfair to require people to attend services and decided to test the policy. The protesters were led by the original 'Triumvirate', consisting of David Fisher, Howard Cherniack and Norman Nelson. They noted the escape clause of "or at any regularly organized service of public worship" and realized that they could create and organize such a service themselves and offer it up to the relevant deans as a fulfillment of the requirement. The college would have two choices, as they saw it: either to refuse to recognize them and be accused of religious discrimination, or to let them graduate at which point the movement would be declared a hoax and the requirement further ridiculed.[2]

Instead, in the summer of 1964, John Nason, the president of the college, sent out a memo revoking the requirement. It should be noted that Nason had already decided that the college's policy of In Loco Parentis was outdated and may have been planning to revoke the requirement all along. The role of the Druids in its elimination is debatable, but they cheerfully took the credit for its disappearance.

Two things about this origin are crucial to the understanding of Reformed Druidism. The first is that the founders never intended the movement to last. The second is that the Reformed Druids had no connection what so ever to any

1 Carleton College Catalogue, March 1964, pp. 136. -ARDA-

2 It should be remembered that these students--the original 'triumvirate' consisting of David Fisher, Howard Cherniack and Norman Nelson--were in no way irreligious. David is currently an Episcopalian priest. They merely felt that the requirement was unfair on principle and should be tested. They also hedged their bets and continued attending the 'legitimate' services throughout their protest.

other Druid group at the time of their founding.[3] "Indeed," writes Scharding, "this leads up to the greatest hindrance to the entire study of Reformed Druidism; the name 'Druid.' Many scholars will see the word 'Druidism' on a sheet of paper and suddenly a myriad of assumptions will strangle their minds."[4]

The Reformed Druid movement embodies none of the philosophy, worldview, cultural resonance or even religion of the Celts, Paleo, or Meso Druids. The name was picked because it was sufficiently venerable to be taken seriously and sufficiently misunderstood that the young RDNA could make up whatever they chose and not be called on inaccuracies.[5] As the story goes, Howard Cherinack's parents did not like indicating that they were Jewish on government forms, and had taken to writing 'Druid' instead. The Triumvirate picked up the idea and ran with it, inventing beliefs as they went. The subsequent history of the movement is complex and fascinating but I do not intend to address it here. Scharding has covered it more thoroughly than I am ever likely to and traces its internal dividing and developments over a thirty-year span. I will attempt to avoid much of that discussion except where it is relevant to our purpose here.

Section III

Beliefs of the Reformed Druids

Two things were of primary importance for the Reformed Druids in the beginning, and have remained fundamental to the movement ever since. The respect for nature, and the respect for each individual's rights. The founders wanted to create a system that would contain a meaningful core while eschewing all dogma and orthodoxy. In the words of one Druid, "Reformed Druidism is a statement that religion has a tendency to become organized religion and [sic] which then becomes organization devoid of religion."[6] The founders were very conscious of this 'fossilization theory' and wished to provide no framework for organization that could be exploited later. As such, when the two tenets were devised and finalized in 1963, they were kept as simple and as inclusive as possible.

> The object of the search for religious truth, which is a universal and never-ending search, may be found through the Earth-Mother; which is Nature; but this is one way, yea, one way among many.
>
> And great is the importance, which is of a spiritual importance, of Nature, which is the Earth-Mother; for it is one of the objects of Creation, and with it people do live, yea, even as they do struggle through life they are come face to face with it.[7]

These are the only two tenets of the Reformed Druids of North America--and the only two statements with which all Druids are ever likely to agree. Everything else is up to the individual. In their original form the tenets are rather cumbersome. They are often paraphrased as 'Nature is good' and 'Nature is good.' A more serious way of putting it, currently practiced amongst the Druids at Carleton is to say that first: The spiritual search is an important, individual, and life long endeavor, and secondly, that one way of searching lies through the study, understanding, and awareness of nature. Each of these phrasings indicates something rather different if they are taken literally, yet it is at one truth that they point. The only commandment I have ever seen attached to Reformed Druidism is Think for thyself! The tenets, however you conceive of them, establish the framework in which to do this.

Druidism teaches that you have the right to believe what you know to be true, no mater what anyone else thinks of it. At the same time it holds that you cannot simply pick what you would like to be the case, nor design a cosmology irrespective of what the world teaches. To be a Druid is to deliberately and consciously seek out the truth of the world and decide for yourself what it is you will believe. Margot Adler sheds some useful light on the matter when she writes "The original founders seemed to hold the fundamental idea that one should scrutinize religion from 'a state of rebellion,' neither embracing traditional faiths nor rejecting them."[8]

Druids look everywhere for inspiration. World philosophies, religions, science fiction, children's books, strange dreams, the flight of swallows; all are considered equally valid insights to potential truths that must be at least examined, if never espoused. As Scharding writes, "It was important to Druidism that you believed your own views instead of slavishly following those of others, provided that you had carefully examined them and judged them sound."[9] This intellectual honesty is a necessary--if not sufficient--feature of the Druidic search. Without it the movement would descend into utter relativism.[10]

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3 This will be discussed more in section IV.

4 ARDA pp. 339. This seems to be a thing that each researcher is at pains to learn anew

5 "Mec"—Michael Scharding--wasted eight months of research before figuring this out. I knew he'd done so and I still fell for it. My desk is littered with fascinatingly irrelevant books on Druidism that have nothing to do with the RDNA.

6 Internal correspondence ARDA pp. 338

7 An interesting change in the modern phrasing of the first tenet is the omission of the idea that the spiritual search is universal. The reason for this is two fold. One motivation is a desire not to impose even that truth on others. Another is that it has become apparent that one can be a great Druid without holding that the spiritual search holds any immediate, personal, relevancy. David Coil, one of the greatest Druid apologists at Carleton today and the functional right hand of the Archdruid for the last year, holds the above view. He believes that upon death he will go back to being 'nineteen cents of chemicals,' end of story. He would rather live life that ponder its spiritual significance, and expresses one of the purest Druidic spirits on campus.

8 Drawing Down the Moon. pp. 301

9 ARDA. pp. 341

10 One could argue that the Druids already embody such a relativism in that the closest thing we have to a statement of belief is really simply an insistence that you search truth out your self. If so, it is only the relativism of individual minds. Yet I do not believe that even this is the case. The intellectual honesty that Druidism fosters encourages clear sight and careful thinking, and it seems that even with a great many people

Another significant feature of Druidic 'belief' is that it is compatible with almost any other religious system. It serves to accentuate rather than replace a person's faith. Michael Scharding is a devout (maybe) Catholic as well as being a Druid. The group today contains at least one Atheist Druid, Jewish Druid, Quaker Druid, Seventh Day Adventist Druid, and innumerable Agnostic and Confused Druids. Indeed, the people who have taken Reformed Druidism to be their only religion have always been in the minority. The movement is hardly a thing that one can be converted to. The most common reaction to the personal acceptance of being a Druid is one of coming home. My own was, "Oh-- now at last I have a name for what I've always done." The inclusiveness with which Druidism approaches all other religions is one of its strongest and most redeeming features.

Where Are My Druid Ancestors?

By Mike Scharding, Digitalis Grove

I get one of these delightful letters about every week and spend copious amounts of work-time on them. Perhaps this sample response may assist you in your own correspondence. I sometimes wish to tell them that we do keep records, "but only back to 538 A.D., and strangely they are all in a mysterious language on golden plates." But honestly, it is a pressing dilemma for a movement that espouses tradition but rejects many of those traditions of the last 1300 years of recorded history. I hope that it opens your eyes to the desperate desire of many young pagans to fill a "missing link" between themselves and their more ancient ancestors. Is this a curable condition, and do you have any other responses to this perennial question?

> Dear Mike,
>
> My question is about a matter of how does one research their ancestor's involvement with druidism? I am very interested in finding out a few things about my family and believe somehow our lives have been impacted by our ancestor's involvement. This may sound outlandish but I would like to know to figure or trace information. What are the oldest records, and whom does one speak with for this sort of information? If you are not sure, please forward this to somebody who might be of some help.
>
> Thank you very much! Yours truly,
>
> Desperately Seeking Seanachi

Dear Seanachi,

Hi, how ya doing?

I wish I could be of greater help on this subject. My parents have done extensive genealogy back to the 17th century, and we're pretty sure we've got more ancestors before those ones. But in my own Reformed Druidic way, I'll try to offer my best advice on this frequent question. There may be a solution imbedded somewhere in this long reply.

Most genealogical records of the American/British/French citizens only go about to the 17th century (ask the Mormons for assistance on research); unless you are linked to a royal family, then you go back into the late medieval age (barring "secret" records, if they exist or are not doctored). This sadly leaves all of us out of any connection with "actual ancient druids" who more or less vanished by the 7th to 9th century, probably. It is probably that every clan had its Druid (or at least a bard or two).

But given the closeness to royalty and religious power throughout the ancient and modern world (every single U.S. President is a descendent of William the Conqueror, and the one with the most direct patriarchal connection (and always the tallest except for G.W. Bush, but he didn't really win) has always won the presidency. Their family trees are carefully done by a foundation, so finding a president or noble in your family tree would be a good route.

Now although Patriarchy was seemingly well established by the first few centuries of the Christian Era, we cannot be entirely sure that the job of Druid was passed on from parent to child, and there is evidence that in some Celtic area, that inheritance may have passed through the mother and adoption of apprentices or nephews and nieces was frequently an established part of village life and career training. But, let's assume for now that Druids didn't sensibly select the smartest and most promising children of the countryside, and rather only passed on their knowledge and powers to their biological offspring, regardless of their natural talent (one of the reasons why hereditary Monarchy is not a great idea). Well, since celibacy wasn't truly in effect until the 16th century for many clergy and

---

searching in this manner, agreements and commonalties arise. It may be that when people look hard and carefully at the nature of reality they all find, on some fundamental level, the same things. It seems to me that even without an imposed order to the universe, relativism confounds itself against a deeper order that is already present. It is part of the answer to the problem of saying "This is the truth that I have found, which I will force on no one else--but it applies to everybody." A rigorous examination of this confusion will have to await the foredoomed attempt of working out a formal Druidic philosophy and metaphysic.

monks and popes; and many Druids reportedly re-defined their job-description to "Christian" with changing fashions of power; a link to an ancient abbot, bishop or pope would also be a good bet.

Now, you might have better luck finding a family connection to a meso-pagan Druidic revival organization since 1697 (one of the fraternalistic clubs.). They presumably kept membership records. If there were any "Druidic Survivals," they probably would have joined one of these clubs over the last three centuries. Contact OBOD or (http://druidry.org/) or UAOD or AOD (http://www.igld.org/orgnat.htm) to pursue this route, then provide a list of your family members and time periods and they may or may not be able to confirm or disconfirm their membership.

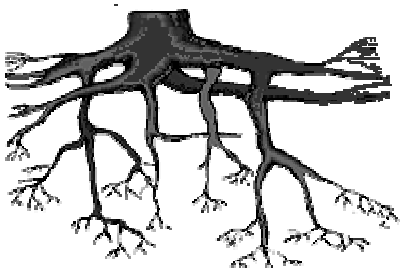
Another route. Since it is generally agreed that when explicit Druidry was suppressed, the bards probably continued some of the stories, truth or lore of the Celtic religious culture. So if you could find any minstrels or entertainers (like O'Carolan and such) then you might have a connection. Such as a "harper" or MacCruithin, or one of the hereditary piper families of a clann. Many chieftainships and positions were hereditary, and the clann system continued to the 16th century in Ireland and 19th century in Scotland, well into the historical period.

If you wave enough money or foolishness in public, someone will supply all your needs (see credit card salesmen and Madame Cleo). Anyone who offers you a Celtic pedigree chart is probably just trying to scam some money; and there are lots of them already working the Scottish/Irish-descendent market; adding you would not take much more trouble. Demand to see the original documents and blow the dust off them yourself.

Here are the last few methods, and perhaps least satisfying for pedigree mongers, is Idea, Nature, Divine Inspiration, Simple Mathematics, and of course the Apple and Boat test.

Idea

If the thoughts and beliefs of the Druids can leap from their bodies to non-blood relationship people through the medium of words and music and custom; then by studying ancient and modern Celtic culture you can regain the seeds of those past souls and hopefully they will regerminate into a similar tree.



Nature

If the Druids gained their knowledge and power through the observation and interaction with Nature over generations; then you can by doing likewise, and thereby you and your descendents will gradually build up a similar bloodline of power.

Being the impatient Americans that we are, you could jump-start the whole process by getting your parents to convert, or even (like the Mormons) retroactively convert your ancestors in their heavenly rest to your new religious program. That would add several generations to your current status of inheritance.

Divine Inspiration

Surely, if you are a good Druid, and I think you are, then you believe in the Gods (or at least on alternative weeks, like me). Now, the Deities should be technically more powerful than the worshippers (otherwise the roles would be reversed). If the gods still exist, and the Druids listened to them, then you can ask the gods to download that power and information to you from their backup disk, right? This is known as the prayer method. Are there any signs of artistic, ESP, political or musical prodigies in your family line?

Simple Mathematics

Now there is a famous Irish proverb: "In the veins of every Irishman is the blood of a king, and a slave." Kings and slaves are but two sides of the same coin or "The Wheel of Fortune." Let's explore this further:

By argument: There are 600 Million Europeans today. There were only 30 million Europeans during the Black Plague of 13th century. Probably only seven million in 1 AD in Europe during the Roman Empire (which is why a single legion of 10,000 was so HUGE a problem for the Celts). Let's assume that two million of those were Celtic religious practioners (France, Switzerland, North Italy, Spain, Dalmatia, Turkey, Britain, Ireland, Wales, Scotland, Belgium, Denmark/West Germany), with about 20,000 Druids/Intelligentsia (1%) okay?

There are plenty of legends with Druids having offspring. Assume 1.2 kids per Druid (probably three is normal, but child mortality, plagues and war reduce it, plus overlapping descendents) and a 20-year inter-generational period with 100 generations since 1 A.D..

So, you've got 20,000 ancient druids (1.3 to the 100th power which is 8,2817,974.5) producing a whopping grand sum of about 165,6359,490,440.3 currently living Druid descendents at a minimum. And it's a possible 2,535,301,200,456,458,802,993,406,410,7520,000 people, if we use 2.0 kids for calculations; but there are only 8,021,020,016 people on earth now). So with Europe and America and Australia's combined estimated Celtic-descendent population of about 400,000,000 people, you have at least at 40-100% chance of having a Druid ancestor, depending on your calculations, without knowing any more than that your great grandmother was a McWhatzername.

Unfortunately, we don't know their Druid ancestor's name(s) and street postal address(es), but let me assure you by your very presence, that not knowing your ancestor's name will negate your existence or your heritage. I've got lots of ancestors I don't know too well, and I do fine.

Apple and Boat Test

Now if you're a "Christian Druid," congratulations, it gets much more simple!! Since you believe in "Ya*weh, then you believe the first Humans were Adam and Eve (among others). Now Adam and Eve were originally on very close terms with God (as all the Druids were) and lived in a Garden, with intricate association and knowledge of all the plants and creatures of the Earth (in fact they named them all). This would qualify as "Druidic" by many definitions. So if Adam and Eve were Druids and Druidesses, then we all are Druidic descendents. If by chance, non-Druidic people were around (because some women was marrying all these sons of Adams, unless constructing women was a family business for the Adamses) then the flood killed all of them all, leaving only Noah's

offspring, who have a direct link to Adam, thus insuring and cementing our Druidic heritage, including the Maori exchange student at your neighbor's house.

I hope that in someway, I've been helpful and reassuring on this fascinating topic. I wish you the best of luck in your search, and hope you get back to me when you find a promising path to your solution.

-Mike the Fool
AD of DC

Celtic Dietary Health Problems

By Eric Powers, Digitalis Grove

Well, you are what you eat, and after discussing junk food and sanitary issues of the Celts, I believe it is time to address the abysmal eating habits of modern Celts, and their health implications. It is a sad fact that as the waves of Germanic people pushed through Europe, the Celts found it was their turn to choose less desirable and more defensible territory. Any visit to a Gaeltacht region of Celtic speaking territory in Brittany or Wales will show you the poor quality of the farming. Now, it is a little known fact that 2,500 years ago, much of Britain and Ireland's barren hills and plains were covered in thick forest full of lions, bears, giant deer, and other monsters. Centuries of degradatory farming erosion, poor arboreal harvesting and other ecological disasters have made many of the bogs and moors of the British Isles. So much for being in harmony with nature. Such a fate awaits the Brazilian rainforest.

For the purpose of the remainder of the essay, we will assume the general French and Belgium and Galician populations are not Celtic. According to the genetic test in the last issue, the English are generally of recent immigrant stock (only back to the 8th century), despite their understandable desire to be aboriginally of the land in which they dwell. Population and ecological pressures have increased the reliance of the Celts to rely on fish, animal and dairy products. The deer hunts of Ireland's roaming army are legendary, as were Robin Hood's in England.

This hunting/gathering/survival lifestyle continues to be eked out in the small crofting communities of the western shores of Scotland and Ireland on the rugged stony coast. A croft is defined as a land holding between one and 50 acres. A crofter's son once defined a croft as "a small area of land surrounded by regulations." For example, there are roughly 2,000 crofts on the Isle of Skye, but of these only 100 or so are large enough to allow a crofter to earn his entire livelihood from the land. The crofts, once laid out to provide homes together with a home food supply are, as one can see, a survival of past economic conditions. Today, the crofter's role is to provide a family home and a side-line to whatever other job the crofter can obtain. The majority of their working age population have to search elsewhere for employment. Some find seasonal work in the building or service industries while others serve in the oilfields of the North Sea.

I found the health statistics rather surprising. Celtic regions (e.g. highlands) tend to be poorer than Anglo areas, with reduced access to health care, nutritional education, higher incidents of low-rate babies and more farm accidents. Sound familiar? This is all accentuated by the lack of physical exercise among non-farmers/athletes in modern cultures.

We all know that British rockers never smile in photos, not because they are cool and grim, but because they have some of the most nasty teeth in Europe, with about 50% of Scottish adults in 1970 having not a single natural tooth left in their head, now down to "only" 20%; (which is still 12% higher than England) and much worse in the Highlands. So when you think of all those bards, imagine why the music is much better than the singing (which must be hard with dentures.) Of course, it was the introduction of sugar in the 16th century that was a prime culprit.

UK (9%) and Ireland (6%) show the lowest level of mammography for at-risk age women and among the lowest rates for immunization of child-hood diseases in Europe (87%), which is higher than the US (60%). Scotland has the lowest rate of breast-feeding in Europe (only 35% in first six weeks, 15% in highlands) mostly due to factors of poverty and prudity (or at least that's the rumor). The birth rate of Ireland and Scotland is the lowest since the famines of 1855. Access to family planning is less than easy in Ireland. Drug use is about as bad as the US and worse than most of Europe outside of the Netherlands.

Consumption of grain-based products in last 24 hours:

Netherlands 93% Germany 90%

France 87% Spain 77%

UK 73% (30% in Scotland)

Europe 75% USA 64%

Obesity Percentage (by various BMI stats for Male/Female)

Sweden 5.3%/N.A.

Netherlands 8%/10%

England 13%/15%

Germany 17%/19%

USA 32%/33%

Things are improving, and the drinking and smoking statistics are rosier. Smoking (Male/Female)

Europe 45%/29% Ireland 40%/31%

Scotland 34/32 UK 40%/30%

USA 30%/26%

Note: Lung cancer is the number one cause of cancer and death in Scotland

Alcohol Consumption Frequency

Infrequent (below 1 per week)/average (2 to 3 per week)/frequent (nearly daily) for male and female showing remarkably high abstinence in Ireland, despite traditional stereotypes.

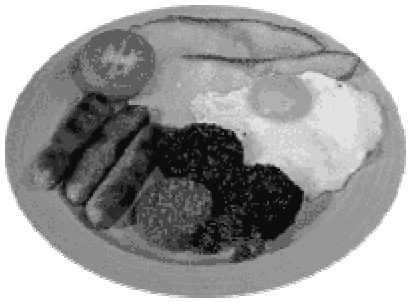
Europe 27/35/36 and 66/29/16

Ireland 41/48/11 and 72/16/2

UK 33/47/20 and 60/30/10

USA 32/45/23 and 53/40/7

Note: Average Scottish Male consumes 20 alcohol units per week (females at 8 units), i.e. a unit is one 12 oz. beer, one cup wine or one shot whiskey.



"The national diet is notoriously high in fat, salt and sugar and low in fruit and vegetables. Next to smoking, our diet is the single most significant cause of poor health, contributing to a range of serious illness, which include coronary heart disease, certain cancers, strokes, osteoporosis and diabetes." How bad is the food really? (Where do you think the restaurant McDonalds was inspired?) Yes, it's rather untasty, probably due to the parcity of strong spices in northern Europe. The old worn saying is that if you want to put on two stone spend a month in Belgium, and to take it off, go to England for a few weeks. (The drink is better in the latter, I believe.) Perhaps Americans are like the pot calling the kettle black.

I remember during my stays at B and Bs in Ireland in 1998, the standard dreaded breakfast "Heartbreak Special" was two links, a thick slice of sweet black pudding (blood sausage), a banger (sardine), two fried eggs, some bacon, a boiled tomato, and a slice of toast with heaps of butter. For the porridge, there was a pitcher of heavy cream; and a cup of coffee. Lard-made biscuits were available on the side. Last year, Mike told me he had similar fare in the Scottish dormitory, and Mairi said Welsh fare was not much better. Think fish and chips or the ubiquitous "crisps" (potato chips in 50 flavors) and candy/tobacco stores.

This is not a newly acquired taste of an enriched society, but the fulfillment of centuries of cultural dreams. I bring you this ancient story, in which a chronically troublesome incarcerated bard is hauled out of chains and brought to cure the king of a demon who had hid inside his gullet. The possession caused unimaginable hunger in the ruler that was draining the wealth of the countryside. MacGonglinney, on promise of his prompt release, told the following story after starving the king for five days. As the insanely hungry king listened, bound in ropes at the three narrows, the demon inside slowly came further and further out of the King's mouth, until MacGonglinney grabbed it and threw it into the fireplace, curing the king. I leave you with his words:

Vision of Viands

In a slumber visional,
Wonders apparitional
Sudden shone on me:
Was it not a miracle?
Built of lard, a coracle
Swam a sweet milk sea.
With high hearts heroical,
We stepped in it, stoical,
Braving billow-bounds;
Then we rode so dashingly,
Smote the sea so splashingly,
That the surge sent, washingly,
Honey up for grounds.
Ramparts rose of custard all
Where a castle muster'd all
Forces o'er the lake;
Butter was the bridge of it,
Wheaten meal the ridge of it,
Bacon every stake.
Strong it stood, and pleasantly
There I entered presently
Hying to the hosts;
Dry beef was the door of it,
Bare bread was the floor of it,
Whey-curds were the posts.
Old cheese-columns happily,
Pork that pillared sappily,
Raised their heads aloof;
While curd-rafters mellowly
Crossing cream-beams yellowly,
Held aloft the roof.
Wine in well rose sparklingly,
Beer was rolling darklingly,
Bragget brimmed the pond.
Lard was oozing heavily,
Merry malt moved wavily,

Through the floor beyond.
Lake of broth lay spicily,
Fat froze o'er it icily,
'Tween the wall and shore;
Butter rose in hedges high,
Cloaking all it's edges high
White lard blossomed o'er.
Apple alleys bowering,
Pink-topped orchards flowering,
Fenced off hill and wind;
Leek-tree forests loftily,
Carrots branching tuftily,
Guarded it behind.
Ruddy warders rosily
Welcomed us right cosily
To the fire and rest;
Seven coils of sausages,
Twined in twisting passages,
Round each brawny breast.
Their chief I discover him,
Suet mantle over him,
By his lady bland;

Where the cauldron boiled away,
The Dispenser toiled away,
With his fork in hand.
Good King Cathal, royally,
Surely will enjoy a lay,
Fair and fine as silk;
From his heart his woe I call,
When I sing, heroical,
How we rode, so stoical,
O'er the Sea of Milk.-

Aniar MacConglinne--Irish,
12th century-trans.
G. Sigerson, in
Bards of the Gael and Gal
(London Unwin, 1897)

Links:

Scottish Health Statistics:

http://www.show.scot.nhs.uk/isd/Scottish_Health_Statistics/SHS2000/home.htm

Irish Health Statistics:

http://www.doh.ie/statistics/health_statistics/healthst.pdf

Int'l Health Statistics: What it means for the United States. (Kind of big):

http://govinfo.library.unt.edu/ota/Ota_1/DATA/1994/9418.PDF

Miscellany

25th California CelticStudies Conference

The annual meeting of CSANA will be held in conjunction with the annual University of California Celtic Studies Conference on the UC Berkeley campus April 3-6, 2003. Our invited speakers include Sioned Davies (Cardiff University), Patrick Ford (Harvard University), Sarah Higley (University of Rochester), Joseph F. Nagy (University of California, Los Angeles), Diarmuid Ó Giolláin (University College Cork), and Oliver Padel (University of Cambridge).

Submission of abstracts is solicited on a wide variety of Celtic topics, including from the fields of anthropology, archaeology, art history, folklore, history, linguistics, literature, and music. Papers should be no more than 20 minutes in length, and abstracts of one page only should be sent by January 15, 2003 to:

Maria Teresa Agozzino (Mabli), Celtic Colloquium Chair
Celtic Studies Program, 6303 Dwinelle Hall, MC 2690
University of California, Berkeley, CA 94720, USA or e-mailed to: mabela@uclink4.berkeley.edu

Calendar

Astronomical Samhain, when the Sun is halfway between the fall Equinox and Winter Solstice will occur on Nov 7, 2002 at 4:00 a.m. Pacific Standard Time, or as 15 degrees of Scorpius on Nov 7, at 06:23 a.m. PST.

The Missal-Any is published eight times a year. Post mail subscriptions are $8.00 and email subscriptions are free. Or write an article or send us a cartoon and receive a year's post mail subscription free. Write The Missal-Any, c/o S. J. Weinberger, 309 63rd St, Apt. C, Oakland, CA 94618.

A Druid Missal-Any
Winter Solstice Y.R. XL
Vol. 18 Number 8
Dec. 21st, 2002 c.e.

Yule Essay: What is Yule?

Reprinted from A Druid Missal-Any, Yule 1982
By Emmon Bodfish

Yule, a minor Celtic High Day, the Midwinter Solstice's sun shines into the mouths of carven graves and the openings of hill tombs. The day was of obvious importance to these megalith builders, and associated with the dead and with regeneration. This is the bottom of the year, and the coldest months are still to follow. Bonfires are lit on hills to call back the Sun, and kept burning all night to celebrate its return. This Celtic tradition may be a cognate of the Norse Yule Log tradition, which is still carried on in the Nordic countries. This use of fire to recall the Sun's fire, (the name for the Sun in Gàidhlig is thought to be derived from the phrase "of the nature of fire," greine, and is of the feminine gender) is an instance of one of the most ancient religious ideas, that of reciprocity.

This concept goes back to the beginnings of religion in the Old Stone Age, as well may the fire lighting ceremonies. As G. Rachel Levy explains, these rites were

> "the culmination of the Stone Age religion of reciprocity, in which, by ritual attunement to the rhythm of seasonal change, man shared with Divinities the responsibility for its maintenance so that the ceremonies first introduced to guide the birth and death of the hunter's quarry, were replaced in natural succession by those considered necessary to assist the new year to be born, the very sun to return, (and) the harvest to be cut down."

This correspondence

> "was also understood conversely, so that early written documents record (Le Titre d'Horus d'or, by Ann, Fort, translator) that the rising of the Young Year God from his winter sleep in the subterranean chambers held hope for the resurrection or reincarnation of man. Such a belief would seem to have been naturally transmitted from the ideas concerning the case as mother of rebirth, now reinforced by the lesson of the seeds, through Neolithic ceremonies in which the sense of mutual causality was so compelling. It is demonstrated in the monuments of the dead."

News of the Groves

Carleton

The Carleton Grove has had somewhat of a sleepy term. A number of factors, the weather including, have conspired to give us low turnouts on a number of occasions though we managed to attract a number of new members none the less. Samhain was a fairly simple talking "celebration" which we do annually where each person has the opportunity to talk about endings of the past year that have and are affecting them.

We won't be in session for the Yule season so there are no rituals planned however we are gradually planning for a "Hunt for the Golden Frisbee." Normally at the Fall Equinox we have two loaves of marriage bread each with a ring in it and whoever gets the ring has a ceremonial marriage at Beltane. This year, following in the tradition that whatever couple gets the ring never actually gets married, the recipient of the women's wedding band pleaded having had too many previous marriages. So this year we are offering the hand of the fair Prince of Greenhouse to whoever finds the Golden Fleece. We're hoping to have the hunt shortly after the snow melts but we are still in the planning stages.

—Stephen Crimmins

Side Note: Barry Osborne '66, producer of the Lord of the Rings trilogy, is giving a sneak preview performance for Carleton students on December 13th. Perhaps this contemporary of David Frangquist '66 received some subliminal inspiration from the RDNA?

Akita Grove: News from Japan

All is good here
the snow is deep,
lots of warm beer
Earth is asleep.

Looking with forward to Mike's visit for Christmas. Wish all you could also.

—Nozomi

Amazon Grove: News from Brazil

Research is done. Now anonymously going to an undisclosed location for an unspecified time to drink generic booze for unknown reasons. Perhaps I'll meet you there?"

—Ian

Digitalis Grove: News from D.C.

Things are quiet here. Mairi sent a cryptic e-mail stating that she and Sine are doing well. Eric will graduate in December, and I in May 2003, so it is the end of my official academic training in many way. Two years preschool, 12 years public school, 11 years of College and University. I feel educated enough now to know that I don't know very much.

Earl, our Labrador retriever guide-dog puppy, is now a year old and ready to return to NYC for a more intensive phase of training. We'll receive a labradoodle hybrid puppy in January, so the training begins again.

I'm considering taking pastoral training classes at Howard University on a part-time basis starting next fall, and that could stretch for a few years at low intensity. I've been considering leaving the embassy next summer, and starting a new job in government service.

ARDA 2 is slowly coalescing into its final format, as I'll review with Mark. The plans for next May's 40th Anniversary reunion (and June one also) are moving ahead, as the article in this issue will address further. Make plans early to come to Carleton if you can, or start to plan a local event, if you wish.

—Mike

Eurisko Grove: News from Virginia

We celebrated both Samhain and Halloween this year. Samhain and Halloween have many points in common but are actually different holidays. Halloween is an attempt to manifest nightmare imagery on the physical plane as a way of defeating it. Samhain does not view dark aspects with fear, but rather with acknowledgement. Death can, does and will occur. That dark shape in a darkened corner may in fact be more than just a shadow. Halloween gives rewards for facing what we're afraid of. Costumes are used to confuse and frighten, both the physical and non-physical beings that travel about. The Grove also recently received an Avocado seedling.

Samhain eve saw the last harvest from our window boxes of herbs, mini roses and mums. Samhain helps to psychologically prepare for the hardship of the coming winter. Samhain is the time to honor the dead and the ancestors. The veil between the worlds is considered to be the thinnest, which brings up the obvious question of when are they the thickest. Secular Halloween is a hodge-podge of Celtic folklore and Goth commercialism. Food should be left out as an offering to the spirits. We left apples and candy.

On Halloween we eagerly awaited trick or treaters. Trick or treaters are an exercise in showing hospitality to strangers. This hospitality has a few variations of reward. The more you give the more you get back from the universe. The threat of trick or treat should not be challenged. Having a neighbor's kid angry with you does not help to build community. Various myths tell us of gods and demi-gods appearing as strangers to test the virtue of a person. As human beings we are in a constant state of dying. We also experiment with trying to record ghost voices, to no avail.

Our ancestors always faced the prospect that some of them might not make it thru the winter. This darktime of the year is appropriate to face and explore the fears and phobias within us. Fight those battles till the light of the newborn sun shines on you. I carved a pumpkin guardian with a psychic third-eye for protection, painted a turban squash to look like an exposed brain. The apartment has been decorated in fall foliage. We watched quite a few horror movies. We also rode on a ghost train. This featured such things as the "spirit of the woods," an evil witch, a fire crystal and a "warrior/naturalist" who guarded the woods, wearing a dark blue robe with stars and moons on it.

Now we can't wait for Yule. It's still the most pagan friendly of the secular or religious holidays. For Eurisko Grove, Yule marks the New Year cycle. I know very well that Celtic and Wiccan traditions believe the New Year is celebrated on Samhain. Yet I feel we are as much a part of the culture we live in as the culture we are attuning with. Keeping this in mind, the end of December is the end of the year. Historically, both the Norse and the Romans just to name two also looked upon the winter solstice as the yearly demarcation point. Soon we will start shopping for a potted dwarf spruce, who will end up being with us for the next two years and then planted. This has been a tradition of ours for six years now.

There is also an extreme amount of cross-pollination of secular and religious imagery, most of it falling under the category of pre-Christian. What better way to begin the New Year than with new stuff? Also by having the year change halfway through winter, it helps to put the harsh times into more manageable segments. If we make it to the New Year than the remaining winter won't be so bad because we are magically farther away from it. The scent of cinnamon, apples, and evergreens unite to evoke memories long forgotten.

I have to admit I've been conditioned since childhood to enjoy this time of year. It's also a relief after the somberness of the Samhain season. We plan on a sunrise ritual for Yule. Another long-standing tradition is "Dark Christmas Movies". So far we are planning on "The Murder of Edwin Drood" and "Eyes Wide Shut." Yule dinner will feature goose and Dickens on "Books on Tape."

Bamboo Grove: News from Delaware

Samhain was a mystical, reassuring experience for me. I have always felt awkward with rituals; I'm still trying to figure out how to approach spirits/deities in a formal situation since I'm more used to interacting with them on a more daily, intimate basis. So, I took a bit of my neo-pagan background from my past and did a little quasi-formal ritual, sort of ad-libbing as I went. Everything had to be inside, unfortunately, but the spirits have a sense of humor and gave this uncertain Druid "proof" that they were there and listening!

During the ritual, I talked to the spirits of my ancestors. I was a bit sad because I do not personally know my family line beyond my grandparents, and have only seen a picture of my great-grandmother who lived in a remote part of China. I reflected on the fact that my family tree is basically Christian for as far back as I know, and I wondered if any of my ancestors had ever followed different paths, such as Buddhism (Zen or otherwise), Taoism, etc.

I had taken time a few weeks before Samhain to write out a list of things that I wanted to release from my life, and things I wanted to affirm for the upcoming year. As I read from the sheet I whispered my hopes for the upcoming year to the spirits. After I was finished I gently ripped the paper into strips and lit them in my small cauldron; I burned every piece down to ash to send my requests "on their way." When I got down to the last piece, I gazed into the cauldron and watched it burn brightly and then flicker down into embers. As I watched I noticed a portion of an

affirmation on part of the paper that hadn't burned yet, and to my amazement, the flames flickered out before burning three of the words. It was a significant "sign" for me, and I mentally laughed as I realized that the spirits were indeed listening (and definitely have their own ways to communicate clearly with me)! It was a much-needed reassurance, and will make for a Samhain I will remember for a long time to come.

As for this winter, I don't have any particular "projects" in the works for the Grove, other than making sure that the Arch-Druid gets enough sunlight, water, and doesn't get too cold. (Any suggestions for keeping a bamboo plant happy during the winter indoors? Email me: psyche@udel.edu). Even though this is the Time of Sleep, I have a small personal project in the works to prepare for a possible academic advancement after I graduate this spring (otherwise known as getting applications, recommendations, transcripts, etc. done as well as taking the dreaded GRE test). I like to think of this as nurturing the seed of my future ambitions during this Time of Sleep, and hope to see the results in the spring.

May you all have a Blessed Yule!

~brightmirage~

Oaken Circle Grove: News from Kentucky

Greetings,

The Oaken Circle Grove of Northern Kentucky would like to congratulate a grove couple Tara and Brandon on their handfasting on October 19, 2002. It was a beautiful ceremony and there are photos at http://oaken_cirle_grove.tripod.com/oakencirclegroveky/ on the grove photos page. Our grove has finally gathered the paper work for articles of incorporation to become incorporated and then we will be on our way to becoming a not for profit organization. The grove is moving along in many aspects, check out our site to keep informed.

Many Blessings,

Sherry
Founder of the OCG

Swamp Grove: News from Florida

As the Swamp Grove prepares for Solstice, we enter the refreshing cool season that draws so many to our area. Walking through the forest in the everglades is unlike any other place in the US, cypress trees show their roots in the dry autumn and moss hangs heavy on large Florida oaks. It is truly a magical place, worthy of preservation and filled with strange and abundant life. Our small group of Pagans is truly fortunate to be able to experience this sub-tropical wilderness. A happy Solstice to all the reformed Druids in their own magical lands.

Mojo Proto-Grove

We had an extra special Samhain with a lot of effort put into both the ritual, and accoutrements. Also it was mutually agreed upon to officially dissolve the protogrove. A number of us did attend the local Humane Society Bowser Boo Bash, which was a great success, and a lot of fun to boot. We've all decided to at least meet each year to do the Boo Bash together (most of us are neighbors and see each other a lot anyway).

—Juju

MOCC--Muskogee/Mother Grove:

News from Oklahoma

Samhain night. It was time for potluck and partying. Go figure, even the church down the block from us was having a rousing game of bingo. Yippee!!! More than one of the MOCC attendees also grabbed a card or two and sat in on a round of the age-old Samhain favorite. There was a fabulous potluck feast featuring brisket marinated in wine, hot dogs and rigatoni, and it was topped off by everybody bobbing for apples. Even those among us who were frozen by fear of their makeup being messed-up by the water joined in the fun of trying to get an apple. The youngest among us, ages seven and nine, were among the most intelligent at this contest of skill and wit. They simply chomped down on the stem and brought it up, free of the water's icy chill.

Grove of the Ancient Oaks: News from Utah

I had this e-mail request for New of the Grove forwarded to me by my dear friend Inion. She suggested that I send news to you of our new grove being formed here in Utah. Its name is The Grove of the Ancient Oaks. My name is Zack Faust, I am the Arch-druid. We became a grove in early November. We are part of the Missionary Order of the Celtic Cross. We are not a large group, we only have five members. We are happy with what we have. I can be contacted at LLYRBRAE@yahoo.com I am soon to create an e-mail for our group. Thanks for you time and please e-mail me any questions you might have.

With all the blessings of Brighid,

Zack Faust

Poison Oak Grove: News from California

Samhain, a time to remember and honor the ancestors. I can't help but think of Emmon at this time, more so than any other. I arranged a trip up to Mt. Shasta the following week to visit his grave. During the last week in October the Shasta Abbey celebrates the Festival of the Feeding of the Hungry Ghosts, which is much reminiscent of our Samhain. Past relatives and friends are remembered by offerings of favorite foods of the deceased placed upon the altar. I was invited to send my offering since I was not able to be there for the ceremony. In the box I included walnuts from a friend's tree, hazelnuts, an organic apple, a small pumpkin, and a beeswax tea light.

Samhain eve was spent up at the cabin. The wood stove had remained untouched and still set for a fire since before his death nearly three and a half years prior. It seemed the fitting occasion to light it. I had thought I would cry when doing that but didn't. I had no special plans or expectations for the evening, no vigil this year. The evening meal consisted of similar foods I had prepared for the offering sent to the Abbey as well as a cheese sandwich. As I was setting it out, it struck me as the right thing to do to set two plates and split the food in to. Keeping with the RDNA Samhain eve tradition of drinking the last of the waters-of-life before the oncoming Season of Sleep, I poured two goblets of the Grove whiskey normally used in the red Ben Franklin chalice. I put on a cassette appropriately entitled "Through the Veil" and lit candles. With the fire glowing and the impromptu feast the evening took on a decidedly festive air, reminiscent of parties Emmon used to hold at High Days. It

suddenly occurred to me that this had become what is called a "dumb supper," the Samhain custom in Ireland and Scotland of a meal eaten in silence to which the dead are invited and the dead are present as invisible entities. It was at that point I started crying because I could feel that Emmon was happy again.

The Hill of Three Oaks where many of the first services at Carleton were held.

40th RDNA Anniversary Celebration

Mike Scharding, Digitalis Grove

If it is meaningful and convenient for you, we ask you to commemorate the upcoming anniversary in May 2003 by holding a simple service of some type where you live on Saturday, May 3rd or by joining us at Carleton College. Either way, we are both standing on the same Mother-Earth, merely out of sight of each other, and partaking of the same air and feeling the roots of our common past. Keep us in your thoughts that day, as we will towards you.

My simple plan is to surmount poor records by spreading the burden of reaching members to people like you who are reading this letter; even if you won't be attending. By using Alumni records or personal contacts, please just relay this message to a few other people who interacted with the Druids, or who might be interested. I've already reached most of the past Third Orders and Archdruids. There would necessarily be some overlap and redundant efforts involved.

If you do come to Carleton in May, you'll have the unusual chance to interact with current students, something that isn't possible at most Alumni Reunions. Students usually enjoy the chance to hear advice and trade stories with old-timers during this intense time of their spiritual journey. Since it's cooler, there are no annoying mosquitoes. We also promise the largest four birthday candles you are ever going to see!

No reservations are needed, just show up and jump in. Everybody should BYOB, BYOF, and BYOMI (musical instruments) so we can have a fun potluck, no matter how few (or many) arrive. Until you arrive, you won't know who's there, including yourself. The Beltane (May Day) activities are still loosely scheduled, and will be quite simple, and alternative activities will occur in case of rain. Friends and family welcome. If you come earlier on a weekday, you can peruse the extensive Druid Archives during business hours.

May 2nd (Friday): Interviews, Cooking, and other preparations.

May 3rd (Saturday): Walks in the arboretum, maypole dance, a Beltane 40th service (with the requisite deep and meaningful speeches), more folk-dancing, a picnic, silly games, and contests, an evening bonfire sing-a-long, and some vigils perhaps.

May 4th (Sunday): Farewell at Dawn

If you cannot make it in May, you could always choose to attend the probably larger Annual 2003 Carleton Alumni Reunion, which is on the Midsummer, conveniently enough. I couldn't decide, so I will attend both (since other research commitments bring me to Northfield then), but please choose the more convenient date for your schedule and budget. Either will be fun.

June 19th (Thursday): People arrive, folk-dancing may break out.

June 20th (Friday): Late night bonfire and singing (or perhaps Sat?)

June 21st (Saturday): Dawn walk, Noon-ish 40th service at Hill, vigils

June 22nd (Sunday): Sunrise farewell at the hill.

Performers at a play on Mai Fete Island at the May Festival at Carleton in the 1940s and 1950s, a local event of some renown.

Concrete details on location and times will firm up in April at: www.geocities.com/mikerdna/anniversary.html

Our events will be listed in the standard schedule of Alumni activities (we may also attend related groups' activities like arb-walks and folk-dancing). The difference for June will be: no current students, more Alumni events, more mosquitoes!, 95F weather, and cheaper on-campus housing. Non-Alumni should carefully arrange lodging, and contact me if they're puzzled.

Suggested Websites for the Reunion

Up to the week current information on how the May celebration plans are here

http://www.geocities.com/mikerdna/anniversary.html

Similar plans for the June Carleton Alumni reunion.

http://www.geocities.com/mikerdna/reunion.html

800-acre arboretum map

http://www.acad.carleton.edu/campus/arb/map/arbwhole.html

Good Carleton Campus Map

http://www.carleton.edu/visitors/maps/campus/CarletonCollege.gif

Information on visiting Carleton and finding a place to stay. Don't forget that camping and crash space!

http://www.carleton.edu/visitors/

"Cows, Colleges, and Contentment" is the town slogan, and name of an Irish Bar there.

www.northfield.org/

What adventures lurk in the adjoining town?

www.northfieldchamber.com/pages/tourism.html

More on the lodging available, for those not interested in furtive camping.

www.northfieldchamber.com/pages/lodging.html

Northfield Hotels
(use www.mapquest.com to locate)

Archer House, 212 Division Street. (507) 645-5661 or (800) 247-2235. Adjacent to campus, quaint and folksy. $70-$120.

College City Motel, 875 Highway 3 North. (507) 645-4426. Cheap, reasonable. One mile from campus, $50-$80.

Country Inn Motel, 300 South Highway. (507) 645-2286 or (800) 456-4000. About two miles away, $70-$90.

AmericInn Motel and Suites, meeting of South Highway 3 and 19. (507) 645-7761. About 1,200 yds. away, $65-$95.

Super 8 Motel, Highway 3 South. (507) 663-0371 or (800) 800-8000. About three miles from campus, $60-$90.

River View Legacy Motel, Highway 3 and St. Olaf Ave. (507) 645-9980. About one mile from campus, $60-80.

Dundas (an adjacent town)

Another Time, 305 Railway Street, (507) 645-6367.

A Sociological Look at the RDNA at Carleton College

Or 'The Epistle of Irony'

Part Three and the Last

Section IV

Is Reformed Druidism a Religion?

There is an unwritten rule that whatever any Druid may say about him or herself, no one is to make categorical claims regarding the entire movement. Druidism can be and has been a religion for its individual members. It has never claimed itself to be a religion. Druidism is above all a system of inquiry into life, nature and meaning. Depending on how one takes that, the movement could be viewed either way. The official Druidic statement has been that the RDNA does not affirm or deny the validity of any religion, including itself.

The founders of Reformed Druidism certainly never intended to start a religion. Indeed, the persistence of the movement beyond the elimination of the Chapel requirement took many of the founders by surprise. David Fisher left the movement early on because he had begun to fear that he had helped to start something that was becoming dangerously close to a real religion. Its function as a protest was fulfilled, and yet the group remained. "For a great many Druids, the RDNA had introduced the possibility of taking personal responsibility for understanding and believing one's own faith."[11]

Druidism continued because people continued to find it meaningful and useful beyond its initial function as a creative protest. Still, did that make the RDNA a religion? The founders were careful not to call it such, though they wished it to appear as one for political purposes, and the movement has remained deliberately vague on this question ever since. Part of the reason for this vagueness is the fear of the 'fossilization theory.' If the RDNA had indeed found something meaningful in the realm of religion, it was felt that it had done so through its very simplicity. If defining themselves as a religion--or anything else--would engender the complexity and rigidity that people had joined the movement to avoid, they wanted no part of it.

View of Carleton over Lyman Lakes.

One of the consequences of this refusal was the gradual splintering of the original RDNA into innumerable branches. Every so often, someone would enter the movement who felt that it should be further defined. Each time this happened, after a brief struggle to change the whole RDNA, a new splinter group would form centered around the rebel and his or her followers. At present, so far as I can tell, there are nearly two dozen separate and related branches, all bearing the name 'Druid,' all spawned by definition or methodological disagreements. The first and most drastic of these schisms began in 1974 over the question of whether the RDNA should declare itself and its members exclusively pagan. This was exactly the sort of thing that many of the Druids--especially those for whom the Carleton grove had been influential--wanted to avoid. They loved the fact that one did not have to renounce any religious beliefs to become a Druid, and that the Druids brought together people of all different faiths to search together in a friendly, healthy manner. Others felt differently though, and a new group was formed.[12]

11 ARDA pp. 339.

12 See Scharding for a thorough discussion of this initial split, known within the movement as the 'Isaac wars.' Hansen also gives a solid cataloguing of the extant Druid groups in the

The old RDNA remained as it was, happily undefined and unsettled as to the religious question. Even in their second great interaction with authority, which seemed to hinge upon whether the RDNA represented an actual religion or not the Druids managed to escape without really settling the issue.[13]

From a research perspective the question remains. Is the Reformed Druid movement a religion? Is it a 'real religion,' whatever that means? Is it something to which one can legitimately apply the theories of Weber, Marx, and Schleiermacher as I intend shortly to do? It is apparent by now that I, at least, regard it as, if not a religion per se, at least something to which many of the great religious theories and debates are applicable. If I did not, all the time I have put into this project would be seen as wasted.[14]

In what ways can the RDNA be considered a religion? Eliade defined the base of all religious experience as the personal experience of sacred reality or Other. Schleiermacher followed him in stating that it was the encounter between the finite and the infinite, which is the origin and object of all religion. To my mind, it is with exactly this encounter that Druidism deals. It is almost beyond question that on any functional level human beings are finite creatures. Through Druidism they engage freely in the spiritual search--the individual quest for understanding of the sacred. Certainly Druidism can and has dealt with all of the classical religious problems of ontology, metaphysics, soteriology, and eschatology, not to mention that of theodicy, the celebrated 'question of evil.' It has done so, however, on a purely individual level. Druidism never teaches that any particular thing is or is not the case--it simply teaches people to learn and decide for themselves.

The mysterious Hadzi sculpture in from of the Carleton Library, many legends abound it.

All of the classic problems and issues of religion are discussed at Druidic meetings and debated at great length from a variety of views but in the end it is up to each individual to decide what to believe. What the RDNA does is to create a place where people of many different religions can come together to share their traditions and learning. Scharding credits this persistence to the delight in the possibility of taking personal responsibility for one's own faith. The movement had shown people experientially "the benefits of learning from people from other faiths in a non-hostile forum of interaction."[15]

The insight of the Druids, Scharding writes,

> "was that if the same story about, say, a bird making it's nest, can be interpreted by all religions as a useful analogy for their own religious beliefs, then people of all religions could benefit from getting together and hearing that same story.... As long as dogmatic theological statements remain out of the stories, the group can enjoy each other's company."[16]

It has often been denied that Reformed Druidism is a religion because it boasts no dogma or theology. 'How can that be a religion,' we often hear. 'It doesn't teach anything!' The short answer is that Druidism teaches people how to learn, not what is true. It will show you how to walk--not where to travel. In this it is exactly as much a religion as are the Zen Buddhist schools, or, for that matter, Taoism. The theories of the great sociologists of religion are usefully applicable to these systems. I believe that, even if it denies being a religion itself, they are no less applicable to Reformed Druidism.

There is one other problem that ought to be addressed. The question of what it would mean to declare the RDNA a religion. In a sense the question is academic because the movement intentionally never claims to be one. But from a certain perspective the question remains. If Reformed Druidism declared itself to be a fully-fledged religion like any other, would it in effect be denying all religious validity? The argument runs vaguely as follows. Reformed Druidism affirms and denies no religious validity by its own admission. But the essence of religion seems to be a profound respect for the importance and validity of a personal encounter with the sacred. If the RDNA calls itself a religion just like the others, is it stating, in effect, that religious experience is not worth validating? The essence of religious tolerance is not unconditional acceptance of differences but rather an abiding respect for the sacredness of the other's Other. Druidism appears not to contain this. To put it differently, if Druidism includes itself in the set of Religions, is it saying that a religion does not have to affirm or deny anything at all? Druidism does not appear to contain any sacred. By calling itself a religion is it saying that there is no sacred to religion?[17]

I do not believe that this is the case. First of all, Druidism never declared itself, as such, to be a religion. If its members do so, that is their own affair, but almost invariably Druidism mutates and develops into something subtly different and much

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United States today, their relationship to one another, and how each came to be.

13 This was the almost famous 'Smiley Case' which will be discussed further below.

14 Or as a furthering of the great and subtle joke that some have seen Druidism as being!

15 ARDA pp. 339

16 ARDA pp. 341

17 I confess that I do not completely understand this argument and have not given it the best statement or defense possible. I would gratefully welcome any clearer formulations of it.

It is almost regrettable that there has never been a serious philosophical study of the Reformed Druid movement. Druidism seems such a valuable tool of inquiry that one could see the attraction in developing a solid understanding and perhaps metaphysic of it. But it is not at all clear to me at this point how one would go about doing this, nor even that it should be done. It is not that I doubt Druidism could take the probing, but the defining that it would almost certainly entail seems against the spirit of the system. It may be that anything that was developed in such a manner would become yet another splinter group, another branch of the movement that would leave its original roots unchanged.

more complex as soon as it is adopted by a lucid individual rather than a group. Secondly, Druidism does hold an abiding respect for other experiences of the sacred. It simply holds their expressions, through theology, poetry, art, and philosophy as secondary portrayals of that primary experience. The experience of the sacred is holy and respected, whoever happened to have it. Their depiction of it is granted only as much validity as anyone else's. It is taken as one of many fingers pointing at the moon, not the moon itself. The validity of any and all experiences of the sacred stand. Religious expressions are viewed as mutable. Finally, Druidism itself would never--nor would any Druid that I know--state that there is no sacred in religion. It would merely insist that we each critically and honestly examine our own experiences, religious and otherwise, to seek out and understand the sacred within them.

Section V

Sociological Theory and the Reformed Druids

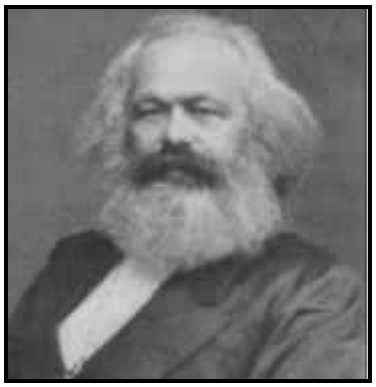
Of all the classical social theories, those of Friedrich Schleiermacher seem to most accurately describe Reformed Druidism.[18] Schleiermacher divided the depictions of religion in his time into those reducing it to functions of the will, reason, and imagination. When viewed as such, the primary vehicle for religious expression became morality, philosophy and art, respectively. Schleiermacher believed that each of these conceptions left out something crucial about the nature of religion and so posited a fourth category. The primary faculty of religion, he felt, was feeling. Religion, he posited, was the encounter of the finite to the infinite. Feeling was that by which we experience this encounter. As pure feelings are essentially incommunicable between sane humans, other means of expressing the encounter must be utilized. According to Schleiermacher, morality, philosophy, art, theology, rituals, laws, legends, and even history are all secondary means of trying to express this primary experience. As such, have no final or absolute validity in the domain of religion! Only feeling can convey the primary experience, and feeling is essentially impossible to communicate.

Schleiermacher's view of religion is a profound call for tolerance. If all theologies and dogmas, all morals and rituals are only secondary expressions of the sacred, then even religious beliefs that completely antagonize one's own can be tolerated. People can realize that it is only the details of expression that they are fighting about when there may be no real disagreement over the feeling of the sacred. This view is almost identical to that espoused by Reformed Druidism. They too regard all expressions of religious truth to be equally valid as secondary indicators of an inexpressible reality that is never the less to be sought by each individual. They too exhibit a unilateral tolerance for all systems of religious belief and practice.[19]

Because no single expression of sacrality can be seen as being its primary experience, people interested in approaching that sacred must engage in a constant process of interpretation of these secondary expressions. This hermeneutic circle of translation and interpretation is inherent to the Druidic search.

It is interesting that by both of these views religious experience and validity must remain forever uniquely individual phenomena. Until it is possible to accurately communicate pure feeling, neither the Schleiermachers nor the Druids of the world will ever be able to convey to another what exactly their encounters with the Other--the infinite--were like. All forms of expression prove not only inadequate for the searcher's understanding of religion, but also for the sage's communication of religious understanding. The consequent of this, were everyone to operate within this model of religious understanding, is a plurality of completely unique experiences of the sacred, where each person honored the validity of other's experiences, and realized that no one's expressions of that feeling were any more adequate than their own.

Karl Marx had rather different conception of religion. Unfortunately his understanding of the phenomena was rather stunted by his hatred of it. Marx's insights into the nature of economics and political theory are profound; it is a shame he could not apply the same clarity of thought to the study of religion. It has been argued that Marx's statements on religion are inconclusive and contradictory, making it rather hard to discern what he actually thought on the subject, but from his critiques of Feuerbach, and of Bauer in On the Jewish Question a synthesis of sorts can be made.



It seems that Marx held that the ideas of religion emerged from social powerlessness. Religion served, in his mind, as a superstructure to maintain and perpetuate the economic base, which gave rise to it. It did this by maintaining the social class structure and placating the lower classes with promises of something better to come--so long as they held their peace for the time being. At the same time it seems that Marx held that religion emerged from alienation in the realm of civil society--the same force that produced divergent political and economic

18 In discussing the sociology of the movement, I do not intend to focus here on social factors leading to or even influencing the Reformed Druids. Michael Scharding discusses some of these including Judeo Christian influences, the influence of Asian religions, of the 'Sixties,' of Carleton, and toys with the possibility of Fraternal influences in the creation of the RDNA. Instead I intend to look at the applicability of some of the classical sociological theories to Druidism, leaving the discussion of factors to those who know more about them.

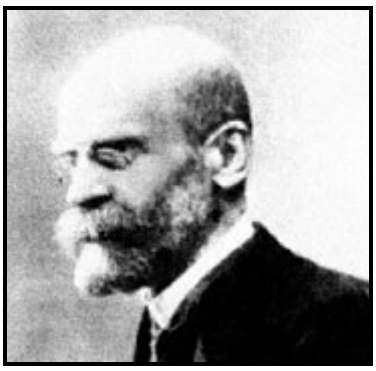
19 Within reason. Someone whose religious practice involved destroying the natural world on principle, or who ritually murdered random folks would not be tolerated. But this would be on behavioral grounds rather than religious ones.

systems. Alienation leads to the objectification of an expression of one's self--or one's culture--which then is imagined as being independent of the thing it is an expression of. This is idolatry in Marx's view--the worship of something you yourself have created.[20]

It seems, though, that none of these ideas shed any particular light on Reformed Druidism. Druidism did not arise out of social powerlessness, does not maintain any class structure, and has no economic bearing what-so-ever. It also posits no higher being, objectified or otherwise, that could be viewed as a created and forgotten idol of civil alienation. Instead it seems that the RDNA emerged and has been sustained primarily through curiosity. Furthermore, Druidism does not seek--or serve--to maintain any authority, including its own, other than that of intellectual honesty, which is operative on a solely personal level. Druidism does take a certain delight is frustrating the authority of others, especially that which is seen as arbitrary, restrictive or simply absurd. In this sense it could be seen as a reaction to authoritarian structures, but not at all in the way that Marx envisioned. The RDNA has had only two major interactions with authority, and while one of them was the purpose of the movement's initiation, the struggle against an authority has never since proved a motivating factor in the movement's continuation.[21]

Another sociologist whose theories mesh oddly with the RDNA is Emile Durkheim. Durkheim held fundamentally that religion is not irrational--not at all a function of superstition and error, as others have often maintained. All religious experience is the experience of the power of society in his view. The immediate fascination of this view is that no society can ever exist without religion. He also believed that to understand religion we must go back to its base: totemism. On at the same time he held that as a society changes, its god must too. In totemism the individual identifies and becomes one with the totem, which in turn unifies and expresses the nature of his or her social group. As societies advance this identification becomes intellectualized and disguised. By the time a society reaches a reasonably advanced stage its conception of the totem has evolved into a fairly abstract, usually singular god. Along the way this conception of the sacred has been purged of all definable qualities. To adequately represent and unify a very simple social group was easy--they could all be seen to manifest attributes of the bear, for instance. As people specialize and society develops, one definable vision of 'god' can no longer depict them all equally. By abstracting more and more-- and by removing all human characteristics--a society's god becomes more philosophic, beyond all description and understanding, all in the attempt to represent as many different objectified people as possible. The eventual and evident end of this so far as religion goes, is that a society will either have to simplify itself drastically to preserve its conception of god, or the individual itself will become seen as sacred--bypassing the objective representation of the individual as a totem, god, or anything else.

Druidism seems to be an exemplification of this second course. The very conception of god has been objectified away to nothing, and we are left with the individuals again, knowing that the sacred is important, but realizing anew that it is basically unknown. Each individual must seek out their own understanding of the sacred and, in doing so, it appears that each individual actually becomes in some sense sacred. While Reformed Druidism itself certainly did not begin as totemism and evolve to something else, it is entirely possible that the society from which it arose did. It may be that the emergence of the RDNA is the exact fulfillment and continuation of Durkheim's theory on religious evolution. It emerged at a time when society had diversified to the extent where not even a completely abstract and indescribable god without any qualities could represent every member of that society--for people are not themselves abstract. A specific conception of a personal deity could represent individuals better than an abstraction.



In this case the theory does shed useful light upon the RDNA. The movement is seen as the natural result of societal change and the forerunner of a greater degree of individual awareness and responsibility for religion soon to come. Indeed, as one looks at the kinds of religious movements that have been emerging since the 1960's when Druidism began one can see that many of them embody just this individualization of the sacred--though none of them do so as simply and carefully as do the Reformed Druids. I need merely instance the vast neo-pagan movement, the Church of All worlds, and other similar organizations where any non-socially murderous religious belief is tolerated, and where the church will ordain anyone as a legal minister for the asking.

On the other hand, Durkheim insists that all religious experience is the experience of the power of society. The Druidic path is one that can be followed without reference to society at all. It is useful to talk to others, to read the writings of sages past, or to ponder the teachings of other religions, but the essence of Druidism is clear and careful thinking about the world--a skill that could be practiced by the last man on earth. In addition, most, if not all, of the religious experiences reported by Reformed Druids have taken place in utter solitude. It is in their aloneness with nature that many of the Druids find themselves closest to the sacred. One could argue that if the individual itself has become sacred it is only natural that he or she would feel closest to the sacred when alone with themselves, but this argument smacks strongly of sophistry. It is also possible that the religious experience a person feels when alone is simply the transcendental power of society that they have absorbed and carried with them manifesting itself like a voice in the wilderness. Given the feeling and noetic content of many of these experiences I must seriously doubt that this is the case. I have yet to see a clear and convincing argument in its favor, but mention it because I cannot refute it completely.

Finally, Durkheim's description and justification of the social contract meshes nicely with Reformed Druidic thought. For him it is the inherent sacrality of each individual that makes it important for us not to break our promises to each other. For the Druids, an inviolate respect for the rights of each individual is inherent to the movement. Life is inherently sacred, many of them hold. No one has the right to violate that.

20 In this understanding of Marx I am deeply indebted to professor Nader Saiedi of Carleton College.

21 The first was the successful attempt to get the mandatory chapel requirement revoked. The second was the 'Smiley Affair' beginning in 1967 when the RDNA successfully stalled the US Military out of Drafting one of their priests. See the Carleton Archives, Internal correspondence, and pp. 345-6 of ARDA.

Section VI

Conclusion

I hope that I have at least demonstrated that the Reformed Druids of North America, while not being a religion in the strictest sense, comprise a movement to which the sociological theories of Schleiermacher, Marx, Durkheim and others are applicable. I believe that much can be learned about the movement by seriously applying the theories of these and other writers, and by examining and developing the philosophic background of the RDNA. I hope that others will continue this search, and if they ever find from within the movement that they are acting against its spirit, that they will listen to the dictates of their hearts before forging ahead or dropping their studies.

What I am not sure that I have demonstrated is that the Reformed Druids actually embody a definable and distinct set of people that could be studied as a religious group. I think that what binds them together is the spirit of their search, the shared history of the movement, and their individual acceptance of the simple tenets. If that is not enough, to convince the reader, I ask you to consider how the worlds. Christians can be considered part of one movement, embracing as they do both the Catholic Church and the Quaker meeting halls.

Finally, let me say that for the most part, the confusion as to who is and isn't a Druid shows up on paper more than it does in life. This seems to be because, despite the changes, there has never really been any doubt as to who the Druids amongst people were. As Isaac Bonewits writes,

> "The role of the Druid has always been clear- scholar, and artist, poet, and priest, philosopher and magician--the one who seeks, preserves and expends the highest wisdom her or his people are capable of handling safely, and who uses the knowledge and inspiration for the benefit of their community." [22]

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6. The Sociology of Religion. Max Weber, Beacon Press, Boston, 1956.

The Canny Conifers

By Sam Peeples

Pine Trees, Firs, Spruces, Yews, Larches. How wonderful these trees are, the evergreens (except for the larch) that have survived not only millions of years of munching by dinosaurs, but have held their own through bitter winters and ice-ages. Coniferous trees generally don't lose their needles in the winter, and house seeds in cone-like structures, thus their name. Their narrow leaves and flexible branches let snow fall off easily, and conserve moisture in the summer.

Etymology

The Scots Pine (Pinus sylvestris) is known in Irish as Giuis, Scots Gàidhlig as Giubhais (also known as Peith), and Pin in Welsh, but it is actually found from Spain to Siberia. Its nickname in the timber trade is "redwood" or "deal." The Yew is from the family Taxaceae and is known in Irish as Iur, Welsh is Ywen. Juniper is of the Cupressaceae family and found mostly in Southern England, US and Europe, and has no Celtic name, anymore. Sometimes, the name "pine" is used loosely for any tree in the pine family Pinaceae. In North America, that family contains larch, true fir, spruce, hemlock, and Douglas-fir. A tree with needles is not a Pinus if:

- the tree has bundles of a dozen or more needles; needles are soft, flat, in brushlike clusters on short spur-like shoots; deciduous not evergreen--then the trees are larches or tamaracks, Larix.
- its needles are flat, often with a notch at the end; needles grow in two ranks, directly and singly from the branch, and have a plump base that leaves a round depression on the branch. Cylindrical cones are upright and disintegrate on the branch--then the trees are true firs, Abies.
- its needles are short and not bundled but have a stalk and four-sides; they spiral from persistent peg-like bases; the naked twigs are rough and warty--then the trees are spruces, Picea.
- its needles flat, with blunt ends; the needles are in two ranks like the fir, but blunt, shorter, and fatter; dark-green and shiny above, pale below with two slim lines--then the trees are hemlocks, Tsuga.
- its needles are flat with pointed tips and linear; they grow directly from the branch; the leaf scar is small and raised (for the true fir it is larger and depressed); each needle narrows at the base into a short, thin stem. Cones hang down with three-point bracts--then the trees are Douglas-firs, Pseudotsuga.

By the way, the verb "to pine" has no direct connection with the tree, but when pines die they often remain standing long after the life has left them, just like unrequited lovers who die of a broken heart. According to Merriam Webster:

22 ARDA pp. 323

Main Entry: pine

Function: intransitive verb

Inflected Form(s): pined; pining

Etymology: Middle English, from Old English pinian to suffer, from (assumed) Old English pin punishment, from Latin poena--more at PAIN

Date: 14th century

1: to lose vigor, health, or flesh (as through grief): LANGUISH

2: to yearn intensely and persistently especially for something unattainable (wealth lost their for pined still)

Physical Description

Scots Pine is the only native pine in Britain, it reaches 40 meters and lives about 150 years, with some as long as 520. Sometime you get the tall narrow type, but often it splits trunks. The paired needles are about five inches and last about two to three years. Their spread to the British Isles from the continent preceded the disappearance of the land bridge 10,000 years ago and reaching Scotland by 6,000 years ago. It only inhabits 1% of its original range of 1,500,000 hectare, and is primarily found in the West Highlands, having been supplanted by faster growing trees on tree farms. It has naturally been more common in the mountains and areas of elevation. Male and female flowers appear on the same tree, with the female often a bit higher on the tree, using wind pollination. They flower in May, but the seeds must wait two winters to germinate (on the third year after fertilization) and the seeds are tiny, about 120,000 per kilogram. They travel about 70 meters from the tree, and then can skip across the snows for a few more kilometers. They like to find exposed soil, such as that dug up by a rooting boar or a forest fire. The trees are often coated in lichen, which helps to fix nitrogen and then nourishes the soil when it falls off the tree. Some fungi also work in harmony with the tree. Another 45 types of insects, plants and animals (like the Scottish crossbill and Capercaillie) are only found near pine trees in Scotland. Several larger species like (wild boar, beaver, brown bear, moose, lynx and wolf) used to be denizens of the Caledonian forest.

By the nineteenth and twentieth centuries vast quantities of pine were used for pit props, telegraph poles and railway sleepers. Coinciding with this relentless timber extraction came the Highland Clearances in the eighteenth and nineteenth centuries. Since much of the countryside was denuded of people, there was nobody to manage the regeneration of the pine woods; instead the often-absent landowners introduced huge flocks of sheep and herds of deer that soon held sway across the old forests, systematically munching through the emerging seedlings. As old trees were removed wholesale, the source of seed disappeared; and, unlike broadleaf trees, cut pine stumps will not regenerate new growth but simply die in the ground. What little management there may have been was totally inadequate. The result was that by 1970 only an estimated 25,000 acres of native pinewood was still standing.

The Yew is only a medium-sized tree found naturally in dense shade of Oak woods. It is often used for hedging or making weird animal topiary shapes. It is found across the European continent and British Isles. Its flowers are in March and red fleshy berries are in October. Almost all parts of the Yew (except the red fleshy berries) are EXTREMELY POISONOUS, so great care should be taken before messing with this plant. Birds swallow the aril (red part) and then deposit the seeds in the course of their work. The seeds go dormant for about 18 months in the ground, but it works well by planting cuttings from the tree. The tree is best known for its extreme longevity, some specimens living two or three thousand years and becoming simply enormous in girth.

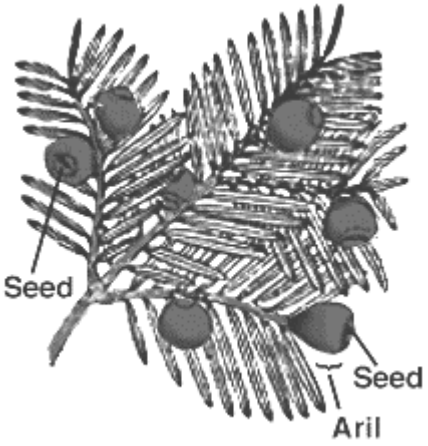
Juniper is a small tree or bush. With a whitish bloom in May and whose ripen seeds are distributed by birds in October, and then goes dormant until spring before germinating.

Physical Uses

The pine is a strong, general purpose timber with natural preservative qualities, making it very suitable for use outdoors, fencery, joinery, flooring, boxes, telegraph poles, fiberboard, ship beams and masts (witness Beinn nan Sparra, Hill of Spars, in Glen Affric). The pitch from the tree was used to fill cracks in planks and beer casks. For higher resin content they were harvested on the waxing moon. The resin content is so high that some pine trees will remain standing for 50-100 years after dying without decay.

Yew produces a very durable, beautifully smooth, gold-colored wood with a wavy grain that is often used for furniture, weapons and tool handles. Sometime used as an expensive veneer, when of good quality. In Europe, yew wood was used for making bows, while on the northwest coast of North America, the Pacific yew (Taxus brevifolia) is used by the Haida and other tribes for making masks and boxes.

The Juniper is a very aromatic sapwood that is fairly strong and durable. And can be used for charcoal and pencils. Juniper oil can be distilled, and berries are used to flavor meats and Gin.



Mythological Appearance

In *The Golden Bough*, James Frazer relates various stories involving pine trees from classical mythology, which may or may not have been Scots pines, such as how the ancient Egyptians buried an image of the god Osiris in the hollowed-out center of a pine tree. He writes that, "It is hard to imagine how the conception of a tree as tenanted by a personal being could be more plainly expressed." As a symbol of royalty the pine was associated with the Greek goddess Pitthea, and also with the Dionysus/Bacchus mythology surrounding the vine and wine making, probably as fertility symbol. Worshippers of Dionysus often carried a pine-cone-tipped wand as a fertility symbol and the image of the pinecone has also been found on ancient amulets as a symbol of fertility.

For the Romans the pine was an object of worship during the spring equinox festival of Cybele and Attis. As an evergreen tree the pine would also have symbolized immortality.

The pine was held sacred to Pan, the Roman Faunus, and in his Eclogues Vergil describes the pastoral god's home on Mt. Maenalus in Arcadia. Propertius stresses the god's fondness for the tree, and Horace, for his part, dedicates a pine to the goddess Diana in a famous ode.

The Romans celebrated the winter solstice with a fest called Saturnalia in honor of Saturnus, the god of agriculture. They decorated their houses with greens and lights and exchanged gifts. They gave coins for prosperity, pastries for happiness, and lamps to light one's journey through life.

The Scots pine groves or "shaman forests" scattered over the dry grasslands of eastern Siberia were considered sacred by the Buriats, a Mongolian people living around the southern end of Lake Baikal. These groves were to be approached and entered in silence and reverence, respectful of the gods and spirits of the wood.

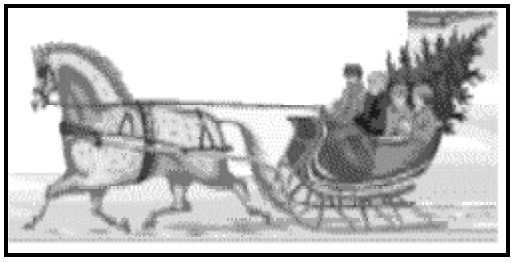
While learning about the habits of a bear, I learned the following American Indian saying. "When a pine needle falls, the bear smells it, the Eagle sees it and the rabbit hears it."

Folk Customs

- All parts of the Yew tree are poisonous except the fleshy covering of the berry, and its medicinal uses include a recently discovered treatment for cancer.
- Coniferous trees are especially popular for planting in cemeteries and churches with their promise of "eternal life." Many Celtic churches were famous for their enormous Yews planted in the adjoining cemetery.
- Late in the Middle Ages, Germans and Scandinavians placed evergreen trees inside their homes or just outside their doors to show their hope in the forthcoming spring. Our modern Christmas tree evolved from these early traditions or the Yule log traditions.
- The Christmas tree was popularly believed to have been introduced by Prince Albert (another German) by Queen Victoria (another German) to the British Isles in the 19th century with the custom of hanging blown glass baubles from Thuringia. The custom soon made its way to America in the 1880s. Other believe that the Christmas tree tradition most likely came to the United States with Hessian troops during the American Revolution, or with German immigrants to Pennsylvania and Ohio, adds Robson. The Christmas tree market was born in 1851 when Catskill farmer Mark Carr hauled two ox sleds of evergreens into New York City and sold them all. By 1900, one in five American families had a Christmas tree, and 20 years later, the custom was nearly universal. Six species account for about 90 percent of the nation's Christmas tree trade. Scotch pine ranks first, comprising about 40 percent of the market, followed by Douglas fir, which accounts for about 35 percent. The other big sellers are noble fir, white pine, balsam fir and white spruce.
- Romans believed that pinecones imparted both physical and moral strength.
- Many Orthodox Jews are still buried in plain pine coffins when swaddling is insufficient for local ordinance codes.
- Pine was sometimes used to make an expectorant or inhalants, sometimes for antiseptic use.
- The Pine tree is an evergreen; its old title was "the sweetest of woods." It was known to the Druids as one of the seven chieftain trees of the Irish.
- Mix the dried needles with equal parts of juniper and cedar and burn to purify the home and ritual area.
- The cones and nuts can be carried as a fertility charm.

- A good magickal cleansing and stimulating bath is made by placing pine needles in a loose-woven bag and running bath water over it.
- To purify and sanctify an outdoor ritual area, brush the ground with a pine branch. The scent of Pine is useful in the alleviation of guilt.
-

- A persistent theme in the folklore of Scots pine is their use as markers in the landscape. In the Highlands there is a recurrent theme that they were used to mark burial places of warriors, heroes and chieftains. In areas further south where the sight of Scots pine may have been more unusual and their use would have stood out more, they can be seen to mark ancient cairns, trackways and crossroads. In England they were commonly used to mark not only the drove roads themselves, but also the perimeters of meadows on which passing drovers and their herds could spend the night.
- Glades of Scots pines were also decorated with lights and shiny objects, the tree covered in stars being a representation of the Divine Light.
- Juniper grown by the door discourages thieves.
- The mature Juniper berries can be strung and hung in the house to attract love.



Obligatory Food Reference

"Alba," the name is Gaelic for Scotland. Introduced by the Vikings, spruce and pine ales were very popular in the Scottish Highlands until the end of the 19th Century. Many early explorers, including Captain Cook, used spruce ale during long sea voyages since it prevented scurvy and ill health. Shetland spruce ale was said to "stimulate animal instincts" and give you twins. Alba is brewed to a traditional Highland recipe from Scots pine and spruce shoots picked during early spring. Pure malted barley is boiled with the young sprigs of pine for several hours then the fresh shoots of the spruce are added for a short infusion before fermentation. Tawny brown strong ale with spruce aroma, rich Malt texture, complex wood flavor and lingering finish. Described by the Scottish press as "Light pale ale with champagne."

Quotes and Notable Literary References

Who leaves the pine-tree, leaves his friend,
Unnerves his strength, invites his end.

—Ralph Waldo Emerson, Woodnotes

I frequently tramped eight or ten miles through the deepest snow to keep an appointment with a beech-tree, or a yellow birch, or an old acquaintance among the pines.
--Henry David Thoreau, 1817-1862

The pine tree seems to listen, the fir tree to wait: and both without impatience: they give no thought to the little people beneath them devoured by their impatience and their curiosity.

—Friedrich Nietzsche, The Wanderer and His Shadow, # 176.

You can live for years next door to a big pine tree, honored to have so venerable a neighbor, even when it sheds needles all over your flowers or wakes you, dropping big cones onto your deck at still of night.

—Denise Levertov, Threat

Acts of creation are ordinarily reserved for gods and poets. To plant a pine, one need only own a shovel.

—Aldo Leopold

There was a handsome male mockingbird that sang his heart out every morning during the nesting season from the top of a tall Norfolk Pine tree. Last week the tree was cut down. The mockingbird and his song are gone. I can't put a dollar value on the tree nor on the mockingbird nor on his song. But I know that I--and our whole neighborhood--have suffered a loss. I wouldn't know how to count it in dollars.

—Jacquelyn Hiller

A yew tree in a graveyard in Wales.

Two Coniferous Songs

"Only Yew!"

Filked by Patrick Haneke,
Akita Grove, Year 2001.
For the Public Domain.
Original "Only You" By the Platters

(Spoken Intro by William Watson)
Old emperor Yew, fantastic sire,
Girt with thy guard of dotard kings
What ages hast thou seen retire
Into the dusk of alien things?
Only yew is found near every church.
Only yew will neither lean nor lurch.
It grows a hard, tight grain,
Makes bow staves both straight and true.
It fills my heart with awe for only yew.

Only yew can live o'er four thousand years
Only yew can outlast our worst fears.
Only yew and yew alone
Laughs at the passage of time.
Whose name is famed and so easy to rhyme.

Only yew can guard the graves at night.
Only yew's leaves can kill with just one bite.
I understand the magic that you do
Making dreams come true.
Yes! The one and only yew.

"O Tannenbaum"

Words by Ernst Anschuetz
Melody: Traditional folk tune

O Tannenbaum, O Tannenbaum,
Wie grun sind deine Blatter.
Du grust nicht nur zur Sommerzeit,
Nein auch im Winter wenn es schneit.
O Tannenbaum, O Tannenbaum,
Wie grun sind deine Blatter!

O Tannenbaum, O Tannenbaum,
Du kannst mir sehr gefallen!
Wie oft hat nicht zur Winterszeit
Ein Baum von dir mich hoch erfreut!
O Tannenbaum, O Tannenbaum,
Du kannst mir sehr gefallen!

O Tannenbaum, O Tannenbaum,
Dein Kleid will mich was lehren:
Die Hoffnung und Beständigkeit
Gibt Mut und Kraft zu jeder Zeit!
O Tannenbaum, O Tannenbaum,
Dein Kleid will mich was lehren.

Oh Christmas Tree, Oh Christmas Tree,
How steadfast are your branches!
Oh Christmas Tree, Oh Christmas Tree,
How steadfast are your branches!
Your boughs are green in summer's clime
And through the snows of wintertime.
Oh Christmas Tree, Oh Christmas Tree,
How steadfast are your branches!

Oh Christmas Tree, Oh Christmas Tree,
What happiness befalls me?
Oh Christmas Tree, Oh Christmas Tree,
What happiness befalls me?
When off at joyous Christmastime
Your form inspires my song and rhyme.
Oh Christmas Tree, Oh Christmas Tree,
What happiness befalls me ?

Oh Christmas Tree, Oh Christmas Tree,
Your boughs can teach a lesson.
Oh Christmas Tree, Oh Christmas Tree,
Your boughs can teach a lesson.
That constant faith and hope sublime
Lend strength and comfort through all time.
Oh Christmas Tree, Oh Christmas Tree,
Your boughs can teach a lesson .

Coniferous Links

Excellent mini-summary:
http://www.british-trees.com/guide/scotspine.htm
Scots Pine:
http://www.silvabook.com/contents/ch6p176.html
Also simple:
http://www.british-trees.com/guide/yew.htm
Excellent Yew article:
http://www.indigogroup.co.uk/edge/oldyews.htm
Juniper:
http://www.british-trees.com/guide/juniper.htm
Detailed ecology of ancient Caledonian forest:
http://www.treesforlife.org.uk/tfl.scpine.html
http://www.angelfire.com/fl3/wicca1132/celtictree.html
Modern Christmas tree origins:
http://www.christmas-tree.com/where.html
Washington Christmas trees since the 60s:
http://www.apollonius.net/christmastrees.html
Same Washington trees since the 20s:
http://www.nps.gov/whho/pageant/national%5Fchristmas%5Ftree%5Fphotogra.htm
Very good site for choosing the species of Christmas tree:
http://ceinfo.unh.edu/Common/Documents/whichtre.htm
What is a pine tree?
http://www.icogitate.com/~tree/conifer.ac24.htm
California Pines:
http://www.icogitate.com/~tree/pining.ac22.htm
Know your conifers:
http://dnr.state.il.us/entice/woodlands/knowyourconifers_3to5.htm

Druidical Diet Decision Dilemma Discourse

By Mike Scharding, Digitalis Grove

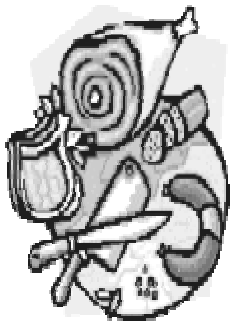
After reading Eric's article (see A Druid Missal-Any Samhain 2002), I felt inspired to write about my only eating decisions. There are no precedents in the RDNA regarding vegetarianism, so it seems to be a personal choice. Of course, I will try to offer a balanced view, from my own perspective. The choice(s) by the esteemed reader (in either direction) may be made easier by a familiarity with all the issues involved.

There seems to have been little doubt that the ancient Celts enjoyed meat, eggs, honey and dairy products. Examination of ancient trash dumps near ancient villages has shown a healthy multitude of bones, shells, and clay hives. Feasts, at least for the elite, were the highlight of year, and many a ferocious competition ensued for the choicest part of a deer. The Celtic descendents still love them, perhaps too much for their own good. Certainly harvest conditions may have hindered choice of farmed animal products, but hunting and fishing in communal lands continued well into the 19th century. Crofting, as mentioned before, still provides food and income for many tens of thousands in Celtic lands; enjoying a close link with the creatures that would become dinner.

After numerous fitful attempts at vegetarianism at Carleton, I eventually cut out mammalian meat during my stay in Japan, three years ago, but continue to eat poultry, fish and reptilian dishes (I call it a dinosaur diet). While Japan is changing to a more Western meat-based approach in meals, you can still get balanced meals, especially if you permit seafood in your diet, as I have chosen. I don't think about it too much anymore, except for considering the "next-step," removing my beloved cheese and milk, and substituting soy products.

There are, in fact, several forms nowadays; ranging on the "carnivorous-vegetarian" spectrum, that have increasingly filled the gap between extremes. The educated mind is said to understand two opposing viewpoints, and come up with a third. Most Druids naturally gravitate towards a moderate choice in the middle.

- Carnivorous: The Eskimos are the most well-known group to have lived almost wholly on animals and partly digested sea-plants from their digestive tracts. They also enjoy remarkable good health, due to the prevalence of fish, with the occasional sea-mammal.
- Carnivorous When Possible: this is the average American/Celtic diet dream of having three servings (or more) of animal meat and a few servings of dairy products. It is a hefty protein diet, providing about 40% to 50% of the calories.
- Religiously Qualified Omnivores: certain faiths forbid certain animals for "purity" reasons or "taboos" (e.g. horses, dogs, and cats are taboo in America), but these are not always followed in practice. Hindus avoid eating cows out of respect, and their economic importance to the non-mechanized farming economy. Buddhists generally advocate different degrees of vegetarianism for reasons of respect to reincarnated ancestors and living beings. Catholics generally avoid meat (but not fish) during Lent. Certain monastic orders (Trappists) are vegetarian mostly for ascetic reasons. Seventh Day Adventists, many Hindus, and Jainists (who also avoid red vegetables) also avoid meat.
- Pollovegetarian: eats poultry and not other types of meat.
- Pescatarians: Vegetables and non-mammalian seafood.
- Lacto-ovo vegetarian: eats dairy and egg products; no meat.
- Ovo vegetarian: eats eggs, no meat.
- Lacto vegetarian: eats dairy products; no eggs or meat
- Vegans: Only plants and perhaps fungi. No meat, leather, milk (except Mother 's milk), honey, feathers, lard.
- Fruitarians: Only eat the "expendable" portions of plants; seeds, flowers, fruits. The main plant should survive unharmed during the harvest procedure.
- Breatharianism: Believe it or not, there are some groups that believe that eating food actually poisons the body, and that clean air and sunlight are all we need. A few dozen have died trying to follow this diet, but the leaders complain that perhaps polluted air and lack of spiritual exercises were at fault.



From my conversations with Druids over the years, I've deduced the following top ten reasons why people continue to eat meat.

1. **Never Thought About it Much.** This is also known as the "disassociation" or "culture" reason. My family, friends and co-workers always incorporated animal products, and now it is second nature to me. Society has made the choice, and I follow their guidance. These people have not, in fact, made a conscious choice either way. One elementary class, when asked to draw a salmon, invariably drew a nice "D" shaped pink slice of meat, rather than a living creature.
2. **Taste and Texture.** In the gourmet's rainbow of flavors and chewability, nothing matches a nice succulent piece of meat. There is a reluctance to give up the variety of their palette (palate?) in artistic terms, regardless of the vast unexplored territory of vegetable options; they enjoy what they have already discovered in the meat realm.
3. **Health Reasons.** Without animal protein, I'd become skinny, decrepit, and waste away to nothing. Most plants can't provide certain key minerals and vitamins that our body can't make. Besides, even if vegetarians live longer, life is about choosing what you like.

4. Simplicity. Nothing is simpler than sticking a piece of roasted meat between two breads or on a plate. Saves time and fills you up. It also feels "good".

5. Intelligence. The strong and smart will eat the weak and stupid. Of course, this argument doesn't go well; when a camper gets eaten by a bear, we want revenge! "Animals don't feel like us" and "animals can't vote" fits in here.

6. Divine. The Monotheistic God gave us dominion over the Earth. We can choose to eat them with no fear of angering God.

7. Economics. Supporting the jobs of ranchers and livelihood of traditional pastoralists.

8. Hunting. I feel at one when I shoot one. Hunters carry on traditions, provide conservation volunteers and finance many ecological projects.

9. Life Force. This is rarely brought up, but it runs instinctively, "You are what you eat." By eating certain animals, people believe they absorb their spirit or "energy" and gain positive characteristics. This is found in Chinese medicines, Native American hunting practices, and American football players eating steak to increase their bullish nature. I had a lot of trouble with this argument in Japan, where they "welcome" the spirit to join with them by saying "itadakimasu" ("I will receive") not to the chef, but to the meal. I always argued that the animal rarely ever wanted to do this before they died. Perhaps after dying, they change their minds?

10. "I'm not prejudiced, I eat everything." My wife proffers this one, driving me crazy. By "excusing" any one species (except Homo Sapiens), you are being unfair to all the others. She argues that plants have spirit(s) too, and we have to eat something, so accept whatever fate brings to you, animal or plant. We live on a pyramid of death, and should humbly accept this. Even cows inadvertently eat bugs in the grass, or squash a frog. That's life (and death), get used to it.

There are, of course, several counter-arguments, on behalf of the Vegetarians;

1. Compassion. Like many animal-rightists, vegetarians often consider animals to have feelings similar or equal to our own in sensitivity, especially in self-preservation, comfort, pain, and family ties.

2. Method. Centers around the painful cramped nature of mass-farms (idyllic family farms are almost extinct), lack of stimulation, movement, painful and frightened deaths. This encompasses a huge range of stomach-turning descriptions. To me, this still leaves open the possibility of accepting meat from an animal that receives a peaceful anesthetized death, on a big rolling farm after many years of productive live experiences. Douglas Adam's futuristic vision of a cow that is bred to desire being eaten, and which can eloquently explain this to the diner, comes to mind.

3. Health Reasons. Cardiovascular disease, colon cancer, obesity, transmitted diseases (both sanitary and parasitical) and pesticide/antibiotics/hormones should dissuade us, especially in semi-raw products. Meat eating people are especially stinky. Oddly enough, those countries noted for their high protein consumption have the worst rate of osteoporosis in the world, while the disease is almost unheard of in the poorer nations that cannot afford meat or drink milk.

4. Diversity. Heavy reliance, or preference for meat, blinds us to the dazzling variety of protein and calcium substitutes. The five vegetables that Americans eat most are French fries, tomatoes (mostly as sauce or ketchup), onions, iceberg lettuce, and other potatoes; that's not my idea of fruits and vegetables--that's garnish on burgers." Did somebody say "vitamin supplements?"

5. Intelligence. If animals have some ability to react to their environment at all (i.e. "think") we should respect it, no matter how rudimentary; and choose food sources that don't injure their life spans. This is found most prominently in the protection of robustly intelligent critters like whales, monkeys, dogs and lawyers.

6. Divine. As mentioned before, many specific animals are revered by certain religions.

7. Environment/Economics. Revolves around the fact that by going through an intermediate step (the animal) 90% of plant proteins and carbohydrates and huge amounts of scarce water are "lost" that could have grown food for hungry people. Many forests and marshes are destroyed to make pasturage for cattle/sheep/crops, not to mention methane. Animal protein naturally is more expensive than vegetable protein, except in very unusual regions of the world.

One acre of land (two acres equals one hectare):

a) Can produce enough feed for about 50 pounds of animal protein with only 15% of that available for human consumption.

b) Can feed 20 vegans or 1 meat eater.

c) Can produce enough soybeans to yield about 500 pounds of protein.

d) Can produce enough wheat to meet the protein requirements for one person for 877 days, whereas soybeans would produce enough protein for 2,224 days.

e) Can produce enough food to feed 4 vegans.

f) Can produce (in pounds): potatoes (40,000), onions (40,000), carrots (30,000), tomatoes (50,000), celery (60,000), beef (250).

g) Requires (in gallons of water): tomatoes (23), lettuce (23), potatoes (24), wheat (25), carrots (33), apples (49), eggs (544), chickens (815), pork (1630), beef (5214).

8. Friendship. It is said that it is easier to approach animals if you're a vegetarian, because either you smell safe or emit friendly vibes. On hunting trips, take pictures not pelts.

9. Life Force. According to some, similar to intelligence, eating an unwilling victim (carrion is okay?) might result in unfriendly spirits joining your collective spirit, and giving you "spiritual indigestion." Many religions advocate restricting meat before religious festivals. One case of the Tarbh Feis in Ireland, actually had the visionary gorge on beef and wrapped in a fresh hide to predict the future of a king. There is also an infamous Irish King rite of eating a whole mare (after making love to it).

10. Prejudice/Social Reasons. As below so above. Basically, by incarcerating animals, denying their rights, separating familial creatures, and eating them, it shows a predilection and unconscious support for racial, class, and gender prejudice.

To me, both arguments can range into the moral high ground and practicality. I don't expect you to change your diet or follow my own choices, but I hope I've opened up a new area of your life to examination and contemplation.

Dietary Links

What did cavemen eat?

http://weightloss.about.com/cs/cavemandiet/
Religion and Diet http://www.torchlight.com/diet.html

Friendly vegetarian introduction:

http://kidshealth.org/parent/nutrition_fit/nutrition/vegetarianism.html

Studious overview (but not shocking) similar to my article, but in more detail:

http://www.innvista.com/health/diet/vintro.htm

Although slightly biased towards animal rights, a nice 10 reasons for and against animal rights is presented. Outlining the major arguments on both sides. Expressed in a very cordial and reasoned way:

http://www.cultureandanimals.org/animalrights.htm

Jewish Kosher Primer:

http://www.ou.org/kosher/primer.html

Muslim Halaal Primer:

http://www.muslimfoodguide.co.uk/index1.html

Jain Food Primer:

http://www.jainworld.com/society/jainfood/jainfood.htm

Why Hindus don't like McDonalds?

http://www.indiadivine.com/hinduism-cows1.htm

Religions and Vegetarianism (dozens of essays):

http://www.ivu.org/religion/

Another multi-faith examination of vegetarian ethics:

http://www.compassionatespirit.com/index.htm

Philosophical utility argument against fishing :

http://www.utilitarian.org/animals/veggie.html

Miscellany

The Barbarians of Ancient Europe Conference

Dear Fellow Celts,

The University of Richmond's Department of Classical Studies is hosting a conference on "The Barbarians of Ancient Europe," March 21-23, 2003. The conference will be hosted by Larissa Bonfante, Visiting Professor of Classical Studies at the University of Richmond for the second semester of this academic year. Please visit our web site to review the program, the speakers, and how to register:

http://oncampus.richmond.edu/academics/as/classics/Barbarians/home.html

If you have further inquiries, please e-mail me at swheeler@richmond.edu. We cordially invite you to be a part of this important conference.

Stuart Wheeler

Tentative Program:

Session I. Friday, March 21, 2003, 7:00-10:00 PM, The University of Richmond, Jepson Hall 118

Larissa Bonfante	Welcome
Paul Keyser	Ancient Geography of the Barbarian
Nancy de Grummond	Myth on the Fringe: The Case of the Talking Head
Reception	

Session II. Saturday, March 22, 2003. 9:00 AM-12:00 PM, The Virginia Museum of Fine Arts

June Aprille, Provost University of Richmond	Welcome
Larissa Bonfante	Introduction
Renate Rolle	The Scythians
Askold Ivantchik	Herodotus and the Scythians
Ivan Marazov	The Thracians
Discussion	

Session II. Saturday, March 22, 2003. 2:00-5:00 PM, The Virginia Museum of Fine Arts

Barry Cunliffe	The Celts
Peter Wells	The Germans
Larissa Bonfante	The Etruscans
Otto Herman Frey	Situla Art
Discussion	

Conference Feature. Saturday, March 22, 2003. 6:30-8:15 PM, The Omni Richmond Hotel

Reception	
Norma Goldman Designer	Barbarian Fashion Show

Session III, Sunday, March 23, 2003. 9:30 AM-12:30 PM, The Omni Richmond Hotel

Panel Discussion	
Ann Farkas	Barbarism and Barbarians
Guenter Kopke	Observations on Hellenisms
John Marincola	Romans as Barbarians
Walt Stevenson	The Later Barbarians
Discussion	
Barry Cunliffe	Final Words
Buffet Lunch	

Calendar

Yule, Winter Solstice, Midwinter, when the Sun enters Capricorn, will occur on December 21, 2002 at 5:51 p.m. Pacific Standard Time. At the Winter Solstice the Sun rises to the most southeast and sets to the most southwest of the entire year.

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Part 11 of ARDA 2

SECTION THREE

Volume Nineteen
2003 c.e.

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A Druid Missal-Any
Oimelc Y.R. XL
Vol. 19 Number 1
Jan 19th, 2003 c.e.

A well done job

Oimelc Essay: Brigit

Reprinted from A Druid Missal-Any, Oimelc 1985
By Emmon Bodfish

Oimelc the festival of Bride, Bridgit, Bredes, the daughter of Dagda, and Celtic goddess of fire and the hearth. She is also patroness of poetry and the source of creative inspiration, which the Gaels regard as a supersensual form of fire. Always one of the most popular deities, the fifth and sixth century Christianizers of Ireland were unable to eradicate her worship, and instead adopted or rather co-opted her into their own pantheon as St. Bridgit. She was not, however, a Christian. Modern evidence suggests that she was of ancient Indo-European origin, cognate with Agni, god of fire in the Vedic tradition, and with hearth goddesses all over Europe. The masculinizing of goddesses was a frequent occurrence in the East and Middle East as nomadic pastoralists settled down and became agricultural and urbanized

Bridgit is also associated with the Sun, which in Celtic countries is feminine, "na Ghreine", and which is carried in a chariot and served by a young male deity, son of the Sky God, usually Lugh or an Apollo-like figure. This may be a similar pattern to the one for Danu, the Earth Goddess, whose statue was annually transported through the countryside in a ceremonial wagon attended by a young, possibly virgin male priest. Traces of this ritual come from all over pagan Europe, according to Prof. P.V. Glob, but the best descriptions come from Scandinavia, where the ceremony persisted into Medieval times.

On Oimelc, statues of Bride were carried through the streets to her temple, where a perpetual flame burned on her altar. This continued in Ireland under Celtic Christianity, with only the name being changed to "Saint." There and in Scotland, the tradition is still repeated when the dawn shows pink colors, it is called Bride, the Sun-Maiden, hangs her cloak on the beams of the morning sun. In Bara and the isles, up until the last century, she was addressed at dawn as just that, the Sun-Maiden, and even the thin layer of Christianity, laid on in Ireland, was ignored here.

In the oldest Indo-European traditions, the Moon is masculine and may be associated with Cernunnos, the hunt and forest magic. (J. Duran, after Gimbutas, 1982.) The feminine moon goddesses, usually connected with water symbolism, are thought to be of Pre-Indo-European origin.

Bride was one of the most popular deities, and most often worshipped and appealed to by the common people, judging from the statements of early Christianizers and from the large number of charms, spells, and songs to her that persisted into Medieval and some into modern times. An old fire charm for kindling a damp hearth, and in Scotland it's always damp, goes: "To Bride, Ruler of fire, give me/us this little bit of perfect fire, now." Highly effective, I use it daily.

Remember also that matches were invented by a Scotsman, a Gael. The word "match" comes (some think) from "maide" meaning "little stick." The fire sticks used to kindle fresh fire for the sacrifice are spoken of in the Vedic tradition as the Parents of Agni; birch bark, in the primitive tinder-kit, was known as "Bridget's wood." The line from Bride, early Indo-European fire-goddess, through Agni, who is Bridget in her Asiatic male guise, leads, according to the entomological dictionary, to our word ignite and ignition, via Latin. So to keep all this relevant, when you put your ket down on the accelerator these cold mornings and turn the key, invoke Bride, Goddess of fire: "Ah, Bhride, Banreigh na Teintean, thoir dhomh an beagan teintean lan."

News of the Groves

Carleton Grove: News from Minnesota

The ground has accumulated an unusually low amount of snow this winter, although temperatures have been cold.

Hearing more frequent requests from Carleton Druids about the upcoming Reunion in May, and they are ecstatically planning on having a Druid story-telling campfire, in which all the old-timers can tell their stories of past years.

Akita Grove: News from Japan

Nozomi is doing quite well and has broadened her understanding of Druidry and motherhood, being about 30 weeks into her current project. Mike stopped by the Grove on his way around Japan, despite the steep mountain hike to get to her home. All seems well, and the delivery should be in early February.

Silent Protogrove: News from Canada

Mike "Scout" Nadjiwon passed away on December 14th.

A whispering wind, the silent bell

So little time, and so much to tell

Please post under Fallen Leaves since this spirit shared so much with us all, and influenced people far beyond his physical presence.

B.C. Grove: News from British Columbia

I live in a bit of paradise commonly referred to as Vancouver Island, British Columbia, Canada. I read through some (not all...zzzzzzz) of the RDNA Anthology and am a firm believer in what this original group "stands for." Like many others who are drawn by the name "druid." I come from a Celtic background (you know...the romantic draw of all things Irish...even though it has been three generations since one of my

relatives even touched Irish soil) but by personal definition of what it means to be a "druid" transcends all association with heritage, religious persuasion and political or social ideology. I would like to do my own small part to keep this foundation of universality alive and well.

What I am initially considering is perhaps a personal web page to spark some local interest. There MUST be like-minded individuals here...it is impossible to avoid being touched by the Earth-Mother here...we live surrounded by the ocean, cradled by mountains and inspired by ancient forests. Since I am quite a distance away from the nearest RDNA grove and I do not have the means to travel, perhaps you could give me some advise on how to proceed.

I would be proud to "solidify" my association with this original group and work to preserve what is, to me, a very important aspect of what the term will come to mean.

[MIKE: Well, usually a grove is organized for a purpose bigger than one's self, what is it that you wish to do or become?]

Well I'm not even going to attempt the "become" part...I have absolutely no concept of "becoming" anything at all. But as for what I want to "do"...here I have some vague ideas.

I want to offer (? not that they are mine in any way to "offer," but you know what I mean) the concept of the basic tenets of RDNA, to those who live within a close enough proximity to me that there may be, at some point, a chance to meet and gather for the purpose of sharing what we have in common and learning from our differences.

I would like to be able to "associate" under the umbrella of the RDNA so that it is clear to all that this is what we "stand for" and nothing more.

Damn, do you have any idea how difficult this is? You are really making me think here.

Beyond that very basic desire to connect, I have no real "vision." Now if you had asked me what I do NOT want to do I could have given you a much longer and clearer list.

thanks,

faery

Bamboo Grove: News from Delaware

There's finally time to stop and breathe, but now that I've got some extra time, I find myself wondering what to do with it! It seems that now is a time for resting and waiting for the spring. I'm not a patient person by nature; so all this waiting can drive me up the wall! But despite my frustration and restlessness I'm slowly learning that this seemingly empty time provides space for more inward contemplation, reading, journaling, etc. Time for nurturing the soul.

In other news, the Muses are growing fat and are, presumably, reasonably content. Everyone seems to be thriving, so all is good.

Blessings to you and yours,

Brightmirage

Hemlock Splinters Grove: News from New York

Hemlock Splinters is buried under many feet of snow. The full moon shines beautifully down, but the air is zero degrees and falling. The shapes water makes at these temperatures never cease to fascinate, but we have spent far too little time enjoying them. Most of our energy is consumed by shoveling, hauling firewood, and trying to keep warm. There are no official activities planned until things warm back up.

—Irony

Ancient Circle Grove: News from New York

Gentle Greetings,

I am sorry to report that due to waning interest and discord among members as to spiritual direction, Ancient Circle Grove has disbanded.

May the Gods continue to Bless you,

~Inion

Dravidia Grove: News from Maryland

Hello all,

Well it is Winter time again here at the grove, and we spend a lot of time researching. I have been busy like a beaver gathering new info and my file collection has grown enormously. I now have close to 300 files in both pdf and text document on various subjects of Wicca, Paganism, Druids, and the occult. If anyone is interested in receiving a particular file. Please email me at dolanimus@yahoo.com, and I will see if I have one in that category, since I will be till Spring sorting them all out...

Have a good Winter all.
Dolanimus

Digitalis Grove: News from Washington DC

Eric and Mike are knee-deep in preparations to graduate in May and we've both been playing at being Bardic, so that has delayed our writing of articles for this season's Missal-Any. Our apologies to our loyal readers (if there are any.)

Mike is making the final arrangements this week for the second of the RDNA reunions at Carleton this year (i.e. the summer June event) with the Alumni office at Carleton. www.geocities.com/mikerdna/anniversary.html

Mike will be assisting OMS member Pendderwydd in running an email-centered class over the ARDA is about to begin. Our Druidcraft 202: "A Walk Through the ARDA" class begins Sunday Feb 2. Having compiled this Frankenstein, I feel compelled to assist people trying to navigate this graveyard of shipwrecks. To join the class, send a blank email to druidcraft202-subscribe@yahoogroups.com or you can subscribe on the web at http://groups.yahoo.com/group/druidcraft202

Eurisko Grove: New from Virginia

Gwydion is trying to organize a team for the Polar Plunge. This is a charity event for Special Olympics in Virginia beach VA, in which people raise money to jump into the Atlantic in February. We had to cancel our planed sunrise vigil for Yule due to a severe stomach virus that has been running rampant. We conducted our Yule ritual honoring Saturn and Mithras on X-Mas eve. Our gift exchange was held in front of the warm glow of a video taped Yule log. Our unofficial protégée program will be coming under review and the revised version to start right after Imbolc. We have two grove projects planned for Imbolc: eggnog and cheese making. Both recipes courtesy of members

of the RDNAtalk list. We also plan on wassailing our new Alberta dwarf spruce soon.

Oaken Circle Grove:News from Kentucky

As of the moment the grove does not have a lot going on, the winter months seem to slow things down a bit. We did have great success with our adoption of a family in need this holiday season; the family consisted of a mom and two children. We hope to do this again next year. We are currently trying to pull together a gathering for Imbolc, we will keep you posted on how it goes. Here is a recap on some of the things our grove has planned for the future. We are working on becoming incorporated as a religious organization and one day plan to go for tax-exempt status. We have a grove pantry/care items that we put in a donation to every meeting and have on hand if a grove member or someone they know need it. We also have a grove lending library. We are planning to in the spring have our shared knowledge classes, such as basic medicinal herbs. Each grove member will teach a class on something they are proficient at. That wraps it up. Have a blessed Imbolc.

Many blessings,

Sherry
http://oaken_circle_grove.tripod.com/oakencirclegroveky

White Rabbit Grove: News from Wisconsin

Thanks for naming my grove, which I finally discover after my net-less year. My new email is healingline@sbcglobal.net, and there is no website, and I am a grove of one. Unlike other RDNA groves, even the house pets here don't compost, at least not conscientiously. My nuclear family are in the Native American church, though they don't go to meetings. That about the horrible warm weather applies again to the present Yule--way too hot, almost like Oslo for goodness sake. This is supposed to be the Midwest!!

Amusing to think this grove resembles "a few," at least from a distance. Maybe I am putting out satellites like the mighty aspen. Anyhow my ministry at present is confined to the household, my help-line (608) 226-0052, and alt.religion.druid. Must repeat thanks for getting me to acknowledge my grovehood.

Kitsap Peninsula Grove: News from Washington State

Greetings from the wet western side of Puget Sound.

The Kitsap Peninsula grove regrets to say that it never did create a gathering, and is closed for lack of membership. Solitary member Butterflye continues to study the ARDA and spend as much time with Nature as possible. Contact is being made with a potential Seattle area grove. Butterflye is no longer affiliated in any way with the Order of the Mithril Star. I remain, as always, a member of the RDNA, and happy to be so.

Blessed Oimelc to all, in Brighid's Service
~~ Butterflye ~~

Cylch Cerddwyr Rhwng Y Bydoedd Grove, Mother Grove of the OMS-RDNA, News from Southern Oregon

Greetings in the Mother:

Our latest Druidcraft 101 class will be under way on February 2nd. Imbolc will also be the launch day for our new Druidcraft 202 class, based upon A Reformed Druid Anthology.

Ceridwen's Astropagan 201 (intermediate level) class is well underway now, having begun on January 2. Her beginners' class, Astropagan 101 will be offered again beginning March 1, and it already has 60 pending students.

All classes are available over email via Yahoo Groups. See http://www.mithrilstar.org/courses.htm for further details.

The last quarter of 2002 saw a loss for us as far as Groves established under our wing are concerned. With the moving of Angie Druid Fulmer to Israel, we lost the fledgling Circle of the Beavers proto-grove in Corvallis, OR. Cylch Sequoia Sempervirons Grove (Hiouchi, CA) broke up due to internal strife. And two other proto-groves, one based in the Seattle area and the other in Tennessee left the OMS outright (although I understand they retain standing in the RDNA). On the other hand, the Mother Grove of OMS has gained one new member, and a new proto-grove is forming in Talent OR.

My father was a farmer, and like all farmers he experienced crop losses and failures from time to time. However, he was in tune with nature, and like any Druid, he realized that these things go in cycles, and the next crop he planted would be bigger and healthier than the one he lost.

Membership wise we are now at 91 (down from 173). Of those, 42 are active, 49 are inactive. 69 are 1st Order, 14 are 2nd, 5 are 3rd, 1 is a 5th and 2 are 7ths.

The Mother Grove will hold its monthly "Pagan Movie Night" (for members of Southern Oregon Pagan Network) on February 1st. This month we will be (appropriately enough) showing "Groundhog Day," with Bill Murray. In March, we plan to show "The Sorceress and the Friar" (the English version, not the French sub-titled one), which is about 12th Century France and a "Forest Witch" who gives the Friar a run for his money!

The Mother Grove is also sponsoring a LIVE version of Druidcraft 101 beginning mid-February at Sybok and Ceridwen's cabin in the Cascade foothills. The Talent (OR) proto-grove will be doing the same thing down in their end of the Rogue Valley.

Plans for Imladris are progressing (see http://www.mithrilstar.org/imladris), despite our having decided that the present location of the Mother Grove has too few acres to properly do what we want. A couple of realtors are already working to find a suitable space for us in the Rogue Valley. Waiting is.

Despite our losses in the last quarter of 2002, we are predicting a strong 2003. We believe we will double in size by this time next year, and hopefully spawn at least three new Groves. Imladris will be well on the way to becoming a reality. Like in the above farming analogy, we expect that weeds will be present in our fields, but weeding is always a part of good cultivation. Farther ahead, we are dedicated to seeing OMS-RDNA Groves at our future colonies on the Moon and Mars! We will be around, preserving the RDNA far into the future. After all, if a growing percentage of the Earths population chooses to live their lives as Druids and Gods, we feel that it can only help to bring balance and a return to the reverence that Nature deserves!

And so must it be!

Nemeton Awenyddion: News from California

Things have been going great! The land (36 acres) we plan on buying as a clan land has been dowsed and the shape and resources on the land have great Nwyfre (land energy) ley lines and such. There are two ponds, a marsh, three natural springs that come out of very large stones in the hillside, a few meadows, and lots of oak trees with lots of mistletoe. The last month we've been making all the preparations for the down payment and the move, and checking out alternative housing projects such as cordwood houses to geodesic domes, we will have to build them this next summer and this will require us to camp out on the land when doing so.

Winter Solstice/Alban Gwyddion went great, and then on our usual night for our mistletoe rites I went through an induction ceremony for my tri-level Derwydd masters in the order of clan Y Awen Echen because I turned in all my petitions and theory work for all three masters in the elder advanced training, they all passed with high scores which, after viewed by all the other elders and accepted by them. I will be the second dean of the main college in nearly twenty years. For Imbolc/Canol Gaoaf we might have a special treat if I can contact the goat lady and get some fresh milk, we will probably be making goat cheese and doing the usual celebrations and rituals.

On Feb. 15, Sat. at the San Jose PantheaCon there is going to be a Druid Healing ritual done by many but mostly by Michael Gorman from the OBOD Sacramento Grove of the Oak, R. J. Stewart, Anne Brid, and me. We have worked really hard to fit this ritual into a Wiccan atmosphere so everyone there will hopefully understand and find connection while we are keeping the difference between the two practices of Druidry and Wicca distinguishable, but similar and connected at the same time. It was a difficult task for some of us more traditionals.

I'm hoping to see some of you there, and hopefully to meet some of you from the area that I have not met before. I will be doing the Druid of Language part, repeating all of the blessing to the Triads and sacred fifths in Irish Gaelic after they are said in English.

Deep Peace,

Rhiannon

Poison Oak Grove: News from California

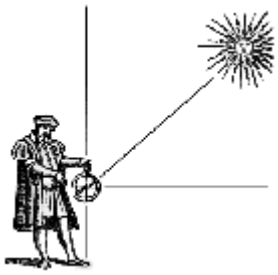
The Season of Sleep, with its days of late sunrise and early, is a time of introspection and renewal. Much consideration has been given, as your editor's mother has been seriously ill and requiring surgery. The dreaded mortality of one's parent(s) is sobering as it makes you reflect on assuming the place of matriarch or patriarch of the family. I am pleased to say that the surgery (knock wood) went well and my mother is recuperating in skilled rehabilitation care. If these are to be her last days the center is a pleasant with caring and conscientious staff.

After a leave of absence and a wee tad later new member Oriana attended her first grove service. As there was just the two of us she performed the role of Server and did so admirably. Her reaction to the Meditation was noticing how much noisier the road, wind, birds, and trees got; hearing them more…this is another step on the road to awareness.

I attended a corn dolly class given by master wheat-weaver Morgyn Owens-Celli. This is an ancient art going back centuries that were part of village harvest celebrations. The last sheaf of wheat, called "the neck" or Cailleach would be cut down and fashioned into a corn dolly and hung in a place of prominence in the house or barn. On Oimelc Eve in Scotland and Ireland a Bride-og was plaited and dressed in white cloth and carried to each household by a group of young girls going door to door, beckoning to "let Bride come in!" Small presents were given to Bride and Oimelc bannocks were baked. After the procession there was a celebration with feasting and dancing. I hope to join the local wheat weavers' guild and weave the Bride-og myself for next Oimelc.

For my birthday I decided to celebrate by hiking new ground: the Point Reyes National Seashore. Famous last words were that I wanted new memories to replace unpleasant ones I had from an earlier time in a nearby area. That was made by getting lost in the woods. A friend and I got a late start. After exploring the recreated Miwok village we took pictures from a wooden bridge and along the hike. The trail went up and up, over and under fallen logs, through washed out paths, mud, and rocks that lay exposed from the recent torrential storms. Undaunted by the coming dark and a little too determined to not turn back we hiked till after the sun went down. It was then I finally realized that the trail was not going to head back down and end "just over that ridge" where we began anytime soon. We started heading back but by that time it was too late; we reached a spot past some fallen trees where we couldn't find the trail any more. There was no moon and it was overcast with dense tree canopy. After trying to find where the trail started up again twice we found a log to sit on and talked a long time. I was so embarrassed as a druid to have gotten us into this mess. I should have known better and turned around before it got dark...We were prepared to spend the night in the woods overnight, but I felt I owed it to us to get us out. I would have never been able to live it down and was ready to turn in my druid badge. With renewed determination I decided to try again. Because visibility was nil I had to feel for the trail with my feet. Success at last. The fallen trees and muddy areas on the trees became familiar marker. It was a harrowing experience and I was actually scared.

After we got back to the meadow where we started we saw two white shapes walking a long with the little one running over one of the Miwok Indian mounds. We think they were deer. It was odd because the local mule deer are brown and don't show up well at night, not white in any case! In Celtic mythology animals from the otherworld are white with red ears. Interesting messengers! Perhaps it was an ordeal or initiation of some sort?



Cross Quarter Day Calculations

By Larry Press, Poison Oak Grove

This article sprang from queries to the Grove mathematician on how to calculate the major Druid High Days. The Druids were the mathematicians and astronomers of their day and would have been able to determine when the major and minor High Days would fall. Poison Oak Grove tries to maintain such practices of the ancient Druids.

The principle is simple. I don't have my calendar here with me, so I can ONLY explain the principle and give artificial examples, but it should be enough to give you the idea.

The astrohoogical calendar doesn't give the times of the cross-quarters because those events are of no interest to most astrohooligers. It does, however, give the Sun's positions at various dates and times; we can use that information to estimate the date and time the Sun will be in the position that interests us.

Suppose for example, that the Sun is at 14 degrees of the sign at noon PST on the 6th of November, and at 16 degrees of the sign at noon PST on the 7th of November. Then the position of interest (15 degrees) is halfway between the two given positions, so the Sun should reach that position halfway between the two given times (in this case, Midnight of the 6th-to-7th).

That's the basic principle. In practice, things are a bit trickier because:

1. The Sun's position is given the calendar in degrees, minutes, and seconds, and we need to convert that to degrees-and-fractional-degrees (e.g. 14 degrees 30 minutes 0 seconds becomes 14.5 degrees).

2. The times are given the calendar in hours, minutes, and seconds, and we need to convert them to hours-and-fractional-hours

3. We use the degrees + fraction and hours + fraction values to compute the date-time of the cross-quarter, but that gives us a value in hours + fraction, so we need to convert that back to hours and minutes.

However, if all you're doing is confirming my calculations, you don't need to worry about all the tricky arithmetic. Do this instead:

1. Go to the tables in the back of the calendar. Look for the LATEST day and time at which the Sun's position is LESS THAN 15 degrees of the sign. Note the date and time, and convert it to Pacific Daylight Time (by subtracting however-many hours). Note the position, and convert it ROUGHLY to degrees and fraction (you don't have to be too accurate here-we're just estimating--it you get it to the nearest 1/4 degree, it'll probably be good enough)

2. Then find the EARLIEST day and time at which the Sun is MORE THAN 15 degrees of the sign. Make note of that date and time, and convert it to Pacific Daylight Time, as well. As before, note the position, and convert it roughly to degrees + fraction.

3. How far apart are the two positions? I.e. subtract the smaller from the larger, to get a separation (in degrees + fraction). How far along that distance is 15-degree position? Once again, you can be rough here. Is it about 1/3 of the way? 1/4? 3/4? If you just get it to the nearest 1/4 or so, that may be enough to confirm or reject my more detailed calculation.

4. So, if 15 degrees at some fraction of the way between the first and second positions (e.g. 2/3 of the way), then the Sun should reach 15 degrees roughly that fraction between the two given times (e.g. 2/3 of the way between the first and second times).

5. Now compare the date-times I gave you (in my e-mail message) to date-times of the first and second positions from the calendar tables (i.e. steps 1 and 2 above). Is the date-time I gave you BETWEEN those two date-times? If not, then one of us has made a big mistake. Is the date-time I gave roughly the same (say, within 1/2 day or so) as the rough calculation you arrived at in step 4 above?

In the exercise above, I calculated the date-time the Sun reached 15 degrees of the sign, but the same techniques work to estimate when the Sun reaches 16 degrees 18 minutes declination.

I believe you have a copy of the same Jim Maynard's Pocket Astrologer 2002 that I have. (We bought them while visiting Stephen last year.)

1. Go to page 56. The upper portion gives the positions (right ascension) of various astrological planets for each day of November; the 2nd column is the Sun's positions.

2. Note that at Noon GMT on the 7th of November, the Sun is 14 degrees 54 minutes of Scorpio, while at Noon GMT on the 8th it is at 15 degrees 54 minutes.

3. The difference between the two POSITIONS is exactly 1 degree; the difference between the two TIMES is exactly 24 hours.

4. The position we're looking for is 15 degrees of Scorpio; this is 6 minutes past the FIRST position (i.e. 14 deg 54 min + 6 min = 14 deg 60 min, that is 15 deg). But the two positions are 1 degree apart (see step 3 above); 6 minutes is 1/10th of the way between those two positions.

5. So we know that the cross-quarter position is 1/10th of the way between the Sun's position at Noon GMT on the 7th and Noon GMT on the 8th. That means that it should reach that position after about 1/10 of the TIME between Noon GMT of the 7th and Noon GMT of the 8th. The time difference is 25 hours, and 1/10th of that difference is 2.4 hours i.e. 2 hours and 24 minutes. Thus the Sun should reach 15 degrees Scorpio at about 2:24 GMT on the 7th of November--which is very close to the time I calculated, using my program to do the interpolation.

6. The final step is to convert the GMT time to PDT. Page 21 of Jim Maynard's calendar gives the time corrections: to convert from GMT to PST, subtract 8 hours; to convert from GMT to PDT, subtract 7 hours.

If the (Ancient) Druids Had Lived in Northern California....

By Sybok Pendderwydd, Arch-Druid,
Cylch Cerddwyr Rhwng Y Bydoedd Grove, OMS-RDNA

The Druids: figures of romance and mystery. Mention of them evokes images of cloaked figures performing obscure rites in the oaken groves of Gaul. The name Druid, at least according to some sources, means "Oak Priest" and the magnificent Oak was indeed the chief of the trees revered by the ancient Celtic Priests. In ancient Gaul, the Oak was indeed the most impressive

of trees. Known for the strength of its boughs, and its sheer beauty it was also the source of the sacred mistletoe.

So what if the Druids had lived in California? Specifically, the northern coast I believe that our own Redwood (Sequoia Sempervirons) would have become the tree revered most by the Celtic priesthood. The poor oak pales in comparison to these magnificent trees, which grow to an average height of 300 feet. The redwood is also the source of the mysterious burl, which gives many of these trees distinctive personalities. From a distance, the formation of burls can make faces appear on the trees, evoking thoughts of the Ents, Tolkien's race of trees.

Redwoods grow in two ways. The first is with seed, and their seeds are among the smallest of any plant known, hundreds of which can be found in the redwoods own pinecones, which average around the size of a jellybean. The second way they grow is by shooting new trees from their root systems, which spread out hundreds of feet around the typical redwood, just a few feet deep in the ground. Typically, these offshoots form "fairy rings" around their mother. As they grow, and the mother tree dies off, the ring is all that is left. I can picture the Druids using these natural rings as the centers for their rites.

The Redwood is illustrative of magickal practice too. Its taproot, which extends into the earth from the center of the tree grounds it, like the familiar grounding meditation many of us do before ritual, to connect ourselves with the Earth Mother. The tree then shoots high into the sky, higher than any other tree, also like the familiar centering meditation, which affirms our connection to the cosmos.

Water brethren may find the Redwood a friend too, since it gives off ten times its own weight in moisture every day. The Redwood also needs a lot of water, which is why it thrives only from the Big Sur area to a few miles into Oregon, and only within a thirty-mile stretch from the coast. They like all the rain and fog we get here. They are true water-kin.

Water was sacred to the Druid as well. Most of their main groves had a spring or stream running near or through them, and water deities played an important role in much of Celtic mythology.

My own wand came from a Redwood, a rather famous one. The Garberville Giant was once listed in the Guinness Book of World Records as the world's tallest tree. When it stood, it rose some 375 feet into the air. Alas, about ten years ago it toppled. Residents in nearby Garberville thought an earthquake had hit, and the sound of the impact was heard thirty miles away. I visited the fallen giant, located in a grove off the famous "Avenue of The Giants" in 1994. It was in the early morning, and I was guided to the top of the tree. There on the ground, like it was placed there, was my wand, a twig from the top branches of the giant. It is exactly the length of the inside of my elbow to the tip of my middle finger.

I remember feeling quite enchanted during our visit, and, although at the time we were the only humans around, I felt the eyes of other entities watching us. I know there were fairies in that grove, and my walks in other Redwood groves have confirmed for me the presence of fairy folk.

I go for hikes in the redwoods as often as I can, stopping at each fairy ring, admiring each old growth tree. I feel the wonder and the majesty of the giants and affirm my connection to the cosmos through them. It's well worth it to take the docent led nature walks through the "tourist groves" at any of the big Redwood State and National Parks. The docents are well versed in Redwood lore and you'll leave with a much greater appreciation of the Sequoia than you had before.

Now I must admit that I am quite prejudiced here. I was raised in Illinois and have only lived here on the "left coast" for a little over ten years. I have yet to visit the cousins of our local coastal redwoods, the Giant Sequoias (Sequoia Giganiticus) that grow only in the Kings Canyon area of Sequoia National Park. They don't grow as tall as ours do, but they get much bigger around. I may change my tune once I have communed with them (but I doubt it).

Calle Berre's Kids

By Anna Dryw, Nemeton Awenyddion

PantheaCon 2003

Double Tree Inn in San Jose, CA
February 14 - 17, 2003

Join the largest indoor gathering of tribes and traditions in the country for a four-day extravaganza of workshops, rituals, events, networking and fun.

Presentations, rituals and panels from a wide variety of guests including: Robert Anton Wilson, Diana Paxson,

R.J. Stewart, Raven Grimassi, Lon Du Quette, Mary Greer, Z Budapest, Mara Freeman, Chicago Steve Barkeley aka Stefn Thorsman, Darryl Cherney, Amber K., Donald Kraig, and Fakir Musafar.

Musical performances, ritual theater, Variety Show, and a Masque Ball: Gaia's Voice, Pombagira, Reclaiming, Bast ritual, Magical Acts Theatre, Broceliande, Gaia's Consort, Pandemonaeon.

Workshops, scholarly papers, author readings and slideshows by special guests and local favorites

Over 60 vendor booths featuring pagan, magical and earth oriented products.

Convention Programming starts on Friday afternoon 3:30pm, with presentations beginning at 9 am and ending with the last slot starting at 11pm on Sat. and Sun. Monday will start at 9 am and end in the late afternoon with Iron Priest with "Something Wiccan This Way Comes!"

Friday evening will feature a Variety Show, having the Costume Contest (there are rumors of hall costume prizes) on Friday night as well as our regularly featured Pombagira ritual.

Our regular Saturday night event will now be a Masque Ball with a DJ, the theme is Voodoo Carnival. And Monday will feature our regular event, slightly tweaked for your enjoyment: Iron Priest.

Admission fee: $50.00 (till Sept 15), $60 (till Jan 15) and $70 at the door (includes all events for the entire conference) $30 for a full day, $15 for evenings only

Hotel Info: Reserve rooms through Double Tree Reservations at (800) 547-8010 by January 15, 2002 or (408) 453-4000 to get the special hotel group rate for PantheaCon, $89 single/double, $99 triple/quad. Parking is free for hotel guests with validations for conference goers. The hotel has agreed to

run four daily shuttles for pick-ups at the light rail station, times to be determined.

Don't forget that you can sign up to work the Con as a volunteer! Email volunteer@ancientways.com or see http://www.ancientways.com/html/gofer.html for more details.

The Second Annual Interfaith Pagan Pride Parade Berkeley, CA

The Second Annual Interfaith Pagan Pride Parade will take place on Upper Telegraph Ave. on April 13th. Join us in this day of music, art, theater, ceremony, and dance, as the Interfaith Pagan Community and friends celebrate the spirit of Mother Earth. Our inaugural parade was so successful and we had so much fun, that we are just going to have to keep it up. With this parade, we bring together brothers and sisters of ALL indigenous, Earth-based, and nature centered polytheistic beliefs in pride and celebration, as well as those who support arts, music, ceremony, theater and dance within the Interfaith Pagan Community. In doing so, we unite in our message to the world that we must live together in love and tolerance, as opposed to fear and misunderstanding, as voices in the great choir of Spirit.

This year's parade is not to be missed! We are excited to announce that we will be kicking off Earth Week in Berkeley, which will begin a week of activities that bring focus and awareness to the preservation of our precious, divine home; Mother Earth. We will be joined by artists, musicians, craftspeople, community leaders, and many eclectic and ancient spiritual traditions from around the West Coast. We also wish to welcome floats to this year's parade, and are eager to see divine creativity in action. It will no doubt be a day of fun, understanding, and education for all.

We encourage diversity, tolerance, safety, and respect for all participants and audience members. This is a family-friendly event, and children are encouraged to participate. More details to be announced as plans progress. Information: paganparade@earthlink.net, or visit http://www.paganparade.org/.

The Irish-speaking areas of Ireland.

Resources

From the Read Ireland Book Review
Teach Me Irish by Dafydd Gareth Stephens
(Software and Audio CD;
30.00 Euro / 40.00 USD / 20.00 UK; Sain Cyf.)

Do you want to learn Irish but don't have the time or motivation for evening classes? Then this is the method for you! The whole method is based on a natural learning process--you practice simple grammar and vocabulary tasks several times until the software decides that you have learned the tasks well enough to proceed to the next level. In this way you'll move from the basics right up to intricate structures at your own pace in exactly the same way a child learns the language--seeing, hearing and responding over a length of time. Within three months, a typical user could acquire enough language skills to participate in conversation and read a variety of books. With this produce, you can acquire a vocabulary of over 3,000 words--allowing you to participate fully in the rich oral and written traditions in Irish. (Computer System Requirements: Windows PC, Pentium Processor, minimum 100MHz, 16MB of RAM, 7MB of available hard disk space).

To order books from Read Ireland send an email to their order department at ri-orders@readireland.ie. Please be sure to include your mailing address and credit card details.

Read Ireland@Phibsboro Bookshop
342 North Circular Road, Phibsboro, Dublin 7, Ireland
Mon-Fri 10-5 and Sat 12-5
Tel: +353-1-830-9828
Fax: +353-1-830-2997
www.readireland.ie

Calendar

Astronomical Oimelc, when the Sun is half-way between the Winter Solstice and the Spring Equinox, will occur on Monday, Feb 3, 2003 at 10:06 p.m. Pacific Standard Time when the Sun will reach 15 degrees of Aquarius, or alternatively when the Sun reaches 16 degrees 18 minutes declination on Tuesday, Feb 4 at 1:20 a.m. Pacific Standard Time.

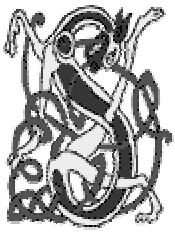
A Druid Missal-Any is published eight times a year. Post mail subscriptions are $8.00 and email subscriptions are free. Or write an article or send us a cartoon and receive a year's post mail subscription free. Write The Missal-Any, c/o S. J. Weinberger, 309 63rd St. C, Oakland, CA 94618.

A Druid Missal-Any
Spring Equinox Y.R. XL
Vol. 19 Number 2
March 15th, 2003

Spring Equinox Essay:

Plowing and New Years

Reprinted from A Druid Missal-Any.
Spring Equinox, 1985
By Emmon Bodfish



pring Equinox, the beginning of Spring, on the four Minor High Days in the Druid tradition. The Sun crosses the celestial equator, from Southern Declination to Northern, and the day and the night are of equal length. This is the time of renewal, the beginning of preparations for the summer to come. The holiday is older than Druidism; stones in the megaliths mark this sunrise. Plowing and planting begin. It is the season of egg gathering. The giving of painted eggs as gifts and offerings predates Christianity, or the introduction of chickens, originally a wild Indian pheasant, to European barnyards.

The Leechbook records this chant of English (Brythonic, really) farmers in the spring rites circa 950 A.D. The Christian church had not yet begun its campaign in earnest to expunge old pagan ways or else re-name and "Christianize" them as it would over the next five hundred years.

Erec! Erec! Erec!
Mother of Earth
Hail to thee, Earth!
Mother of mortals.

Be fruitful in
The God's embrace
Filled with food
For the use of man.

In England, prior to the adoption of the Gregorian calendar in 1752, Spring Equinox was the beginning of the new year. It is still celebrated there as "Lady Day." In the Gaelic world, the new season, Samhra, summer, won't begin until Bealtaine, but the new year began on Samhain in November.

The emphasis of this season is balance, as day and night now stand balanced. Time to make recompense for old mistakes and receive the reward of our winter's patience. The tree is the birch, Bride's tree, the tree of Spring and Dawn, at the East point of the circle.

News of the Groves

Carleton Grove: News from Minnesota

Carleton will be out of session (as usual) for the Equinox, however we've been having fun with non-traditional holidays.

A few weeks ago we celebrated for the first time ever the 'Ancient' holiday of Mwfydnfud (Mwa-fid-na-fud), or Mess With Forces You Do Not Fully Understand Day. We decided that, in the tradition of Reformed Druidism, we should try out new and exciting rituals, divinations, etc. without fully understanding them. Born at the same time was the new slogan of the Carleton Grove: Reformed Druids of North America, Messing with forces we don't fully understand since 1963.

We are also in the planning stages of another exciting event. Last fall, due to certain complications, only one of the two people needed for the traditional marriage at Beltain was randomly selected by the marriage bread. So, we are planning on having a Marriage Quest, complete with Witches, Information and Misinformation Faeries and much much more coming straight out of our favorite fairy tales.

Plans are being set for the May 40th Reunion (the first of two; see announcement later in this issue) at www.geocities.com/mikerdna/anniversary.html. Students are interested in a "Druid Buddy for a Day" with the old-timers. With Merri's pending graduation after four years as Arch-Druid, there are now at least two new Arch-Druids at Carleton with Steve Crimmin '04 (crimmins@carleton.edu) and Corwin Troost '05 (troostc@carleton.edu).

Akita Grove: News from Japan

Joy of joys. A new baby boy was born to Nozomi Kibou and Pat Haneke on February 8th 2003 and his name is Taiyo Kibou. There's an interesting story to this birth. During an icy snowstorm, Nozomi's rather remote and inaccessible mountain shrine was snowed in and she didn't feel like skiing down the hill in her condition. Then the electrical power was interrupted for almost five days, in the midst of which labor began, of course. Little Taiyo (which means "Sun") is believed to have

been conceived during the 2002 Beltane festivities according to plan, and an Oimelc birth had been keenly desired, but babies will be born when they want to. Pat at least had the presence of mind to at least use the blessed candles from the Candlemas, so possibly the home-birth was a bit easy than expected, finishing in less than 10 hours, with no complications. Nozomi's sister and cousin assisted in the delivery, while Pat used the firewood to heat up water in the old bathhouse. Nozomi's father and brother were away on business. Nozomi is apparently not releasing the movie rights, and visited the hospital a few days later for a check-up. Fortunately, Taiyo doesn't resemble his father too much, and is reported to be "as cute as a button, but a little like a fat monkey." In this issue, they have included a copy of the Baby Blessing they used at a Service soon afterwards.

Acorn Protogrove: News from Ontario, Canada

This is a message to announce the formation of a Protogrove.

We are the Acorn (proto)Grove, Order of Druid Minor.
Located in Newmarket, Ontario, Canada.

We are mixed collection of faiths and paths, however we agree on two points:
The Basic Tenets of the RDNA
St. Francis of Assisi was a cool guy.

Membership:
Arch-Druid (pro tem) Ric Knight
Preceptor (pro tem) Roswell
Server (pro tem) Sculley
Honorable Mention (pro tem) Kodiac

Other members: three interested parties that request anonymity.
Our first ceremony was scheduled Feb 16th (Full Moon and all).
Our website is:
http://groups.msn.com/OrderofDruidsMinor/

Any questions can be directed to me:
bluewoadraider@hotmail.com

Cheers,
Ric Knight o.d.m.

Bamboo Grove: New from Delaware

This time of tentative growth coincides with my own time of personal growth in many areas, and I find that very encouraging...to finally be learning how to merge with the energy of the seasons. Winter still has a firm grip on the East Coast, but one day--despite the cold and snow--I noticed a huge flock of cheeky American Robins cheerfully flitting around a holly tree on my way to the parking lot. Everyone's still ready to hunker down for the next snowstorm, but winter seems to be loosening her grip ever so slowly--the air is softening and there is a gentler energy unfurling. The birds are singing more insistently and coaxing Spring into coming.

Brightest blessings,

Brightmirage

The Hidden Wood Proto-Grove: News from Pennsylvania

If you would like to post on the RDNA site I have a web page at:
(http://www.angelfire.com/realm3/hidden_wood) on the Druids. There are a few of us interested in Druidry, so I guess you could call it a protogrove. We are located in Blair Co. Pennsylvania and would like to be linked with the RDNA.

Our protogrove is called "The Hidden Wood Grove."

Thank you,

Paul Robinson

Hemlock Splinters: News from New York

Hemlock Splinters is still frozen over. No birds come to the feeders out back, but wild turkeys chase falling tufts of Sumac and Marsh-berry across the frozen ponds. The cats have discovered- and not yet murdered- a family of white-footed mice living in the floor boards. The days are longer at last again, and thoughts turn back to spring time. Our emissaries to Ecuador and Quebec returned safely after various delays and accidents, bringing tales of dog-sleds and Jungle birds. No specific activities this moon, but we hope soon to shake off this season of sleep.

Dravidia Grove: News from Maryland

Hello all,

Well things are looking up here, the snow is melting and we are all getting ready for the first day of Spring. Also, have bought a rather decent telescope at a very good price and am enjoying a newfound look at the heavens. Will take a while to get used to the telescope, but should be quite proficient by the next letter. All is well here; we have a lot of snow recently and now a lot of flooding due to the melting. Hopefully we won't experience the droughts we had last year...Have spent a lot of time classifying the text I have acquired and feel that I have only just barely gotten through the first 20 files. Not bad for a start…but uh oh, I have more that 400 files. AHHHHHHHHHH...Well you all should know that research is time consuming so back to it.

a—Dolanimus

Digitalis Grove: News from D.C.

Mike is going bonkers with preparations to graduate from his Masters in International Affairs in May, organizing two 40th Anniversary Reunions, and releasing ARDA 2. Eric is similarly tied up in his Graduate studies, and can no longer attend services either. Things may return to usual this summer. Paul may be transferring from Tampa Grove to our grove this summer.

Golden Apple Grove: News from North Carolina

Just an update, we're the Golden Apple Grove in Rocky Mount, North Carolina, an Erisian RDNA grove, affiliated with the Olot Votccac Waps Discordian cabal, of which I am Episkopos.

Also, would anyone be interested in sigils or other druid art made out of stained glass? I'm booked solid right now, while still in high school, but I have done chaos stars, spirals of birds, Celtic knots, etc. I do either in stone for a tabletop or garden or free hanging.

Tampa Grove #3: News from Florida

Sorry it's been so long–things here have been nothing short of insane trying to get out of the black hole of graduate school. Relocating next week to DC–will be working in Silver Springs MD and I hope to get together with the Digitalis Grove once I get settled in.

—Paul

Oaken Circle Grove: News from Kentucky

The Oaken Circle Grove is working on a gathering. The winter in Kentucky has been a bit harder on us than usual so it has made gatherings more difficult. We are hoping to get back into things very soon. When we have a bit more news to report we will certainly do that. Hopefully we will have more planned for Beltaine.

Many blessings

Sherry

Grove of the Barn Owl: News from Michigan

Merry meet from Cadillac MI. I am Celtrin the Mook, resident flunky and miss spellar of words, of the new protogrove of the Barn Owl.

Our Tenets are: Do no harm.

Our Goal-Thingie is "keep yer head down and yer mouth shut."

Our three members come with no knowledge of anything. No secrets of the dark, and no money. Politically we fit no demographics. Spiritually kinda Zen Pantheists with Taoist leanings and a loose Christian underpinning.

I trust you find us acceptable, and if not we'll just go have some soup at the Bob Evans.

—Celtrin

Cattle Grove: News from Texas

Dear fellows,

As most (or at least some) of you know I've been trapped away in a military academy for this school year but I've been freed for a week due to spring break. While mentally damaging, the school has yet to kill my spiritual side regardless of the forced religious sessions (which I tend to skip) and the rigorous physical training every morning. Through all this I've been accepted to A&M Commerce and plan to attend next fall (sweet freedom), which will thankfully give me full religious freedom, although I might end up with a few raised eyebrows. Anyways May 25th I will be fully free and completely happy. This was just to inform all you what's happening now with me.

Walk with a smile,

Joss Badger

Poison Oak Grove: News from California

The remaining months of this Season of Sleep have been quite active. Members Stacey and Oriana attended PantheaCon Presidents Day weekend and were particularly impressed by the Introduction to Shamanism talk. The instructor spoke of "core shamanism, a term coined by Michael Harner meaning the near universal methods of shamanism without a specific cultural perspective. The class ended with a shamanic journey. I was skeptical and hesitant, torn between the angst of not doing it "right" and experiencing "nothing." The greatest helps the instructor gave, which seems to be to be the key to journeying, is giving oneself a goal even if it is merely to find out where one is at this point in life, and visualization of the place one goes to enter the particular World. My journey was surprising insightful and helped me over an heretofore unknown block.

Much work was done around the grove site and environs. Three more steps were added to the path up to the Grove proper and I think that work of just over three years is done. Douglas irises were planted in the meadow below the cabin and main house.

In my recent reading of Walden I wondered why Thoreau isn't a greater influence on the Druid community. The concept of simplicity, approaching nature as close as possible, taking as little as possible from the environment are concepts that are not new but go back to the Mad Sweeney tradition, but they are ones Thoreau tried to achieve in the more mid 19th century, and so influential still that Thoreau is said to be the father of the Voluntary Simplicity movement. These are things in my opinion a druid needs to consider if he or she is to honor the Earth Mother. You don't need to live in a small cabin in the woods to accomplish this or even own a house with a compost heap out back. Recycling, buying recycled products, eating organic and less-processed foods, walking, bicycling, or carpooling are easy-to-do activities one can incorporate in the his or her lifestyle to lessen the impact on the environment.

Another one for the Bumbling Druid file: the weekend of March 8th I drove to the Los Angeles area to visit my ailing mother. I left my staff there, the one that I use to do the daily Salutations to the Sun (see A Druid Missal-Any Oimelc 1989), and didn't realize until after arriving home. I rented a car for a 24-hour road trip the following weekend to retrieve it, braving torrential rains. It is said that forgetting an item means not wanting to leave or it could have meant a lack of focus and full of distraction. Whatever the reason it will not be a lesson soon forgotten. A staff is more than a tool; it is a friend and reservoir of spiritual energy.

News Bulletin!

The Hassidic Druids of North America are back!

The Hassidic Druids of North America (1974-1978) were an intriguing Jewish-pagan-alternative lifestyle offshoot of the Schismatic Druids of North America (founded by Isaac Bonewits), which were an offshoot of the New Reformed Druids of North America, and the group is being revived.

Carey Oxler, inspired by Isaac's suggestion at the ADF 2002 Autumn Gathering, went through the HDNA archived literature in A Reformed Druid Anthology http://www.student.carleton.edu/orgs/druids/ARDA/ARDA-05.pdf, grabbed the ball and started running. They have a yahoogroups.com email list called hasidic_druids. There they will be discussing the Mishmash and have a Hairpull every week. Other topics of relevance may be discussed, including additions to the Considdur, Druish holidays and rites of passage, Druish humor, and recipes. Check them out for interesting perspective and lively debate.

Japanese baby going to first shrine visit.

Baby Blessing

By Patrick Haneke, Akita Grove, Japan
March 1, 2003

To be inserted into a standard Order of Common Worship by the RDNA.
Use this in the normal service's invocation:

O Lord, forgive us these three errors of parenthood that are due to human limitations.
Thy child has no end of needs, yet we have only these resources and time.
Thy child's path is uncertain, yet we seek to guide them.
Thy child's choices will be their own, yet we seek to assist them.
O Lord, forgive us these errors of parenthood that are due to our human limitations.
O Mother, you have blessed us with this child, yet we further ask your peace and comfort in the years to come. Nurture us as we nurture this babe.

Continue as usual.

Insert this next bit into an RDNA service after the waters are consecrated. If the sacrifice is accepted, then use Waters of Life, if not, use Waters of Sleep for the blessing. With previously blessed waters:

AD: I call upon the parents or guardians of this child to step forward to make their pledges of support.
Father: I am your father, dear child. Your protector, teacher and advisor.
Mother: I am your mother, dear child. Your protector, teacher and advisor too.
Father: You will reside at our home and that of our relatives until you reach maturity, learning from both sides of your parents' relatives.
Mother: Aye, and we will teach of the ways of the Gods, not only our own, but of those of other faiths you will likely encounter.
Father: We seek to assist, but not too interfere, in your life's journeys.
Mother: You are dearly beloved by us and many you do not know yet.
Father: You will grow strong and brave.
Mother: You will grow wise and caring.
Father: You will live close to the Earth
Mother: You will understand the ways of water.
Father: And when the wind speaks, you will understand.
Mother: You are blessed indeed, as we are by your choice to join us.
Father: We name you ( ), which means ( ). This is the name people will call you as an individual. Your last name will be ( ) which means ( ).
Mother: But your true name will only be known by you when you hear it called by Fate.
Father: Grow in moderation of all virtues.
Mother: Tarry not long in vices.
Father: There is much more we wish to say, but these are our first promises to you.
Mother: And we wish to spend many years with you adding to them.

AD: Let all bear the baby, as we will all be enmeshed in his future.

Baby's blanket is held taunt by all participating relatives. Baby is asperged with the Waters by the AD who walks around, sprinkling from all four directions, also dousing the parents and participants for good measure too.

AD: By the power of Dalon Ap Landu, all the Gods of this Land, and those who will direct this child's course, I bless this child. May it live a full, long life blessed with success, love, and accomplishment.
AD: And blessed be all of you by the love that you bear for this babe and for each other. Band together to be a stout palisade in times of defense, a horn of plenty in his time of need, stern teacher in his time of learning, and grateful recipient in his time of production.

The baby is returned to the parents. Baby is returned to the parents and waters are shared by the congregants in that normal part of the service.

Druid Ritual Differences

By Rhiannon Ysgawen,
Nemeton Awenyddion Grove

A Druid Missal-Any is proud to offer two articles by Rhiannon Ysgawen of Nemeton Awenyddion Grove. I have my reasons for publishing two articles by a person in one issue, which is something I normally don't do. At PantheaCon in February there was a panel that discussed the differences

between Druidism and Wicca. I wasn't at the conference that day but learned from those who were that after much discussion it consensus was that there wasn't much difference. I beg to disagree. Rhiannon's article echoes my sentiments. I also dare offer, as a fellow Druid has said, that Druidism is a "head" religion, whereas Wicca is a "gut" religion.

The second article goes into more detail of the three Worlds of the Celtic cosmology Rhiannon mentions in her first one. The Missal-Any welcomes any comments and discussion regarding these two articles as well as any contained within its pages.

****

I'm writing this article on ritual differences to dispel any misunderstanding that people may have learned about Druidry. The traditions as practiced by most Druid Groves today will validate the information I wrote here. I do not speak for all Druid Groves, but the larger Druid organizations do agree with this information. I will compare Druidry with Wicca to try to dispel any ignorance anyone may have about the Wiccan practice being Celtic. Comparing Druid craft and Wicca is not meant to be a put down to the Wiccan path. We do have similarities. Both honor the Mother Earth. There are distinct differences though and that must be taken into account by anyone exploring Pagan religions.

Druid ritual is generally open to the public. In Druid ritual, participants stay in the present by staying on the earthly plane. The Wiccan and others often do astral travel during ritual, and sometimes they relocate their magic circles to another realm.

Druids remain on this middle Earth plane during ritual. The "Between the Worlds" that Druids refer to is the Earthly plane, or Middleworld, the Underworldly sea being below, and the Otherworldly Sky, above. Instead of transporting ourselves to deity, as many other Pagans do, Druids open the veil between the worlds with the helping hands of the voyager Manawyddan or Manannan, inviting the deity into our sacred space to be with us in the here and now.

Druid rituals are inclusive and open for non-members and non-Druids to participate during ritual, as long as they are respectful and keep the harmony laws required to participate.

Druids do not cast magic circles or protective barriers around our ritual sites. Instead we build and create Nemetons or sacred space, which have their own place in nature. The four quarters are usually not called in or invoked as they are in many Wiccan circles. We call the Celtic Triads of land, sea, and sky, which is not the same as the quarters of earth, air, fire, and water. The reason it is that most Pagans cast a circle at the beginning of their ritual to ensure protection from invading entities when journeying or transporting space is done during ritual. The circle that is cast creates a containment field for holding the energy that is manifested during their ritual. The circle that gets cast must be undone at the end of the rite. This works well for certain types of magical workings that are part of the practices in Wicca. In Druid craft, sacred space is marked by stones, or wood, and can be psychically seen as a small fence that can be stepped over, but any negative entities definitely know not to enter the sacred ground.

In Druidry every aspect of nature and the universe, visible and invisible, is respected and revered as a necessary part of the whole. All is seen as equal in Druid ritual. All of Earth's nature and the universe is sacred space. We are not concerned that unfriendly entities not banished from our Nemeton will invade our space and try to take possession. Through the three world invocations, Druids bring deity into our Nemeton while staying in Middleworld. The centering and grounding that most Pagans do with the four corner invocations is done to help participants establish their place. Centering and grounding is something that Druids do during the world tree invocations in ritual and the tree meditation. In Druid ritual, the sacred fiery center within the Grove and within each of us is directly connected with the Otherworld. After many rituals the divine spirit of the Groves sacred fire grows, so does ours. When this Otherworldly fire grows stronger, it strengthens our connection with the illumination of the Otherworld.

Druidry is polytheistic, meaning we have many gods and goddesses. We also have Nature Spirits that exist in nature. We also honor our ancestors. The Wiccans are dualistic, believing that all the gods and goddesses are different faces of their lord and lady. Even though the order of the Awen in Druid perception flows through our gods and goddesses, the deities each have their own gifts, seasonal connections, and lore. The Awen embraces every aspect of light and dark, masculine and feminine, life and death, all depending on one another, walking hand in hand always. All is as valuable; all is holy and necessary to wholeness. This perception is unifying and non dualistic, it is all and one. The energy of the circle moves in both directions simultaneously, pro and con.

There seem to be many Wiccan teachers and book writers who are teaching their students that there is such a thing as Celtic Wicca. Wicca is not Celtic. While some Wiccans may call on some of the Celtic deities, they also use practices and call on deities that come from many other different cultures' traditions. Many of these other practices come from works such as Aradia gospel of the witches, Crowley, the Key of Solomon, Masonic rituals, Carmina Gadelica, and other cultures' traditions. All of these listed works are part of the training that Gerald Gardner learned from, and with which he formed the tradition of Gardnerian Wicca back in the early 1900s. Gardnerian Wicca is where most of today's Wiccan practices come from. While there may be many Wiccan practitioners who believe that Wicca is as old as Druidry, or that its practices date way back before Gardner, it may but only for a few decades. From the lineage of Gardner's training anyone could see that his practices were put together from different sources and traditions and he found a way to mix these traditions to make a new one.

Gaelic traditionalists say that the practice of borrowing practices other traditions is disrespectful to that tradition and cultures' ancestors, and dishonorable to the modern day traditionalists who work very hard learning and preserving the ways of their traditions. The cultural pantheon of deities a Druid chooses to work with usually will come from a deep heart felt moment or realization that they've lived another life, or many lives in that culture. They may also have ancestry from that culture. The traditional Gael views a person's dedication to their family, cultural and spiritual, as an oath of utmost importance. This is also where immense value is placed on the honoring of the ancestors in Druidry. In the Celtic World Tree, the ancestors have an entire world of existence that is honored and respected in Druidry. To stick with one culture's tradition and honor their ancestry is quite uncommon in the Wiccan practice because of the eclecticism of the Wiccan way. Druidry today tries to keep and practice from the traditional Gaelic ways. Because there are many Wiccans that borrow concepts, icons, and sacred relics from other traditions, it causes much friction to exist between the other traditions and Wicca. This can manifest itself in such things as the Lakota Declaration of War. Which was created by Lakota traditionals against those who steal words from their spiritual leaders.

Spiritual differences exist between all practices whether they are rooted in a tradition or not. I am just drawing on factual information from the research I've done on both Wicca and Druidry. This does not reflect all of Druidry or Wicca, but most.

If you really want to find out if these statements are true, then please do some of your own research to find out.

Cymru World Tree

By Rhiannon Ysgawen,
Nemeton Awenyddion Grove

The World Tree holds the structure for the Druid cosmology. A cosmology is a belief structure that explains our soul's existence and its connection to the universe or it can be an explanation of a cosmology heard of in a story that explains the origin of creation. In Cymru and Celtic Druid cosmology there is a map of a universal flowing spirit in the World Tree: It is in a vision of a tree, where there are three worlds that exist together within. There is a surrounding circle that symbolizes the Boundless spirit. The Boundless spirit in Celtic cosmology means that all that exists within is of one spirit. Most of our religious and ritual practices today are based on the cosmology.

Written works of how the ancient Cymru Druids practiced ritual is only available through the Gwyddoniad Druid order, an order that survived with enough remaining knowledge to rebuild the entirety of its practices. Because our order's written knowledge is only available to members and seekers, most Druid scholarly researchers of today have to put a considerable amount of effort into discovering the ways of the ancients. What they have to work with for creating Druid rituals is in the tree cosmology or the way the ancient Druids perceived order in the universe and their discovery of it. The only resources that have been left for scholars to ponder are from a few various accounts made by Julius Caesar or Pliny, Cormac's Glossary, and the old lore mythology, archeological findings, scholarly research, Celtic stone circles and carvings. Most of the old lore was written or recorded by Christian monks. Some scholars and historians speculate that a number of the ancient Druids may have entered the Christian monasteries in disguise to preserve their lore and art. During the process of recording it Christian elements were added probably for safety precautions. These old stories were originally told in an oral tradition, and though changed by time, today they still carry some of their original meanings, which reflect the way the people of that time thought and their ways of life.

There are no facts left for us that tell if the Celts had a belief system that had lore concerning how they believed Life's creation occurred. Considering a lot of the Cymru lore tells us about a cosmology that has not a beginning nor an end, it would be very difficult to find a story relating to the beginning of the creation of life. The tree cosmology is present in practically every story Cymru, Irish, Scottish alike.

Drawn from the old Cymru Mabinogion lore, the order that the Cymru Derwydds perceived the cosmos or universe was very well established. The cycle of evolution in this cosmology is holistic and spiritual. Even the Ancestors of the Cymru were considered by the Celtic Cymru as more highly evolved beings. The Ancestors are the Shining Ones to the Cymru order. The Ancestors were beings who chose to come to Abred/Earth from Gwynfyd/Otherworld to have mortal lives so they could help humanity. Even in the older stories of the parents and Ancestors of the gods and goddesses, the cosmology of the three worlds was well-established. This knowledge is also present in the Gwyddoniad books that were passed along to us through the Awenechen, Cymru Gwyddon families.

In reading and studying the old Cymru mythologies you will find continual reference to Anwyn the Underworld, and Gwynfyd the Otherworld. In fact, most of the old lore revolves around Abred the middle-earth and the relationships that happened between the gods and goddesses from Gwynfyd and Anwyn with humanity. In Cymru lore, the old Prydyn (pre-Celtic) tribes are the families of Cymru gods and goddesses.

The World Tree was also common amongst the Mayans, Egyptians, Orientals, Aztecs, Native Americans-sundance, as well as E. Indian Hindus-triloka. It has been a well-documented fact that many of the old ruins of pyramids and ancient temples were built in a way that showed a strong belief in a connection to the other worlds. Such as the pyramid, that has steps going up its sides. When the sun is in its setting position in the evening and shines on the sides of that pyramid, it casts a shadow on the ground, and as the sun goes down, the shadow moves with the setting of the sun, like a serpent entering into the underworld. The whole concept of these ancient places of power being energy vortexes also depicts the connection between the Worlds, as it is in our cosmology and the way energy works in geomancy (earth dowsing), these energy vortexes are places where the energy of our earth opens up a union thus merging the earth and sky creating a tunnel between the Worlds, a connection through the earth (see my geomancy works.) It can be assumed by the fact that the cultures we know of who have an affinity with this cosmology also have in their practices shamanic studies where the shamanic seeker will venture on spiritual journeys to the Underworld and Upperworld to learn from the spirit guides who live there. What the shaman is really doing, is through the inner awakening and energizing they also become energy vortexes that are open to contact with spirit guides. The guides are called, and they come to assist the shaman on their journey outwards to the world of their choice.

In Cymru, a shaman is called an Awenyddion which is plural because once the Awenydd Seeker has made contact with their Gwynfyd guides and anchored them within they are then more than one separate being, they are at one with the Boundless, and they are many.

Since my order focuses primarily on the Cymru I will tell you that by religious and cultural comparative studies I've done, there is a parallel between the Cymru and Irish concepts of cosmology. The terms used here are Cymraeg, but they do have a counterpart in Irish as well. Although I have mostly researched Cymru and Irish, there are probably counterparts in Scottish and in other Celtic languages as well. In the end of this article I will give some examples of the names in Irish, then by your own studies hopefully you will be able to find their counterparts in what ever native culture you desire.

The understanding of the World Tree cosmology unfolds in all directions. When you do the tree meditation the roots are first developed, then the trunk, and then the branches. The three worlds of existence are contained in the world-tree. Abred the middle earth is divided up into eight points with a ninth point at the center (see spiritual evolution.) The center symbolizes the core spirit, in the Cymru Gwyddoniad the core is called Nwyfre or fire-center. The outer circle that surrounds the three worlds is the unity of all spirits and is the faceless, it is called Boundless. When all realms are in harmonious balance the three Worlds

connect straight down through their centers with the energy of Nwyfre. Nwyfre is a bright energy that runs through the centers of the Worlds. When it flows clearly then we have a scepter of light that goes straight down and up through the center of the Worlds in the Tree. The scepter runs energy through and between the three Worlds, and this energy exists in the outer circle that surrounds the whole cosmology as well.

In the Tree cosmology, the otherworld is Gwynfyd and is more above Earth and is of a higher dimension. It is the canopy of branches and leaves on the tree. Access to Gwynfyd is usually located through portals on Abred (Earth) in areas where there is concentrated energy, such as leylines and power spots, sacred hills, stone circles and the like. Anwyn the underworld is farther away from this world than Gwynfyd, and is usually located through the sea, or places that reach deep water, sacred wells, or springs. The World Tree roots are in Anwyn along with the past, our Ancestors, our minds. The trunk exists on Abred--Earth the Middleworld, it is our nature and earthly relations, our physical bodies, our energy being here and now. Abred the Middleworld is not only the center in the World Tree; it is also this present moment. Druids remain on Abred (Middleworld) during ritual. The "Between the Worlds" that Druids refer to is the whole earthly plane, or Abred, Anwyn being below, and Gwynfyd being above. Instead of creating floating energy spheres to do ritual in, as many other Pagans do, Druids ground our Nemetons/sacred space into the whole of Earth. Then we open a door between the Worlds. This creates a pathway for the spirits to cross over into our Nemeton to a tunnel that connects the three Worlds. This sends energy and spirit up and down through the center of our Nemeton. The World Tree branches reach into Gwynfyd, the World of spirit and deity, and into the future. The roots dig deep into Anwyn and touch the cauldron of rebirth, our past, our Ancestors, the trunk is where we are in Abred—the Middleworld.

In holistic perception we are each a holograph of the cosmology's entirety. These three worlds are our divine connection to being open to Gwynfyd knowledge, guidance, and inspiration when they are in balance and alignment (refer to cauldrons of existence.) It is from within that our truer form will emerge. To know the truer form of our innermost selves allows one to see the truer form of what is without.

Within our physical bodies there are places that have direct connection to these three Worlds. They are the cauldrons of existence; they are energy centers. Our belly is connected with Anwyn, our heart is connected with Abred, and crown when it is open, is connected with Gwynfyd. They are similar to the chakras of Hinduism but when we see them within us, we see three cauldrons. Each of these three cauldrons represents the three Worlds from the cosmology. These energy centers also carry the energy of the three worlds within us when they are clear and open.

From the Linguistics Comparative View

Terms:
Underworld, Annwyn (Cymraeg)
Middleworld, Abred (Cymraeg)
Upperworld, Gwynfyd (Cymraeg)

In Irish, each world is divided into quarters, so for each world there is four names. The names for the Irish Underworld are this:

Tir Nan Og, West quarter, means: Land of Youth
Tir Na mBeo, South quarter, means: Land of Life
Tir Na mBan, East quarter, means: Land of Women
Tir Fo Thuinn, North quarter, means: Land under Waves

For the Middleworld Earth, there are four symbols but one name and that name is Bith or Mide, and means: middle.

The Otherworld in Irish is as the Underworld is with its four-quarter naming and it is this:

Sen Magh, West quarter, means: Old Plain
Magh Ionganaidh, South quarter, means: Plain of Wonder
Magh Mell, East quarter, means: Plain of Delight
Magh Findargat, North quarter, means: Plain of White Silver

Then there is a general name in Irish for the Upperworld called Magh Mor, meaning Big Plain. Although there are some cosmological differences between these two there is still the connecting factor that the Underworld is associated with water and the sea, the Middleworld is earth, and the Upperworld is connected with the sky. Thus we also have the triad of sea, land, and sky, which is prominent in Celtic lore and is our remembering of the alignment of all three, to connect earth power and spirit into oneness.

Subutâ Ollobo! Gallic Greetings

By Dan T. Felber

"Hey, what's that?" a small Gaulish warrior asks, pointing up at the sky.
"The sky is falling! Come on, Asterix!" shouts his much larger and sort of dopey friend and comrade in arms, trying to pull him back behind one of the local cottages. A small teapot thumps to the ground in front of them.
"The sky's not falling, Obelix." the little lad states. "What is this?"...
"Some sort of Roman weapon?"

Celtophiles around the world are probably familiar with our heroes here. As a matter of fact--chances are that if you were a kid growing up in Continental Europe, Comic Books about the inhabitants of this charming little Celtic Oppidum somewhere in ancient Gaul were a staple of your MiniMe Library before you've even heard of a fellow named 'Mickey Mouse.'

Despite modern popular stereotypes and common misconceptions about "Celtic Culture" being predominant or even native to the British Isles and a few other isolated places, the cultural dawn of a people commonly called 'The Celts' is by far not a matter of the modern 'Seven Nations' territories and their history alone.

In fact, this Celtic cultural dawn is nowadays recognized by the academic community as occurring in roughly 1800 BCE; the time around which cultural evidence and artifacts start to emerge anywhere from the Eastern Continent to the Alps to the Isles; clues which are distinctively different from those of their predecessors called the 'Bell Beaker people' for their bell-shaped pottery drinking vessels.

What does this mean to any fellowship that studies "The Druids?"

Well first, we discover a considerable time gap between earliest accounts of this culture by physical evidence, then mention by classical authors and finally the monastic manuscripts we know so well; mostly the ones from medieval (and sometimes a tad older) Ireland and Wales.

This gap spans already eleven Centuries if we consider as framework only the low end of an estimate. This would be the first mention of the term "Druid" (by Greek historian Timaeus in the 4th or 5th century BCE, as some say) and the now lost original manuscripts said to have been from the 7th Century (and transcribed around 1000CE to 1200CE.)

On the optimistic high end, we would find a time span of three Millennia (!) for the era of ancient Druids, provided it is safe to assume the culture had not ever been an agnostic one, which in turn means there was always a certain spiritual concept to which representatives of this culture adhered to and the belief that Irish spirituals in the 12th Century CE were still 'Druids by definition' is a reasonable one.

Looking at chronological events at the time of the incursions into Gallia by the Romans, we'll also have to realize the tremendous impact these historical events had on 'The Ways' of Druids and also on the ways they chose to organize as a reaction to these events.

All known evidence from the Continent suggests, that Celtic spirituals of any kind and by any name preferred rather loose-knit ties to their counterparts from different tribes over any centralized approach, until Roman invasion began shortly before the beginning of our 'Common Era.' The resulting dire threats to the physical body as well as the one of knowledge would have been more than good reason for anybody to reconsider their traditional ways–and quick!

Around this time, Caesar tells us of many young men coming to them for education, if not in the hope of becoming a Druid themselves. They were learned men, studying the physical skies and conceptual heavens, debating about life and the universe, observers of Nature. They knew the Greek alphabet and used it for bookkeeping yet, not for recording their teachings and beliefs. They felt that if something was so important to the life of the tribe, it should be kept in the mind, not on wax tables or papyrus. Caesar goes on to conjecture that probably they also did not want their teachings to become widely known for a fear of misinterpretation.

As a result, we first hear of yearly gatherings in the Carnute forests and the exchange of single disciples from one tribe to another, while later accounts speak of semi-official "Druid Schools" which had been established in the relative security of island lands off the Continental coast; possibly designed to counteract already devastating invasions such as the ones into Gallia Narbonensis and thus rendering further Roman intrusion a task difficult to accomplish.

Druids are sometimes said to have been (and are still said to be...) a stubbornly traditional and quirky breed of intellectuals. It comes as no surprise that some of them would have favored a flight to the Isles over a loss of life and also the teachings as a whole, even if it meant sacrificing their formerly federalist approach and personal freedom.

Others understandably went with the example Nature sets for all of us with each passing day, "Going with the flow" so to speak, willing to risk the loss of a branch not able to maintain its natural growth anymore off the whole, fair and integral tree of sacred wisdom. Their own motto was not survival at any price but unconditional acceptance of the cycles of life.

Clash of the Paths

Based on these occurrences of human history and spiritual evolution, we are now--in this new Millennium--facing two considerably different schools of thought where our approach to studies of 'The Druid Way' is concerned. Indeed, these two major approaches are not only quite different depending on the respective locales in which they evolved but sometimes outright contradictive of each other.

The first one is an approach distinctively 'insular;' associated with historical references to a Celtic religious caste in recorded history–be it only ideological or organized, be it solitary or recognizable in Groves or congregations by any other name. This mindset draws for the better part upon the ideals and techniques outlined in the earliest Insular scripts, traditional customs still 'intact' in the communities of the modern Seven Nations and other local evidence. The Insular path emphasizes studies of 'the ways of old'--largely identified with qualities and ideals described in the ancient literature and it is, for this reason, polytheistic in nature.

The second one is an approach I personally call 'continental' (although there is more to be said about this distinction). This approach to Druidry is rooted in extremely local reference points such as flora, fauna and weather conditions. It is meant to be supported to the best possible extent by any scientific evidence about the locale as well as surviving markers of social behaviour and (folk)lore, all with an emphasis on experience in the here and now, a path rather solitary by default and in tune with the concept of Nature-Spirituality as we also know it from other indigenous sources all around the globe. The continental path is pantheistic/animistic in nature.

Winding down in a feeble attempt to conclude...

I would like to take advantage of this opportunity and issue to you, dear reader, a simple call to unity in this place. What is important and dearly needed these days is a mutual sense of tolerance and understanding towards each other, whatever the chosen approach might be. Let there be Druids!

Maybe the time has come for us to accomplish what no one tribal assembly of the past--misleadingly called "Celtic Culture" (for implied unity--was truly able to do: Forget our local differences, pull together for our common cause and thus help provide support, nourishment and healthy growth for this living creature we call Draíocht, Druidry or The Druid Way as well as support, nourishment and healthy growth for our communities which we serve.

One is the tree of knowledge,

One is the fertile soil, on which it stands,

Yet they are both one and the same, after all.

Blessings,

Dan

A Reformed Druid Anthology:

Second Edition

As most of the readers may know, the original 500 page A Reformed Druid Anthology was first published in 1996 as a portable selection of useful archival documents from the Druid Archives on matters of liturgy, epistles, historical texts, trivia and interviews. ARDA 2 will be about twice as big. It is not a bible or holy scriptures, but merely some interesting things that Mike Scharding has collected from members of various Reformed Druidic movements have written down.

Progress Information

What was a monstrous project has turned into a behemoth, and yet it is still on schedule for publication in May, in time for the 40th Anniversary. Printed copies won't be available until after the reunion, although on-line copies will be ready by Reunion. CD versions available on request to mikerdna@hotmail.com for $5. No new submissions are being taken anymore for this edition, but feel free to add to ARDA 3, by sending it in now or over the next few years.

Ordering Information

It will be free for download from that time, and you can bind your own copy. And yet some of you might wish to own a physically printed copy to lug about with you (a full set will weigh 10 pounds, about like a cat). There will be a print-on-demand version in the near future this year with a commercial service for the main volume, but you may wish to reserve a copy of the first-print series. There will probably not be a second printing, since things are in the works for ARDA 3 possibly out between 2008 and 2013. The main book is estimated to be over 800 pages (the original was 500). There will also be a separate book for the Green Books at 400 pages and a summer-release of a volume of 25 years of RDNA magazines at 300 pages, but these two will not be offered on print-on-demand, and will only be available for on-line viewing, and an unofficial first printing, due to copy-right concerns.

Price is rather uncertain, and is estimated that it will cost $30 the for main book, $15 for each side volume of Meditations and the Magazines; and shipping costs of $5 for main book, $3 for each of the two side books, including shipping boxes. If it's more than that, Mike will swallow the cost, and if it's less than that, he will write a check for the difference and include it with your order when he mails it out mid-May after the Reunion. You can also order copies for a friend, a library, a university, or an enemy. Please write instructions clearly for a complicated order, or live with Mike's interpretation of your order. (Limit four copies of each book per person.) Checks must arrive at Mike Scharding, Embassy of Japan, 2520 Massachusetts Ave. NW, Washington, DC 20008 before April 15th (Taxes anyone?) and be payable to Mike Scharding. If it's in his mailbox after April 15th he will return the check to you. Mike says he is reasonably trustworthy. So don't delay, order today!

A path cutting through the upper Arb near the Druid's Den at Carleton.

Contents Information

To give you an idea of the contents go to http://www.student.carleton.edu/orgs/Druids/ARDA/ and see what the first volume of ARDA was like in 1996 and click on Part Zero (see Table of Contents) and use it to compare with the following list.

Part Zero: Introduction

Enlarged detailed table of contents
Revamped optional study program.
Part One: Druid Chronicles
No changes.

Part Two: Apocrypha (three times bigger)

14 letters from the Smiley Affair with the Draft Board in the 60s
8 Letters from the Codex Affair from late 60s/early 70s.
6 letters describing Isaac's final schism from NRDNA to form ADF.
16 letters from debates at the Live Oak Grove in the 1980s
14 Letters from the Carleton 1996-2003 period covering new developments there.
6 letters related to Mairi's Research on the Reform.

Part Three: Liturgy (three times bigger)

8 additional old Carleton services
25 services from the Late Berkeley years.
12 new Carleton, Live Oak, OMS, D.C., and on-line services.
German and Japanese Services
10 New Orders
4 articles on funeral, wedding, and baby blessing tips.
35 Articles for solitary services and divination exercises
13 articles of Non-liturgical activities for the eight festivals

Part Four: Trivia and Customs (20% bigger)

6 more constitutions
6 more FAQ materials
3 more articles on calendars

Part Five: Mish-Mash of Hasidic Druids

No change.

Part Six: The Green Books (Separately Published, four times bigger)

Volume 4 (150 pp.) Stories and Thoughts from Around the World
Volume 5 (150 pp.) Chicken Soup for the Druid's Soul
Volume 6 (150 pp.) Books of Songs and Poetry of the RDNA
Volume 7 (70 pp.) Seasonal Essays
Volume 8 (15 pp.) OMS Druidism 101 Course

Part Seven: Miscellaneous Research (two times bigger)

15 Articles written about the RDNA
5 Essays by Isaac
6 Essays by RDNA members on strange topics
21 Articles on Trees

Part Eight: General History (20% bigger)

Just a few updated chapters

Part Nine: Latter Day Reformed Druids (Same size)

Dead River Scrolls (80 pp.) from the Carleton and Akita Groves

Part Ten: Interviews (20% bigger)

New interview with Mike Scharding
Biographical Information on Isaac

Part Eleven: (A Separate Volume in the Summer)

11 Issues of the Druid Chronicler
5 Issues of Pentalpha
72 Issues of old Druid Missal-Any
1 Issue of Standing Stones
20 Issues of new Druid Missal-Any

Forest to Be Restored to Scottish Highlands

James Owen for National Geographic News
February 7, 2003
http://news.nationalgeographic.com/news/2003/02/0207_030207_scotforest.html

For the first time in 2,000 years, Scots pine, alder, birch, hazel, holly, and mountain ash are set to reclaim a large swath of the Scottish Highlands. Using government funds, a private landowner plans to plant 2.5 million trees over the next five years to create the largest native woodland in Scotland. The effort marks a nationwide move to restore the country's lost woodland.

The ancient Caledonian Forest once covered the Scottish Highlands. Home to bears, beavers, and wolves, its destruction began before the Bronze Age. The forest began to fall to the scythe of climate change and the activities of primitive tribes from pre-Roman times. Subsequent terror campaigns launched by marauding Vikings burned down large areas of forest. Later, farmers and fuel gatherers cleared away most of what remained.

But today a new forest, called Baile Mor, is being planted on more than 10,000 acres (4,000 hectares) of mountainous terrain near the north Atlantic fishing port of Gairloch. The land is owned by John MacKenzie. His ancestors have lived on the property since 1494.

Vestiges of the ancient forest still grow on islands in Loch Maree, a freshwater lake that runs along the new forest's western edge. Remnant pine trees found there are now providing the seeds of recovery. Foresters are using helicopters to airlift seedlings to the wild hills of Baile Mor.

Largest Woodland Grant

Last year MacKenzie secured U.S. $3.2 million from the Forestry Commission, a U.K. government agency responsible for forestry throughout Britain. The sum marks the biggest woodland grant ever awarded in Scotland. Work is already well underway with 2.5 million native trees due to be planted in the next five years.

"It's a positive, practical use for a large piece of land that frankly was almost totally useless," said MacKenzie.

"The forest should become a great amenity for visitors and local folk. It will be wide open for all and sundry to come along and enjoy it. There may even be some economic benefit to the estate in terms of guided wildlife walks and other tourism-related activities."

Although one local politician has criticized the size of the grant, saying the money would be better spent on public services, MacKenzie claims the surrounding community has given the plan a universal thumbs-up.

"As well as giving people more things to do, the forest will boost tourism which is enormously important to Gairloch," he said. "We don't have ferris wheels or piers with flashing lights. People come to the area because of its natural beauty and wonderful wildlife."

As the forest matures, conservationists hope to see threatened Highland animals re-colonizing the area.

"It will provide a greater range of prey species for golden eagles," said Kenny Nelson, South West Ross officer for Scottish Natural Heritage, a government conservation agency. "We also expect pine martens and wildcats to move in. Birds now confined mainly to the east, like black grouse, crested tits, and crossbills are others that should find suitable habitat here."

Habitat for native species has already been aided by the addition of 75,000 acres (30,000 hectares) of woodlands over the past 15 years in Scotland. Biologists say the forest cover provides wildlife a habitat corridor to use for westward migration.

A Growing Trend

The Forestry Commission pledges to recreate another 75,000 acres (30,000 hectares) of Caledonian pinewood by 2005.

This year, a new Scottish forestry plan seeks to provide more incentives for private landowners to plant Scots pine and broadleaf trees over commercial, non-native species such as Sitka spruce. Unlike the current program, a higher rate of payment will go to landowners who create woodland of ecological and recreational value.

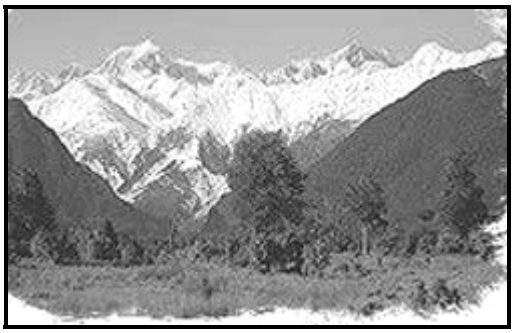
Baile Mor Forest represents a growing trend in Scotland. In 1503, the nation's woodland was utterly destroyed according to historical records. By 1900, woodlands covered just five percent of the country. Today the figure is 17 percent and rising. The target, say government planners, is 25 percent by 2050.

The success of these regeneration schemes isn't guaranteed, however. While human activity had a major impact in the Highlands throughout history, the Caledonian Forest's demise was hastened by climate change.

Climatic conditions like the "Little Ice Age," which occurred between 1320 and 1750, brought low summer temperatures, high rainfall, and ferocious winds to the Scottish Highlands. These conditions encouraged the formation of peaty moorland at the expense of trees.

But for now, at least, the new pinewoods are doing well. An earlier 2,500-acre (1,000-hectare) project on the Gairloch Estate is already bearing fruit after just five years.

This winter, young mountain ash trees are weighed down with scarlet berries while Scots pine saplings flourish alongside their ancestors' gnarled remains. John MacKenzie's ancestors might not believe their eyes as a ghost of the old forest springs back to life.



'King of Stonehenge' Hailed From the Alps

February 11, 2003
From the NewScientist.com news service
www.newscientist.com/news/news.jsp?id=ns99993374

Stonehenge, one of England's best-known prehistoric landmarks, may have been built by nobleman hailing from modern day Switzerland or Germany, according to a new analysis of a nearby burial site.

The remains of a wealthy and powerful man were discovered five kilometers from the ancient stone circle in May 2002. Known as the Amesbury Archer, this man was buried with the oldest gold and copper artifacts ever discovered in Britain, dating from as far back as 2470 BC.

Although there is no direct link between the man and Stonehenge, he is thought to have lived at the time the landmark was erected, about 2300 BC. This, along with the proximity of his burial site and his enormous wealth, has led archaeologists to speculate that he played a role in the stone circle's construction.

Analysis of his tooth enamel now shows that he grew up not in England, but in central Europe, most probably the Swiss or German Alps. Lighter oxygen isotopes in the tooth enamel indicate that the teeth were formed in a colder climate than Britain.

Early technology

"It is fascinating to think that someone from abroad, probably modern-day Switzerland, could have played an important part in the construction of the site," says Andrew Fitzpatrick of Wessex Archaeology, the company that excavated the Amesbury Archer and performed the latest analysis.

Mike Pitts, of English Heritage's Stonehenge Project, says the discovery will also help archaeologists understand the spread of people and Early Bronze Age technology across Europe.

"It's hugely important," he told New Scientist." On one level it's a spectacular find. It's also getting to the heart of where we all come from and the long cultural history of Europe." Pitts says hundreds more remains may now be subjected to the same analysis.

The Amesbury Archer was buried along with a younger man. A shared foot bone deformity indicates that the men were related, and were perhaps father and son. The oxygen isotope analysis of the younger man's tooth enamel indicates that he was raised in Britain.

—Will Knight

British Dig Uncovers Mummies

Robin McKie, science editor
Sunday March 16, 2003
The Observer
http://www.observer.co.uk/uk_news/story/0,6903,915148,00.html

Archaeologists have uncovered the remains of two embalmed humans, providing the first proof that ancient Britons made mummies of their kings and queens. The bodies--a man and a woman--predate the pharaoh Tutankhamen, who was mummified and buried 3,200 years ago.

The discovery at Cladh Hallan, a remote Bronze Age site in South Uist in the Outer Hebrides, makes the couple--a man and a woman--the oldest mummies found anywhere in Europe.

It is believed the male is around 3,500 years old, the female a couple of centuries younger.

'These are the only prehistoric mummies found in this country,' said project leader Dr Mike Parker Pearson, of Sheffield University. 'We have some from historic times--the body of Edward I was wrapped in cloth. But we have never found an example of the kind of thing that went on in ancient Egypt till now.'

Unlike their Egyptian counterparts, however, the Cladh Hallan mummies had to survive, after embalming, in extremely wet conditions. Hebridean weather in the Bronze Age was as grim as it is today. As a result, the couple's wrappings long ago disintegrated. Yet Dr Pearson and his team are convinced the pair must have been swathed in bandages.

'We found them with their knees around the chests and their thighs and calves absolutely parallel. There is no way that could have been done unless they had been very tightly bandaged or tied up with cords or straps of leather,' added Pearson. 'Over the millennia, the cloth disintegrated.'

The team found evidence that the people of South Uist went to extraordinary pains to preserve the bodies of the Cladh Hallan couple. Although the pair was found buried in the foundations of two Bronze Age dwellings called roundhouses, they had not been put in the earth immediately after death.

The state of their bodies indicates they had been kept above ground for several hundred years--at least 500 years, in the case of the male mummy. 'Something must have been done to preserve their flesh before it was wrapped up,' said Pearson.

'We narrowed this down to four options: the pair was left out to dry in the wind; they were slowly dried over a peat fire; they were pickled in salt, or they were dipped in a peat bog for a while.

'To find out which, we studied mineral deposits on their bones which showed that both bodies had been immersed in peaty water for a considerable time--possibly a year before they were bandaged up.'

After that, it appears the couple were put on display or kept in a sacred, warm, dry place--otherwise they would have disintegrated. Just why this couple, which had lived a couple of centuries apart, was venerated in this rather grisly way is still a mystery, however.

'It could be a form of ancestor worship, or the local people could have preserved them because they were great leaders or shamans whose powers they hoped to tap into after death,' said Pearson.

Bronze Age funereal customs in South Uist changed for some reason around 3,000 years ago. The couple were taken from their place of display and buried in the foundations of one of the roundhouses.

'There is something touching about still taking such care about people who had died centuries earlier,' said Pearson. 'It indicates a considerable continuity to the local culture.'

Events

Witness the Vernal Equinox Sunrise and Sunset at the UMASS Sunwheel

Sunrise @ 5:45 a.m., Sunset @ 5:00 p.m.
Thursday and Friday, March 20 and 21, 2003

Members of the University community and the general public are invited to witness the passing of the seasons by joining Prof. Judith Young of the U.Mass. Dept. of Astronomy to watch the Sun rise and set over the tall standing stones in the U.Mass. Sunwheel for the upcoming Vernal Equinox. Visitors for the sunrise viewing should arrive at 5:45 a.m., and visitors for the sunset viewing should arrive at 5:00 p.m. The sunrise and sunset events will be held on both Thursday and Friday, March 20 and 21, 2003. For those interested in learning about the sky, there will be a program that will include the cause of the seasons, the Sun's path in the sky, the phases of the Moon, and the story of building the Sunwheel. Bring your questions, your curiosity, and DRESS VERY WARMLY, including waterproof footwear. A $3 donation is requested to help cover the cost of future stonework at the site; Sunwheel T-shirts and sweatshirts will be available for purchase.

The exact instant of equinox is 8:00 p.m. EST on March 20. On the equinox, any observer located on the Earth's equator will see the Sun pass directly overhead at local noon and that person will cast no shadow at noon. For all observers on Earth (excluding the N and S poles), the Sun on the equinox is up for 12 hours and down for 12 hours, illuminating all latitudes on Earth! One visitor to the Sunwheel suggested we celebrate International Unity Day on the equinox, to acknowledge our common experience of the Sun on that day. From the Sunwheel here in Amherst, the equinox Sun will be seen to rise and set through the stone portals in the East and West, a very beautiful sight as we experienced the last 2 years. This year, the Moon is 2 days past full on the equinox, so observers at sunrise will see the gibbous Moon setting as the Sun is rising.

The U.Mass. Sunwheel is located south of Alumni Stadium, just off Rocky Hill Road. It can be easily reached from the center of Amherst, following Amity St. to the west, on the right hand side of the road about 1/4 mile after crossing University Drive. ALL VISITORS SHOULD WEAR WARM CLOTHING, SUITABLE FOR STANDING STILL ON FROZEN OR SOGGY GROUND. In the event of rain, the events will be cancelled, and visitors are encouraged to visit the Sunwheel on their own.

http://www.umass.edu/sunwheel

Interfaith Pagan Pride Parade

"Ancient Voices"
Sunday April 13th, 2003
People's Park
12 pm-4 pm
Upper Telegraph Ave.
Berkeley, CA

We welcome you to the Second annual Interfaith Pagan Pride Parade! Our inaugural parade was so successful and we had so much fun, that we are just going to have to keep it up! Our theme this year will be "Ancient Voices," in which we celebrate the many ancient spiritual beliefs that will be acknowledged and honored at this year's parade.

With this event, we bring together brothers and sisters of ALL indigenous, Earth-based, and nature centered polytheistic beliefs in pride and celebration, as well as those who support arts, music, ceremony, theater and dance within the Interfaith Pagan Community. In doing so, we unite in our message to the world that we must live together in love and tolerance, as opposed to fear and misunderstanding, as voices in the great choir of Spirit.

This year's parade is not to be missed! We are excited to announce that we will be kicking off Earth Week in Berkeley, which will begin a week of activities that bring focus and awareness to the preservation of our precious, divine home; Mother Earth. We will be joined by artists, musicians, craftspeople, community leaders, and many eclectic and ancient spiritual traditions from around the West Coast. We also wish to welcome floats to this year's parade, and are eager to see divine creativity in action. It will no doubt be a day of fun, understanding, and education for all.

We encourage diversity, tolerance, safety, and respect for all participants and audience members. This is a family-friendly event, and children are encouraged to participate!

For more info, contact www.paganparade.org or (510) 845-9032.

Hill of Three Oaks where many of the first services were held.

40th Anniversary RDNA Reunion News

Plans for the two Reunions are going well, with a few Founders and a large contingent of California Druids already making reservations for the May Reunion. It is strongly recommend that people traveling long distance make plane and hotel reservations soon. (The Country Inn Motel, aka the Druid Inn, is proving to be the most popular).

More details, maps, contacts and instructions are at http://www.geocities.com/mikerdna/anniversary.html but below is the current plan. Final plan and rain-date alternatives will be posted April 15th. Check the web site every week or so until then.

Friday May 2nd

Around 12 p.m. Druid Lunch. If you're already here, come by and meet us. Location: Dining and Language Facility (Next to Myers Hall)

From 2-5 p.m. Archives Activity. Exhibition of Druid Archival collection, Collection of historical matters (flyers, diary notes, poems, stories, articles, essays, photos etc.). Personal Interviews with Archivist. Location: Lowest Floor in Gould. Email Mike Scharding at mikerdna@hotmail.comif you're interested in doing one (lasting about 40minutes) or updating an old one. Presentation of the Second Edition of A Reformed Druid Anthology (ARDA 2) and free CD-Rom versions given out.

Around 7-11p.m. Kitchen Fun. Cooking, chatting and other preparations for May Day. Music may erupt. Interfering overseers are welcome. Location: Undetermined Dorm Kitchen.

Saturday May 3rd

6 a.m. "Maying." Go out collect flowers on your own, bring a close friend, and wash your face in the morning dew. Location: Wherever you want, individual activity. Perhaps walking the labyrinth on Stewsie Island might be nice.

Morning Arrival. Most visitors will probably arrive in morning; proceed to the Hill of the Three Oaks.

Around 12:30 p.m. 40th Anniversary Service. Led by oldest willingest Third Order member in the group along with current Arch Druids, with readings by anyone who feels inspired. Location: Hill of the Three Oaks or the Stone Circle. There is a likely conflict with the raucous Spring Concert being held at the Hill of the Three Oaks on Saturday. Perhaps, a procession from Monument Hill to Hill of the Three Oaks, to Druid's Den, to the Stone Circle.

Around 1 p.m. Festivities. Maypole dance, weddings, more folk-dancing, a picnic, silly games and contests, Location: Stone Circle in Upper Arb.

6:00 p.m. Dinner Location: On your own, or go to Dining and Language Facility (by Myers)

8:23 p.m.-2 a.m. Bonfire. Evening bonfire and Exchange of Stories between new and old timers. Letters are read from those who couldn't attend (send one to mikerdna@hotmail.com) Location: Druid's Den near Hill of the Three Oaks.

Around 10 p.m. Vigilers Depart. Some vigils may occur, perhaps, let us help arrange it if you need to use an official fire-pit. Vigilers will leave with the Third Order Druid who will be overseeing their vigil. Location: Depart from Druid's Den.

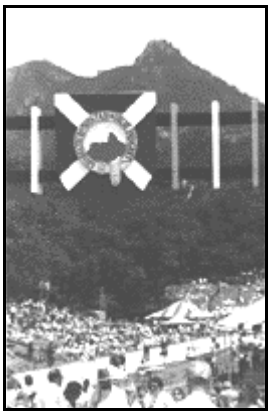
Around 11:59 p.m. Midnight tour of Arb by torch, for the brave, showing all the mysteries. Or perhaps we'll do it in the pitch dark. (Sounds exciting, huh?) Location: Depart from Hill of the Three Oaks.

Sunday May 4th

6:00 a.m. Vigil Ordinations. For people enter the Third or Higher Orders. Location: Hill of the Three Oaks or nearby Monument Hill, Vigilers' choice.

Around 7:00 a.m. Farewell Service. Led by newest willingest Third Order members in the group. Location: Hill of the Three Oaks.

7:30 a.m. Druid Breakfast. Traditionally, Vigilers pay for the dinner of the Ordainer. Location: Dining and Language Facility (next to Myers Hall).



The 5th Annual Grandfather Mountain Gaelic Song, Language and Harp Week

The 5th Annual Grandfather Mountain Gaelic Song, Language and Harp Week will be held on July 6 to 11, 2003 at Lees-McRae College, Banner Elk, North Carolina. Catherine-Ann MacPhee (Gaelic song), Dr. Jamie MacDonald (Gaelic language) and Debbie Brewin-Wilson (Scottish harp) will share their love of Scottish Gaelic through song, language and harp instruction with additional workshops of cultural interest. Classes will be held Monday - Friday prior to the Grandfather Mountain Highland Games. Cost is approximately $375 per person for the week of instruction, lodging and meals. For more information contact Jana Blue at seona@att.net.

Calendar

Spring Equinox occurs this year on March 20, PST, at 5:04 p.m. The Sun rises due East and sets due West. Get up early (sunrise is at 6:13 a.m. PST.) and note where the Sun rises. From today on the Sun will rise gradually farther south each day along the horizon until the Summer Solstice when it will rise the most northern position all year. After the Solstice it will gradually make its return southward crossing the Celestial Equator again at the Fall Equinox when it will rise due east once again.

A Druid Missal-Any is published eight times a year. Post mail subscriptions are $8.00 and email subscriptions are free. Or write an article or send us a cartoon and receive a year's post mail subscription free. Write The Missal-Any, c/o S. J. Weinberger, 309 63rd St. C, Oakland, CA 94618

A Druid Missal-Any
Beltane Year XLI
Volume 19, Number 3
April 28th, 2003 c.e.

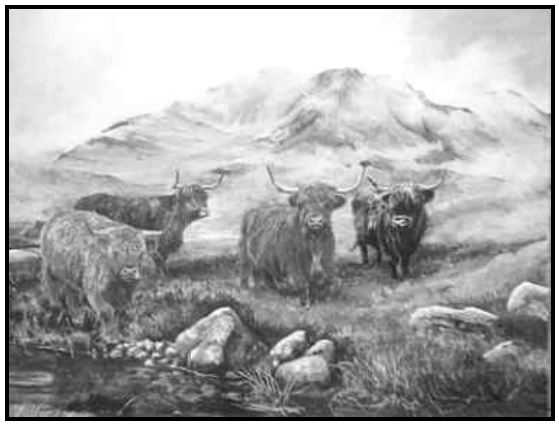
Kids dancing the maypole.

Beltane Essay: Cattle

By Stacey Weinberger

Beltaine, May Day, the beginning of the Season of Life, and best known of the Old Celtic High Days. Bonfires are still lit on hilltops in Scotland and Ireland to welcome Belenos, the returning Sun. Beltaine is historically when the cattle, which had been sheltered and stall fed, were now moved out to summer pastures in the hills and mountains. The cattle and other herd animals were driven between two fires made from sacred woods such as rowan, birch, or oak as an act of purification, protection against disease, and to insure their fertility for the coming year. This is a practice from Druidic times and may have its origin in cleansing the animals of parasites (dropping off from the heat) or harken back to when cattle, particularly bulls, were sacrificed at Beltaine.

Cattle were extremely important to early Celtic people. Animal husbandry was probably the dominant food producing activity during the Iron Age. The dairy cows provided the only fresh food during the winter months. There is some speculation on which was the more important function of the cattle herds. One study of the bones from Dun Aillinne, Co. Kildare, shows by the analysis of bones found that the preponderance of animals over six months old were female and therefore milk-producers. If meat production were intended there would have been a greater number of young cattle present. Another study argues that cattle will not give milk unless calves are present and the presence of so many calf remains from Dun Aillinne is due to the rearing of drystock cattle for meat. Or it might have been a combination of the two with milking and harvesting the cattle for meat depending upon the season or historical development. We may never truly know.



Wealth was not measured in precious metal but in the number of cattle a person owned. Cattle fulfilled many purposes: they produced butter, milk cheese, provided meat, hide, horns, as well as strength for ploughing and pulling, proving them to be of extreme usefulness and value in an agricultural society. In early Irish hero-tales wealth was measured in cattle. The importance of the Celtic gentry was calculated not so much in terms of the size of their property as by the number of cattle they possessed.

Stuart Piggott tells us how in his Ancient Europe: A Survey (Aldine Publishing Company, 1966) that "in the opening scene of the 'Cattle-Raid of Cooley' (Tain Bo Cuailnge), Ailill, chieftain of Cruachan, and Medb his wife, boast of their respective riches, and cause their possessions to be brought to them in reverse order of their value, beginning with cauldrons and other vessels, followed by their gold ornaments and their clothing, and then by flocks of sheep, their horses, their herds of pigs, and finally (and so most important) their cattle. The unit of all property (including bondswomen) was a cow." Cattle were the measuring stick of worth and of value, though were not the medium of exchange as money.

The story of the Tain revolves around two supernatural bulls, Donn Cuailnge (the Brown) bull of Ulster and Finnbennach (the White-horned) bull of Connacht. It focuses around a cattle raid by the people of Connacht against the people of Ulster led by Queen Medb of Connacht against CuChulainn, hero of Ulster. The two bulls also wage battle with Donn Cuailgne being victorious over Finnbennach, though dying soon after.

The importance of the bull, and especially white bulls, is evident especially in Druidic practice. In the famous mistletoe cutting ceremony Pliny in his Natural History XVI, 95, records:

"Having made preparation for sacrifice and a banquet beneath the trees, they bring thither two white bulls, whose horns are bound then for the first time. Clad in a white robe, the priest ascends the tree and cuts the mistletoe with a golden sickle, and it is received by others in a white cloak. Then they kill the victims (i.e. the cattle), praying that God will render this gift of his propitious to those to whom he has granted it."

The bull was also used in divination. The practice of tarbh feis (bull feast or bull dream) was used to obtain illumination and also performed to determine the rightful king. In Ireland again a white bull was killed and one man would eat of his flesh and drink of the broth in which the bull was cooked. He would then lay down to sleep wrapped in the bull's hide. Four Druids would chant a spell of truth over him and the sleeping man would obtain a vision of the new king in his dreams.

In Scotland a person might know the answer to an important question about the future by wrapping himself in the

still warm hide of a freshly killed bull. He would then go into a trance wherein the answer would come to him in a vision.

The supernatural importance of the white cow is also not left unnoticed. The cow was the sacred animal to Bride and to her mother Bóann. ("She who has white cows" as translated by Celtic scholar Anne Ross.) Bóann was a goddess of sovereignty and as such was associated with cattle. Bride was protectoress of the flocks and harm would come to any that harmed her cattle. Bride was said to be fed from the milk of a white red-eared cow, which was her totem animal. In Celtic mythology white animals with red ears were considered supernatural or otherworldly. In artwork she was often shown to be accompanied by a cow.

Until at least the late 19th/early 20th century sending the cattle to summer pastures on Beltaine was still practiced. In Scotland it was known as "shieling" (àiridhean meaning the summer residences for herdsmen and cattle, also hills or pastures. E. Dwelly). Families of the crofter townland in Lewis in the Hebrides would gather the flocks, the cattle, horses, sheep, and goats together and spend the day driving them to the moorland. Small huts were set up for the women and small children who tended the herds. The men from the town would come up to visit and the young men would court the maidens. Andrew Carmichael, who collected many of the incantations, prayers, and rites of the Scottish people in his Carmina Gadelica, recorded this driving incantation that was sung to the flocks for protection, as they were lead to the summer pastures. It contains a mixture of both Christianity and pre-Christian-paganism.

An Saodachadh

Comhnadh Odhrain uidhir dhuibh,
Comhnadh Bhrighde Mhuime dhuibh,
Comhnadh Òighe Mhuire dhuibh
Am bugalach 's an cruadhlach,
Am bugalach 's an cruadhlach.

Cumail Chiarain dhuibhe dhuibh,
Cumail Bhrianain bhuidhe dhuibh,
Cumail Dhiarmaid dhuinne dhuibh
A' snodanadh nan cluanan,
A' snodanadh nan cluanan.

Tearmad Fhinn mhic Cumhail dhuibh,
Tearmad Charmaig chuimir dhuibh,
Tearmad Chuinn is Chumhaill dhuibh
O ghearrachu 's o ianlainn,
O ghearrachu 's o ianlainn.

Comaraig Chaluim Chille dhuibh,
Comaraig Mhaol Ma-Ruibhe dhuibh,
Comaraig Bhanachaig bhlighinn dhuibh
Dh'ur sireadh is dh'ur n-iarraidh,
Dh'ur sireadh is dh'ur n-iarraidh.

Cuartachadh Mhaol Odhrain dhuibh,
Cuartachadh Mhaol Òighe dhuibh,
Cuartachadh Mhaol Domhnaich dhuibh,
Dh'ur comhnadh is dh'ur cuallach,
Dh'ur comhnadh is dh'ur cuallach.

Sgiath righ na Féinne dhuibh,
Sgiath Righ na gréine dhuibh,
Sgiath Righ na reula dhuibh
An éigin is an cruaidhchas,
An éigin is an cruaidhchas.

Dinadh Righ na righ dhuibh,
Dinadh Ìosda Crisda dhuibh,
Dinadh Spiorad iocshlaint dhuibh
O dhiheirt is o dhuaireap,
O dhiheirt is o dhuaireap.

The Driving

The protection of Odhran the dun be yours,
The protection of Brigit the Nurse be yours,
The protection of Mary the Virgin be yours
In marshes and in rocky ground,
In marshes and in rocky ground.

The keeping of Ciaran the swart be yours,
The keeping of Brianan the yellow be yours,
The keeping of Diarmaid the brown be yours
A-sauntering the meadows,
A-sauntering the meadows,

The safeguard of Fionn son of Cumhall be yours,
The safeguard of Cormac the shapely be yours,
The safeguard of Conn and of Cumhall be yours
From wolf and from bird-flock,
From wolf and from bird-flock.

The sanctuary of Colum Cille be yours,
The sanctuary of Maol Ruibhe be yours,
The sanctuary of the milking maid be yours
To seek you and search for you,
To seek you and search for you.

The encircling of Maol Odhrain be yours,
The encircling of Maol Òighe be yours,
The encircling of Maol Domhnaich be yours
To protect you and to herd you,
To protect you and to herd you.

The shield of the king of the Fiann be yours,
The shield of the King of the sun be yours,
The shield of the King of the stars be yours
In jeopardy and distress,
In jeopardy and distress.

The sheltering of the King of kings be yours,
The sheltering of the Jesus Christ be yours,
The sheltering of the Spirit of healing be yours
From evil deed and quarrel,
From evil dog and red dog [wolf].

News of the Groves

Carleton Grove: News from Minnesota

The big news is, of course, the 40th Reunion on Beltane weekend from May 2nd to May 4th, which will be discussed in a later article in this magazine. Merri will be stepping down after four years as Archdruid, a record, and being succeeded by Corwin Troost '05 and Steve Crimmins '04. The next issue of the Missal-Any will have an extensive description about how the events were celebrated. Contact Steve Crimmins (crimmins@carleton.edu) and Corwin Troost '05 (troostc@carleton.edu).

Akita Grove: News from Japan

Pat and Nozomi's baby, Taiyo, is doing well and treating his parents to endless nightly vigils to improve their Druidry. As Pat says, "The first eighteen years are the hardest."

Hemlock Splinters Grove: News from New York

Winter went out quietly last week, the temperature rose into the sixties, the trees began to bud- and we got hit with one of the worst ice storms in years. This must be why they call Nature a mother. Hemlock Splinters grove will celebrate Beltain on May 3rd with a May pole, bonfire, music fest and general revelry. Anyone in the area is welcome to attend, call 315-561-6387 for directions.

Love,
I.

Digitalis Grove: News from DC

Eric is moving in June to Boston; Mike is graduating from his Master's program in May, and will be able to devote more attention to a new job search and pursuing Druidry.

Dravidia Grove: News from Maryland

(The editor apologies for leaving out Dravidia Grove's News from the Spring Missal-Any, so this issue presents two season's sets of news.)

Hello all,

Well things are looking up here, the snow is melting and we are all getting ready for the first day of Spring. Also, have bought a rather decent telescope at a very good price and am enjoying a newfound look at the heavens. Will take a while to get used to the telescope, but should be quite proficient by the next letter. All is well here; we have a lot of snow recently and now a lot of flooding due to the melting.

Hopefully we won't experience the droughts we had last year...Have spent a lot of time classifying the text I have acquired and feel that I have only just barely gotten through the first 20 files. Not bad for a star... but uh oh, I have more than 400 files... ... AHHHHHHHHHH...Well you all should know that research is time consuming so back to it.

Just spent two weeks in Indiana visiting the kids, and got through about five more files. Had some great views with the telescope, Jupiter seems to be the best. Not much else going here, the weather is just starting to break here in Maryland, and it is time to start the herb garden.

Dolanimus

Bamboo Grove: News from Delaware

Spring has been rather timid this year—after a glorious day in the sun, it snowed the next day! Nevertheless this is the time for growth and renewal and as I sit here writing, there are squirrels racing about my balcony (three stories up!), waving their tails sassily each other as one or the other claims victory as "king of the hill," er, balcony. The robins, blue jays, and cardinals have made their appearances, along with the crows who braved the winter weather with their everlasting good humor and raucous laughter.

The Arch-Druid made it through the winter just fine--there's a nice spot on my desk that lets him/her bask in the soft sunlight during the day. All the Muses seem to be thriving and indulging in the good life.

Blessings to all in this time of growth and renewal!

~brightmirage~

Eurisko Grove: News from Virginia

we conducted a hiking ritual for ostara. our main harbinger of spring has been our turtle coming out of hibernation. the upcoming season of beltaine will be additionally hectic. we are moving from an apartment to a house. both jacquie & gwydion will be conduction workshops at the circle of the fold information area during the blue ridge pagan alliance beltaine festival in charlottesville va. gwydion will also be manning a both for PAAN (pagans against animal neglect) at the gathering of the tribes festival in isle of wight va. gwydion is continuing to offer informal classes on druidry thru the earth based religions group at langley air force base on alternate fridays. for ostara we also mulled white merlot with cloves, jasmine, rose & basil as a "waters-of-life" for the season. the tuatha de danann came from the north, and the clouds and mists that conceled them made it easy for them to land in ireland at beltain, the first day of may, unseen and unopposed by the firbolg.

MOCC—Muskogee/Mother Grove: News from Oklahoma

Eggs and wild Onions were the order of the day for our Ostara celebration. It's said around here that the only thing that's REAL Indian food is wild onions and eggs, and with all the Cherokees here locally, the "natives" were all asking us where we got OUR onions. Oddly enough, Native foods are becoming more scarce. You see, there have been a lot of non-traditional harvestings in recent years, with people ripping up the plants in huge clumps, even by Natives with precious little time to live life and harvest at the same time. No more harvesting wild onions one by one, it seems, which is the old way I was taught. No more leaving at least one out of ten plants to reproduce, which is also the way I was taught. I guess old Indian folkways are disappearing because of the modern rush. But at the same time, I guess that the rapid disappearance of possum grapes and persimmons and such are also the victims of "rush" and "more for me." So now, the wild onions are getting fewer--something we actually noticed about five years ago around the railroad right-of-ways around here--and the Natives are asking us, in effect, "Where did the wild onions go?" Another possibility, which lives side by side with this one, is that the younger Natives are just not learning how to identify the plants. You can't make the same foods your grandma did if you don't know what those plants look like, not even if they're growing in your own back yard. When we drummed in Spring, I don't know if we were welcoming the change of seasons as much as drumming a dirge for the change of spirit.

Oaken Circle Grove MOCC: News from Kentucky

The Oaken Circle Grove would like to announce a name change we will now be called The Oaken Circle. We are currently planning our Beltaine gathering scheduled for May 3, as the warmer weather picks up so has our activities; also the interest in the circle has once again started to grow. We have had several new inquiries and met with a few potential circle members.

Our Ostara gathering was a success, we had old friends among us as well as new, the children colored eggs and had a wonderful time.

I guess that about wraps it up. If you are interested in our circle please go to:

http://oaken_circle_grove.tripod.com/oakencirclegroveky

Have a Blessed Beltaine,

Sherry
Oaken Circle Founder

Cylch Cerddwyr Rhwng Y Budoedd Grove: News from Oregon

Order of the Mithril Star's next online Druidcraft 101 class begins June 21 and will last about 16 weeks. To enroll, send a blank email to:

druidcraft101@yahoogroups.com or enroll online at http://groups.yahoo.com/group/druidcraft101 For more details, visit http://www.mithrilstar.org/d101.htm

The next Druidcraft 202 course (A Walk Through the ARDA) will begin June 21. This will be a revised class that will encompass the NEW improved ARDA and will take approximately 40 weeks! (Not for the feeble!) Once again, Norm Nelson and Michael Scharding will be joining us to share their unique perspectives. To enroll, send a blank email to druidcraft202@yahoogroups.com or enroll online at:

http://groups.yahoo.com/group/druidcraft202 For more details, visit http://www.mithrilstar.org/d202.htm

OMS is organizing a "Rogue Valley Druid Summit" where the leaders of all the Druid groups represented in Southern Oregon can meet and share concerns, methodology and simply fellowship. RDNA, ADF, Henge of Keltria, Tuatha d' Brighid and Sisters of Avalon all have representation here.

Sister Ceridwen is deeply involved in her beginning and intermediate Astrology classes. For info on upcoming classes (held online) go to:

http://www.mithrilstar.org/huntersmoon

OMS wishes to express our congratulations to the rest of RDNA on the celebration of 40 years of existence. Best wishes also to those making the pilgrimage to Carleton. May your journey be safe and may the Earth Mother grant you enlightenment and inspiration.

May you never thirst,

Ellis "Sybok" Arseneau, AD
Cylch Cerddwyr Rhwng Y Bydoedd Grove, OMS-RDNA

Nemeton Awenyddion, Llwyn of the White Dragon, Hills of Cohasset, CA

Things have been very exciting and busy in our Grove and college. I just finished another Intro Seekers Class and will be doing the initiations for three new members on Calon Mai/Beltain, that will be part of our ritual. We are holding our annual Beltain campout from May 3rd-4th, ritual, potluck feast, Awenyddion ring, and late night ritual where one new initiate will be chosen by the gods for the all night divinatory quest to Gwynfyd Knowledge, bringing us all the message of the omen they've seen by the next morning, this will be done in a short but intense ritual where we will chant an invocation for the calling of the new initiate to be reborn in Gwynfyd during the nights dream quest. We will chant while we pass around the bag of Welsh bannock cakes as the gods choose who gets the burnt one. This will be done in our stone ring Nemeton while the area remains charged after the seasonal ritual. If interested in attending please contact: jbeltain@pacbell.net

/|\ Our plans to buy clan land in Bangor pretty much dwindled down to nothing when the person who owns the land for sale flaked on us and changed her plans. I've had a strong feeling though that these Hills I live in now are keeping me here for something greater to happen, then some beautiful land came up for sale here just a few miles down the road--below snow level, and it looks like we have a good chance at manifesting it, and it would be enough for us to have a kindred village after all.

WssL,

Rhiannon

Poison Oak Grove: News from California

Publisher of "A Druid Missal-Any"

What is that sound the trees make when there is no wind, there is no rain, naught but the stillness, perhaps the gentlest of breezes? I walked up to the grove site and beyond to the Orinda Highlands one Saturday evening to do the Dusk Salutations. Coming back down the hill I heard I heard what sounded like rain. But wait, I had just seen the first visible star and wished upon it. The sky was clear. What was making that sound?

I sat down on the trail to listen and to see if anything would drip on me. Perhaps it was sap falling from the Live Oak trees (quercus agrifolia), like it does from the sweet gum tree (liquidambar styraciflua)? No, nothing was falling. The sound was louder beneath the trees than it was in clearings, so I know it wasn't insects crawling amongst the leaves. Is this the sound of trees talking?

Members of Poison Oak Grove, including Penny the dog, sitting on the curb watching the Second Interfaith Pagan Pride Parade march down Telegraph Ave. in Berkeley on Sunday, April 13.

Bard of the Year
Contest Winner Announced!

Greetings,

We had a very lively Season of Sleep with several songs this year, which Mike tells me will be collected and published in the Green Book Volume 6 this summer.

The winner was Bright Mirage's "I Am" in Bardic Salvo #3 on Nov. 28th, 2002. Perhaps Mike and Pat should get award for sheer output, but my very favorite submission was naturally Mirage's. Her work was a powerful example of the questing spirit common in the Reform, and should strike a chord on the heartstrings of all the Druids. I am certain that she will make a capital poet someday, despite using only lower case.

As prize, everyone should call Bright Mirage, Bard of the Reform, XLI, until May 2004.

Well, you can stop pestering your inner Bard for the next six months, and just feed your soul on as much inspiration as can, and fatten that poet inside you for the long winter coming up next year. If anyone wishes to undertake the judging for the third Bardic Contest starting next Samhain 2003, then give me an email at ericpowers229@hotmail.com

—Cheers, Eric

-I am-

By BrightMirage
Original Poem
Spring 1999

a whirlwind spirit
dancing thru the flames
leaping into the clouds
touching the crystal rain
reaching for the sun
...
striving to belong
as the eagle on the wind
as the porpoise in the sea
as the tiger in the forest
...
seeking a higher light
a ray of hope
a purpose and meaning
in the madness of life
...
seeking a peace
that will soothe the pain
that lurks in my soul
behind the bright smile
and pretty eyes
...
seeking to fill
the void in my soul
that aches for love
with a love that will
reach beyond
the limits of Time
...
seeking true wisdom
tried and true
something to guide me

in the confusion of
the multitude of answers for sale
in this world
...
seeking to believe
in something higher than myself
to trust and believe
with all of my heart ...

The Hill of Three Oaks where many of the first services were held at Carleton.

40th Anniversary RDNA
Reunion News

Extensive Info, Maps and Travel Details:
http://www.geocities.com/mikerdna/anniversary.html

Meals Note: Meals are less than $10, I believe for non-students. Attend Druid Meals for the last-minute corrections in schedule, due to weather. To find the right table, look for some kind of Druid Sigil mark on a paper sign posted at the table. A few "older" looking diners talking with students is also another give-away.

If you're really afraid of missing something, tag along behind Mike or someone else, "your Druid-Buddy," for the remainder of the day. Druid Buddies available on request by writing to mikerdna@hotmail.com

June reunion final plans will be posted in the Missal-Any Solstice issue, but posted May 15th on the web site.

Thursday, May 1st

- 7:00 pm-ish to 10:30 pm-ish Irish Pub Fun Dine or Drink with Druids and listen to Blues Music. Location: "The Contented Cow" Pub, next to Archer Hotel in an alley off of Division Street. Uncertain start due to arrivals from airport, be prepared to wait around. Wear a flower in your hair.
- Friday, May 2nd:
- 12 pm-12:50 pm Druid Lunch If you're already here, come by and meet us and hear the latest plans. Location: Dining and Language Facility (Next to Myers Hall.) After feeding, members will go off to Archives or the Arb, as below:
- From 1-5 pm Archives Activity Exhibition of Druid Archival collection, Collection of Historical Matters (flyers, diary notes, poems, stories, articles, essays, photos etc.), Personal Interviews with Archivist, general browsing of materials. Location: Carleton Archival office on the Lowest Floor in Gould Library. Tell us if you're interested in doing an interview (about 40min) or updating an old one. See Druid Archives site for the 1997 list of contents. We can have materials prepared for you reading, or just browse

when you arrive. Call the archives for any specific questions: 1-507-646-4270.

- Vaguely 1-5 pm Beltane Preparations Steve-o and a few others may be out in the Arb preparing materials for bonfires, sweatlodge and maypole. If aren't interested in working with paper, and you're a tough burly Druid who likes getting dirty and hauling wood, then contact crimmins@carleton.edu to make arrangements to help schlep stuff all afternoon. Location: Undetermined, but probably Druid's Den near the Hill of Three Oaks. Those who finish early can walk around in the Arb or take a nap, wake up in time for dinner!
- 5:30 pm-6:30 pm Druid Dinner. If you're already here, come by and meet us and catch up on the latest plans. Location: Dining and Language Facility. (Next to Myers Hall.)
- Around 7 pm to 1 am? Kitchen Fun Cooking, chatting and other preparations for May Day. Music will ensue, so bring musical instruments or songs that you wish to share. If you can remember the tune, they'll give it a try. Interfering overseers are welcome. Location: Probably Watson Hall basement lounge/kitchen. Non-students, try to be *on-time,* since someone will have to open the door for you to the dorm.
- Around 11 pm-12:30 am Sweatlodge. If the weather's good and the wood plentiful, some members may wish to join a traditional Carleton Sweatlodge (est. 1985) with its uncertain cultural origins. Be balanced. Clothing during sweat is optional, but many members will likely be skyclad, so be prepared, keep a diet free of difficult-to-digest foods (like meat and alcohol) before the one or two sweat sessions. Location: Druid's Den in the Upper Arb near Hill of Three Oaks. Contact crimmins@carleton.edu for more information on attending, or assisting preparations in the afternoon.

Saturday, May 3rd:

- 6AM "Maying." If you can manage to wake up. Go out collect flowers on your own, bring a close friend, and wash your face in the morning dew. Location: Wherever you want, individual activity. Perhaps walking by the Cannon River or tracing the labyrinth on Stewsie Island might be nice thing to do?
- Morning Arrival. Most visitors will probably arrive in morning; proceed to the Monument Hill at your own pace.
- Around 12:30 pm. 40th Anniversary Service. Led by oldest willingest Third Order member in the group along with current ArchDruids, with readings by anyone who feels inspired. Location: There is a likely conflict with the raucous Spring Concert being held at the Hill of 3 Oaks on Saturday. Instead, a 10 minute bagpipe led-procession from Monument Hill at 12:30 to Hill of Three Oaks, to Druid's Den, to Stone Circle. Thus paralleling the procession of chosen Druidical main sites from 1960s to the present. Rained Out Location: Nourse Main Lounge or Skinner Chapel.
- Around 1 pm. Festivities. Maypole dance, at least two marriages, more folk-dancing, a picnic (Bring own Food & Drink, enough for you and for a few others), silly games & contests, bring a 25' ribbon or string. Location: Stone Circle in Upper Arb Rained Out Location: Nourse Main Lounge or Skinner Chapel.
- 5:30 pm-6:30 pm Dinner. Location: Eat on your own, or go to Dining and Language Facility (by Myers) and catch up on the latest plans. Rumor: it may be closed due to Spring Concert, but we'll have to see.
- Around 8:15 pm Sun-set viewing. Quiet beautiful to watch. Location: Hill of Three Oaks. Moon will set at 10:48pm, so unless it is cloudy, it should be a dark night.
- 8:23 pm-2 am Bonfire. Evening bonfire and exchange of stories between new and old timers. Letters are read from those who couldn't attend (send one to mikerdna@hotmail.com) Location: Druid's Den near Hill of Three Oaks. Rained Out Location: Watson Hall basement lounge, again or Nourse Hall Lounge.
- Around 10 pm Vigilers Depart. Some vigils may occur, perhaps, let us help arrange it if you need to use an official fire-pit. Vigilers will leave with the Third who will be overseeing their vigil. Location Depart from Druid's Den
- Around 11:59 pm Midnight tour of Arb by torch, for the brave, showing all the mysteries. Or perhaps we'll do it in the pitch dark. (Sounds exciting, huh?) Location: Depart from Hill of Three Oaks.

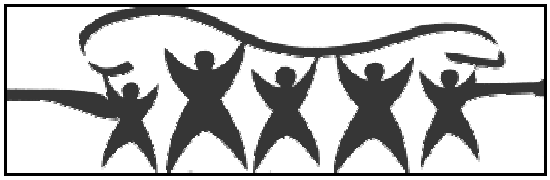
Sunday, May 4th:

- 6:00 am Sunrise Vigil Ordinations. For people entering the Third or Higher orders. Location: Hill of 3 Oaks or nearby Monument Hill, Vigilers' choice.
- Around 7:00AM Farewell Service Led by newest willingest Third Order members in the group. Location: Hill of 3 Oaks
- 7:30 am Druid Breakfast. Traditionally, vigilers pay for the breakfast of the Ordainer. (wink!) Location: Dining and Language Facility (next to Myers Hall).

ARDA 2 Update

By Mike, Digitalis Grove of DC

Mike completed editing the Main volume of ARDA and the volume of the Green Books and has sent off the formatted version for page layout at the Drynemetum Press office in Northfield. Currently, the third volume of Magazines is being assembled. Anticipated web-page posting of the first two volumes is mid-May followed by mailing out before June. Magazine volume should be posted and mailed by the solstice. So be patient, they will be sent out when they are sent out. An e-mailing will be issued as soon as the books become accessible for free on-line, and the full details will be summarized in the Summer Solstice issue of the Druid Missal-Any.



The Epistle of Eric

By Eric Powers, Digitalis Grove

Dear Mike,

I apologize for not being able to attend the Reunions at the Mecca of Druidism, but please read this at a service, if you think it of suitable quality. I was inspired, this morning when I was taking out my liturgical ribbons for a service, and noticed that an application for employment was being yet again delayed. The rest followed naturally.

On Beltane, the Reformed Druids have a custom of switching from white ribbons to red ribbons, for the six months until Samhain. My understanding of this custom goes back to

the origins of the RDNA, which was a protest against the unreflecting organizational tendencies of religion, and the tendency of authorities to categorize and vaunt past practices over current experience, by the liberal use of red-tape. Since the 1700s, bureaucrats had the habit of tying up legal documents with red string and whenever they needed to reread them, they had to be cut open again; which they were reluctant to do. As a result many things were never examined again.

In the Reform, it is the Third Order Druids who are most beset and bound by self-imposed restrictions, copious literature, and the encrustation of customs, many of them conflicting. If you notice, most Druids loosely hang their red ribbons around their neck, this symbolizes that they have not locked away the sources of their tradition, but keep them open to constant review. Indeed the constant questions by new Druids, keeps them on their toes, and their understanding timely. The ribbons are more than a decoration; they are a tool held in reserve. What you choose to bind, will be bound, for a while; and what you unbind, will be unbound, for a while; so speak with caution, but with a full heart. And don't forget, even the newest of Druids will wield the colorful ribbon of Beltane's maypole; wherein the beauty is in the motion of weaving and unweaving; not the unfocused ribbons in the beginning, nor the snug final pattern.

During the Season of Life, we also add the whiskey to the Waters of Life, and should remember that alcohol too is a poison, but one that in moderation may stimulate, assist in the expression of joy, and build communion; yet used too much, and it often brings sickness, despair and discord. And the basis of those Waters is simple water, the universal solvent and the supporting medium of life through our liturgical year.

The hand that is always clenched, or always open and flat, is considered deformed, but a healthy hand is one that opens and closes when bidden. We understand that some rudimentary organization is necessary to function, but we leave the options open and flexible to the current needs, rather than building a structure that will outlast our purpose. We cannot always be celebrating and carrying out duties, for we must also have periods of inactivity and contemplation. The Earth is a good example, in which the forces of life themselves have a period of rest during the winter, coming out leaner and hungry. And so we have the Season of Sleep, in which groggy Druids do not partake of the grog, but rather pull up their settled thoughts for review and purification. This is the meaning of the white ribbon, that of cleansing, crystallizing and reinvigoration, whilst the white snow blankets the earth, storing waters that will melt and flood the streams and fields in the spring.

These are my thoughts that I wanted to share. So I ask you on this 40th Anniversary to think about those ribbons when you put them on your necks, what do they mean to you? There are yet many more mysteries in them.

Yours in the Mother,

Eric Powers, O.D.A.L.
February 10, 2003

The Soul of Juliana Spring

By Irony Sade
Copyright November 2000

Irony, author of A Sociological Look at the RDNA at Carleton College, published in previous issues of this newsletter, offers this short story based on his experiences with the RDNA. It too will be offered in serial format, over the course of six issues (you have been forewarned!). Appropriately the story opens at Beltaine.

Chapter One

It was the eve of Beltain when I first heard of Juliana Spring. The Maypole was being danced for the sixth or seventh time while the tall piper and the boy on the fiddle churned out complementary versions of Kati Barri's Wedding. A crowd of brightly colored folks was clustered around the long table bearing our potluck feast and there were flowers everywhere, for it was the festival of spring.

I noticed the young man when he arrived, standing uncertainly on the edge of the clearing, too curious to pass by, too hesitant to join in the revels. He was short, sandy haired, and serious looking. I marked him as an undergraduate from the university nearby. A voluptuous lady with violets in her hair called to him to join us and eat. He came, smiling suddenly, and they were soon conversing freely. I smiled too, at the pleasure of a new face--then I forgot him, for it was time to crown the King and Queen of the May.

The lad stayed on, late into the fire-lit night, and sipped the honeyed wine as it was passed from hand to hand. People sang and told stories as the stars yawned back to life, and I watched the couples snuggle together for warmth, wondering idly how many would carry the festivities on into the privacy of the forest or bedroom. When my turn to speak came I rolled out the old yarn of the boy from Cork who fell in love with a harp he could not play. The longing tormented him so much that his mother offered her soul to the Druid if he would give her son the gift of music. The sandy haired lad watched me closely as I spoke, pitching my voice low to the slow crackle of the beech logs. It was an old and beautifully chilling tale that I told, not one entirely appropriate for Beltain. It may have snapped him out of the festive mood. He seemed distracted from then on, and kept peering at me through the flames as the night progressed. Eventually he rose for a mug of mead, and, upon returning, sat down to my left in the spot just vacated by a delightfully tipsy nymph.

Silence stretched between us with the expectant air of impending conversation. At last he turned to me, head to one side.

"Are you really a druid?" His voice was soft and low.

The focus of the group had shifted to the far side of the circle. I considered the flames and reviewed the dozen-odd debates for a pair of slow breaths. There were too many ways to respond to that question, but it had been a day of laughter, and I was in no mood for an argument.

"Yes," I replied.

The answer seemed to satisfy him. He too stared into the coals, rolling a warmed mug between his hands. Eyes always gravitate towards fire at night. I have always wondered why.

"This is silly," he remarked at length, still regarding the flames. "I am supposed to be a medical student. I don't even know why I showed up tonight." The lad hesitated, uncertain, and I took a sip of my own mead. Suddenly he was facing me.

"Can you really sell your soul?"

I glanced at him, startled.

"What I mean," he stammered, "is if someone wanted something they couldn't have so badly that they were willing to sell their soul to get it, could you give it to them?"

I continued peering. His shoulders squirmed.

"Like that story you just told," he trailed off. His eyes were still on me, embarrassed, but determined.

"Are you serious?"

He nodded, sucking his lip.

I stared away into the stars between the swaying leaves. Laughter from the lingerers drifted through the night.

"If someone you know, or you yourself, wanted something badly enough to sell their soul for it, then I would certainly be willing to talk to that person."

"It isn't me," he said quickly. "It's my girlfriend. She…She would probably rather tell you herself."

"Do you want me to talk to her?"

"Yes, I do."

"When?"

"As soon as possible."

I considered this. "Could she meet me at the Bubble and Squeak for lunch on Tuesday?"

"I'll tell her," said he, breathing heavily. "I can't believe I'm doing this. My name is Sam, by the way." He grinned. "I guess everyone knows who you are." I forced a dry chuckle.

"Pleased to meet you Sam. You should smile more often--you look old when you are serious."

Sam laughed and turned back to his wine. The cluster across the flames thundered their giggling way into a final chorus of The Rattlin' Bog, and I stared off into the stars above the treetops. They winked back, which was all they ever did, leaving me to guess at the meaning.

Chapter Two

The Bubble and Squeak was a friendly little cafe not far from the university. It had been established by a widowed British matron who had cheerfully wedged her way in between the clothing stores and simply out-baked the competition. She employed a small clan of students and mothers, kept university hours, and was willing to cook anything one cared to name. They really did serve bubble and squeak, if you could order it with a straight face.

Juliana Spring found me at my table by the wall. She greeted me by name and I stood, surprised to find her so tall.

"Miss Spring, hello."

"Sam told me all about you," she began as we sat, and I grinned, imagining that conversation.

"Are you hungry?"

Her pale face shook slightly.

"Not really."

Long fingers fidgeted with something at her neck as we sat, her eyes staring, jumping away when she saw me see them. I watched her hands and realized they held a crucifix.

I leaned forward, speaking gently. "I do not bite."

Juliana started and blushed faintly.

"It's not that. I just don't know how to begin a conversation like this. I feel like Faust!"

"Faust sold his soul to the Devil," I smiled. "I am just an ordinary man."

"Then how can you buy mine?"

I looked away to the budding maples outside.

"What did Sam tell you?"

"That you were a druid, that people seemed to trust you. He told me about the story you shared on Saturday and said he thought you might be for real." She was looking straight at me now, a question perched upon her eyebrows.

"Have you slept since he told you?"

Her dark hair rippled as she shook the head beneath it.

"Then you should definitely have some food in you."

We ordered and she told me about herself. She was twenty, a sophomore at the university, and had loved dancing as a child. Her father delivered sermons at the Revivalists Center a few hours south and wanted her to become either a teacher or a nurse. She relaxed as we ate, and a bit of color emerged in her heart shaped face.

"And what is it you want?" I asked when only her coffee was left. Juliana's body straightened and she looked me in the eye.

"I want to play the harp."

I blinked.

"Do you have one?"

"My grandmother gave me one when I left for college," she nodded. "Dad wasn't going to let me keep it, but I told him I was dating a medical student and taking English classes." Her eyes dropped. "He doesn't know we're living together."

"Have you got a teacher?"

"No. People have shown me different things, and I have all sorts of books, but to hire a teacher you need money. My father will only help pay for what he sees on the tuition forms, and I'm working half time already to cover the rest. I practice all the time though…"

"How much?"

"Whenever I can. I have to pass my classes, or Dad will have me home, and I have to work to pay for them, but I still play a bit every day."

"Then what do you need me for?"

"Because, you see. I don't just want to play. I…I want to be the best in the world."

On the walk out front students passed in threes and twos, giggling or serious, free and careless. Discoursing passionately on things they would forget completely a few months hence. They had all their options open, these people outside; there was not an irrevocable commitment amongst them. None of them were ready to sell their souls.

"Why?" I asked Juliana quietly.

"It's what I've always wanted."

"Since when? You are twenty."

"My whole adult life--since I was ten years old."

"Why?" I repeated softly. Her eyes were hazel and very clear.

"When I was ten I heard a record of harp music at somebody's birthday party, maybe in the adults' room, I don't know. I don't even know what piece was playing, only that it was the most beautiful thing I had ever heard. That night I started dreaming music. It was so lovely, and I knew it was harps. I thought I was listening in on Heaven. In the morning I could still remember some of it, but there is no way to describe music like that, and nothing I could do to reproduce it. I told my Dad, and he said it was a vision sent from God to urge me on to a good life. I told him I wanted to play like the angels I'd heard. He said that that was foolish arrogance and that I could be damned for even thinking such a thing.

"I tried to stop wanting it, to do what he told me, but the dreams just kept coming. Sometimes it's as if I don't even sleep, but just lie awake listening all night long. In church sometimes I would forget to pay attention and just sit remembering the music, smiling. I told my father once when he asked what was so funny. He got so mad he hit me. He doesn't understand."

"Do you still dream like that?"

"All the time. It's what keeps me sane, even if it is maddening. I used to think that all I needed was a harp and that then I could play like that. Then I got one at last and realized it was harder than I'd imagined. After six months I realized it would take my whole life to play the way I wanted to, even if I did nothing but practice. After a year and a half I figured even that wouldn't be long enough. I finally decided it was impossible, and that God was just torturing me with the dreams. I nearly killed myself; it hurt so much. Sam is the only reason I didn't. Then we heard about you, and I thought…I'm almost afraid to hope."

"Where was your mother in all this?" I asked when she fell silent.

"She left." Her face was masked. "When I was ten."

I digested that without expression.

"What made you think of selling your soul?"

"I thought of it a long time ago, actually, but I didn't really believe it was possible. I also had no idea how to do it. It's not exactly the sort of thing you advertise for."

My head was swimming. I glanced down at the tea in my hands. It was cold.

"Even if you did, there would be no quick fix. You would still have to practice, live in the world, pay bills, deal with your father."

Juliana tossed her head impatiently.

"I know…But I want this."

"It's your soul, girl! Can't you think of anything less drastic?"

"I came to you for help, sir. Are you going to help me, or are you going to try and talk me out of it?"

There was steel in those hazel eyes. I saw suddenly why it was Sam loved her.

"I just want you to know what you are getting into. Otherwise there can be no bargain."

"I know what I am getting into."

"Are you certain?"

She glared back defiantly. I swirled my cold tea.

"You, Juliana Spring, want to sell your soul to me in exchange for the chance to play the music you hear in your dreams, here on earth, alive, and to be the best harpist in the world?"

"Yes."

"Are you willing to do whatever I deem necessary to make that happen, however difficult or painful it happens to be, to live your life by my word so far as regards the playing of the harp?"

"I am."

"And do you undertake this obligation freely, without mental reservations, and in full knowledge of the consequences?"

She bit her lip.

"I do."

"Then give me your hands and open your mind to me. Close your eyes when you are ready."

I leaned forward and took her long white hands in mine. I wondered suddenly if anyone was listening. Her eyes closed, and I spoke a very few, swift, syllabant words. Her hands clenched in mine. Her eyes flickered open. Juliana Spring shuddered.

"Is that it?" She gasped.

"That is it."

Juliana shifted her eyes cautiously about the cafe her gaze darting to the diners, the window, the sky, the trees outside, and me. There was a peculiar intensity to her study, as though she had never seen a world like this before. She flexed her long boned fingers, fascinated by their supple movement.

"What happens now?" She asked me.

"Go back to Sam and get some sleep. Tomorrow morning at ten meet me in the park behind campus, on the bench beneath the bur oaks. Bring your harp." She nodded.

"What about…What about my soul?"

"Do not worry about it," I smiled gently. "That is my concern now." I stood, smiling down at her trembling eyes. There was a light in them that I had not observed before. I wondered what she was thinking.

"Lunch is on me," I said.

Celtic Kelp Customs

By Sam Peeples, Free-roaming Druid

The Celtic lands are known for possessing 300 shades of green vegetation over rolling hills and mountains, but we forget that most Celts lived less than 3 miles from the barren rocky shores of sea. Only that they weren't so barren once you went below the water. There was plenty of seaweed, which is not actually a plant. And it has played an important role in the history of the Celts.

Physical Description

Kelp is actually a brown algae, the king of the algae world, producing the largest collective body of single-celled organisms; which is why it is often confusedly referred to as a plant. Its scientific name is Phaeophyta. There are about one hundred kelp species in the world and kelp can live for up to fourteen years. New blades of kelp are produced every year. These plants are simply phenomenal growers. Harvesting kelp is like cutting grass--it grows back VERY quickly. In the right conditions, these plants can grow up to 18 to 24 inches a day! Bull kelp can grow 10-20 meters in as little time as four months. It grows to the surface on a "stipe," and branches out into "fronds" and is buoyed by an air bladder shaped like a light bulb, called pneumatocysts, and may form very dense surface canopies than can stop up to 99% of the surface light from reaching the base (called a "holdfast.")

During the spring and summer, new kelp blades grow towards the sunlight. The new blades are not occupied by colonists (snails, fish, etc.) yet. Later, when the blades become older, they will be literally covered with these animals. In late spring, microscopic larvae from the animals that inhabit kelp forests attach to the blades. In mid-summer, the turban snail population rises in the fronds. Small schools of fish and animals search for food in the Kelp forest. Through all of spring and summer, harbor seals and sea otters raise their young in the forests in California, and seals also hunt there in the Celtic lands also. In the fall, warm water from offshore flows into the forest. Kelp grows at a slower rate because nutrients in the water begin to be depleted. In the winter, seaweed weakens. Old blades decay and are torn from holdfasts and stipes. Storm waves tear away blades of the kelp, littering the ocean floor, where it decays, and becomes a source of food for bottom ocean dwellers; or it washes up on the shore to be collected by humans.

To reproduce, adult kelp releases spores. The spores swim to the ocean bottom and grow into tiny male and female plants which are called gameotophytes. The male releases its sperm to fertilize the female's eggs and the embryos grow into kelp plants also known as sporophytes. The sporophytes grow into adult kelp plants and these in turn release more spores. The cycle is completed in one year. Kelp grows well on rocky bottoms. The plants need a lot of light and enough water motion to keep nutrients flowing around the plant. They usually grow in water 20-80 feet deep but some forests grow at depths as great as 130 feet--sometimes even deeper. Kelp competes with small animals and plants for space on the ocean floor. When the kelp becomes older and taller, it competes with other kelp plants for sunlight. The deeper the ocean bottom, the farther the kelp columns grow from each other.

In Gàidhlig it is known as "dúlamán," and I included a song at the end of this article by that name. In Scotland there are five types of Kelp. Oarweed and Tangleweed grows higher on the shore, and is left on the rocks during low tide; resembling fingers about two meters long. Cuvie grows closer to the low-tide line and is rarely uncovered, growing to three meters. Dabberlocks is a long narrow kelp, but much thinner. Sugar Kelp is found in bays and sea loch, away from the waves. The stipe is short with long fronds. Furbellows is rare and not described.

Jellyfish float through the forest, and the thick canopy of the forest slows the flow of water. The most common inverterbrates found in Kelp are polychaetes, amphipods, lobsters, squids, octopi and ophiuroids. Outside the holdfasts; sponges, tunicates, anemones, cup corals and bryozoans are probably the most commonly occurring fixed animals within kelp forests. Birds associated with drift kelp, like phalaropes, feed on the associated plankton and larvae. The kelp wrack provides an important food source and habitat for kelp flies, maggots and small crustaceans on which several species of shore birds, starlings, common crows, black phoebes and warblers feed on it.

Physical Uses

In modern times, kelp is painfully associated with the Highland Clearances of the 18th and 19th Century when landlords and chiefs sold clan lands, introduced sheep grazing, and relocated villages to the shore-line into individual croft-homes. Kelp was one of the few high profit industries for the impoverished Highlanders. Whiskey production was only possible for those with sufficient capital. Kelp burning seems to have been introduced into some of the lowland parts of the Scottish coast early in the eighteenth century, but was not thoroughly established in the Highlands until about the year 1750. Kelp contain salts, potash, and chiefly soda, used in some of the manufactures, as soap, alum, glass, etc. It can be used as a substitute for barilla. The weeds are cut from the rocks with a

hook, or collected on the shore, and then dried on the beach. They are afterwards burnt in a kiln or in long trenches, constantly stirred with an iron rake until they reach a gooey state; and when they cool, the ashes become condensed into a dark blue or whitish-colored rocky mass. The manufacture was carried on in the summer during June, July, and August.

Kelp burning on the beaches of the Isle of Uist in Scotland around 1904.

After several famines in the 18th Century and the collapse of the Kelp market following the Napoleonic Wars, many of the remaining clansmen emigrated to America or Australia. The potato blight in 1835 and 1845 also devastated the remaining populations. WWI, in some parts of the Islands and Highlands, afforded occupation to considerable numbers of Highlanders. Iodine was extracted until the 1930s. Kelp was later harvested as a source of potash for making gunpowder during World War I (Frey 1971, Tarpley 1992) but currently the emphasis is on the production of algin, which serves as an emulsifying and binding agent in food (ketchup, ice cream, lipstick, beer) and pharmaceutical products (such as coatings to prevent infections) and food for use in abalone farms, and sometimes by humans due to its high vitamin and mineral contents. Oarweed can be boiled and served with pepper, butter and vinegar. Sugar kelp is rather sweet.

At first it was of little importance, but it gradually spread until it became universal over all the western islands and coasts, and the value of the article, from the causes above-mentioned, rose rapidly from about £1 per ton, when first introduced, to £20 per ton about the beginning of the nineteenth century. While the great value of the article lasted, rents rose enormously, and the income of proprietors of kelp-shore rose in proportion. Throughout the kelp season, people spent the whole day occupied in its manufacture, and the wages they received, while it added to their scanty income, and increased their comfort, it was small recompense in proportion to the time and labor it required, and a pittance compared to the market prices received by those to whom the kelp belonged. Moreover, while the kelp-fever lasted, the cultivation of the ground and other agricultural matters seem to have been neglected and extravagant habits were developed by the proprietors. The consequence was that when the duties were taken off the articles, for which kelp was used as a substitute in the earlier part of the 19th century, the price of that article gradually diminished till it could fetch, about 1830-40, only from £2 to £4 a ton. With this fall in price, the incomes of the proprietors of kelp-shores also plummeted, landing many of them in ruin and bankruptcy, and leading many to sell their estates.

The manufacture is still carried on in the West Highlands and Islands, and to a greater extent in Orkney, but although it once occupied a considerable number of hands, it is now of comparatively little importance, much more of the sea-weed being employed as manure, as shown in the Irish movie, "The Field" about a crofter struggling to gain possession of a small piece of land in the 1920s. He would walk down a steep cliff path every morning, several times, to carry back this natural fertilizer to produce "lazy beds", a type of soil on top of rocky ground to eke out an existence. While at the industries' peak, however, the manufacture of this article undoubtedly increased to a very large extent the revenue of the West Highlands, and gave employment to and kept at home a considerable number of people who otherwise might have emigrated. Indeed, it was partly on account of the need of many hands for kelp-making, that proprietors did all they could to prevent the emigration of those removed from the smaller farms, and coerced them to settle on the coast. Kelp was definitely a mixed blessing for the Highlanders.

People gathering kelp on the shore of an island to be shipped to the mainland.

Magical References

There are remarkably few references available on the subject.

Mythological References

Kelpies are famous in the Highlands, and can be detected in human form because they are unable to keep their hair from appearing like seaweed, thus their name. They are sometimes called Each-Uisge (Ech-ooshk-ya, meaning "water horse") or Fuath (Foo-ah), and they are also part of northern Irish Fairy lore, suggesting their migration from Scotland. A Cornish Kelpie is called a Shoney, a name derived from the Norse name Sjofn, a Goddess of the Sea. In Iceland they are called Nickers, which are similar to the Nix, the water sprites of Germany. In the Shetland and Orkney Islands they are called Nuggies. Another name for the kelpie on the Isle of Man is the glashtyn. The glashtyn is described as a goblin, which often rises out of the water and is similar in nature to the Manx brownie. Like all kelpies, the glashtyn appears as a horse--in this case, as a grey colt. It is often seen on the banks of lakes and appears only at night. In Ireland, a faerie known as the Phooka is also said to take the shape of a horse and induces children to mount him. He is then said to plunge with them over a precipice killing them. The Scottish kelpie is also attributed with similar feats. I wonder if there is a possible connection with the aquatic steeds of Manannan MacLir, Irish God of the oceans? Perhaps, the original story brought the heroes to the sub-aquatic kingdom of fairies. Another explanation is that a lot of children slipped and fell off of cliffs or drowned while horsing around near the water; and somebody made up a story to pass the blame.

These reputedly voracious faeries once densely populated the North Sea and all the lochs of Scotland. Deer and humans, who wandered too close to the lochs, were their favorite meals. In northern Scotland there are stories of Kelpies who appear as friendly seahorses and allow passing humans to mount them so that they may be drowned. Kelpies have limited shape-shifting powers and can appear as handsome young men to lure young

girls to them. They were probably the forerunners of our current belief in the Loch Ness monster. Kelpies may be captured by placing a bridle over their heads, though it was a difficult and dangerous task due to the beasts' strong and willful nature. However, if a person managed to accomplish this task, the kelpie was forced to serve the one who bridled it. Other tricks to unmask one were pouring boiled water on one, striking it with a holy item, or tricking it to walk over a crossroad. The general advice, don't accept rides from strange horses.

Kelpie Story

Loch Pytoulish is a beautiful little lake, partly in Kincardiue and partly in Rothiemurchus. It is 674 feet above the sea, the same height as Loch Dallas, behind Kinchirdy. Its environment is rich in memories of the past. To the west is the Callart, a rocky height, which till lately was densely covered with larch. It stands now cold and bare. At the east end, near the march, is Lag-nan-Cuimcanath, where Shaw of Rothiemurchus, the captain of the clan in the combat at the Inch of Perth, 1392, waylaid a party of Cummings and slew them. The lonely remains of their graves may still be seen in the hollow. There is an island in the loch, which sometimes appears when the water is low. It is evidently artificial, and probably was used as a place of defense. Perhaps it had a crannog (island fort) and it may have been connected with the Stone Fort on the hill above (Creag Chaisteal). On the east side of the loch there is a well-defined terrace, with the remains of hut-circles and cairns. It is about 30 feet higher than the lake, and makes, with the surface of the water, as striking a parallel as the famous Roads of Glenroy. This terrace, which many mistake for a road, and others at a higher level (700, 800, 900), may be traced for miles on both sides of the Spey. It was in Loch Pytoulish that Colonel Thornton killed the monster pike, of which he gives so glowing an account in his book. With such a setting, it is not surprising that the loch was said to have been of old one of the haunts of the Water Kelpie.

Once upon a time, the Baron's heir and some other boys were playing by the loch side. One of them cried out with surprise, "Look, the pretty pony!" They went to see. It was a palfrey, gaily caparisoned, with saddle and bridle bright with silver and gems, feeding quietly in the meadow. The boys tried to get hold of it, but could not. They were allowed to come close, and then, with a toss of its head, it was off. Thus frolicking, they drew nearer and nearer to the loch. At last they caught it by the bridle, when, with a wild shriek, it rushed for the water. The lads struggled hard, but their hands were glued fast to the bridle, and they could not loose them. But the Baron's son, who had his right hand free, drew his dirk and gashed at his fingers until he gained release. He alone escaped; the other's perished in the waters.

Kelp Burning Song

Gaelic Original

Dúlamán na binne buí, dúlamán Gaelach
Dúlamán na binne buí, dúlamán Gaelach
A'níon mhín ó, sin anall na fir shúirí
A mháithair mhín ó, cuir na roithléan go dtí mé

Tá ceann buí óir ar an dúlamán gaelach
Tá dhá chluais mhaol ar an dúlamán gaelach

Rachaimid go Doire leis an dúlamán gaelach
Is ceannóimid bróga daora ar an dúlamán gaelach

Bróga breaca dubha ar an dúlamán gaelach
Tá bearéad agus triús ar an dúlamán gaelach

Ó chuir mé scéala chuici, go gceannóinn cíor dí
'Sé an scéal a chuir sí chugam, go raibh a ceann cíortha

Góide a thug na tíre thú? arsa an dúlamán gaelach
Ag súirí le do níon, arsa an dúlamán maorach

Ó cha bhfaigheann tú mo 'níon, arsa an dúlamán gaelach
Bheul, fuadóidh mé liom í, arsa an dúlamán maorach

Dúlamán na binne buí, dúlamán Gaelach
Dúlamán na farraige, 's é b'fhearr a bhí in Éirinn

English Translation

Beautiful yellow dúlamán, Irish dúlamán
Beautiful yellow dúlamán, Irish dúlamán
O gentle daughter, here come the wooing men
O gentle mother, put the wheels in motion for me

There is a yellow-gold head on the Irish seaweed
There are two blunt ears on the Irish seaweed

I would go to Dore with the Irish seaweed
"I would buy expensive shoes," said the Irish seaweed

The Irish seaweed has beautiful black shoes
The Irish seaweed has a beret and trousers

I spent time telling her the story that I would buy a comb for her
The story she told back to me, that she is well-groomed

"What are you doing here?" says the Irish seaweed
"At courting with your daughter" says the stately seaweed

"Oh where are you taking my daughter?" says the Irish seaweed
"Well, I'd take her with me," says the stately seaweed

Beautiful yellow dúlamán, Irish dúlamán
Dúlamán from the sea, the best there is in Ireland

Kelp Links

http://www.celticsilverspiral.org/History/Legends/Legends.htm#KELPIE Kelpie Story

http://www.electricscotland.com/history/articles/charms16.htm Long kelpie story.

http://www.electricscotland.com/history/working/part4.htm Kelt and Highland Clearnances.

http://www.rootsreview.co.uk/~agategs/clannad/dulaman.htm Clannad site with Gaelic Dúlamán song.

Insects Thrive on Genetically Modified 'Pest-Killing' Crops

By Geoffrey Lean, Environment Editor
30 March 2003
http://news.independent.co.uk/uk/environment/story.jsp?story=392044

Genetically modified crops specially engineered to kill pests in fact nourish them, startling new research has revealed.

The research--which has taken even the most ardent opponents of GM crops by surprise--radically undermines one of the key benefits claimed for them. And it suggests that they may be an even greater threat to organic farming than has been envisaged.

It strikes at the heart of one of the main lines of current genetic engineering in agriculture: breeding crops that come equipped with their own pesticide.

Biotech companies have added genes from a naturally occurring poison, Bacillus thuringiensis (Bt), which is widely used as a pesticide by organic farmers. The engineered crops have spread fast. The amount of land planted with them worldwide grew more than 25-fold--from four million acres in 1996 to well over 100 million acres (44.2m hectares) in 2000--and the global market is expected to be worth $25bn (£16bn) by 2010.

Drawbacks have already emerged, with pests becoming resistant to the toxin. Environmentalists say that resistance develops all the faster because the insects are constantly exposed to it in the plants, rather than being subject to occasional spraying.

But the new research--by scientists at Imperial College London and the Universidad Simon Rodrigues in Caracas, Venezuela--adds an alarming new twist, suggesting that pests can actually use the poison as a food and that the crops, rather than automatically controlling them, can actually help them to thrive.

They fed resistant larvae of the diamondback moth--an increasingly troublesome pest in the southern US and in the tropics--on normal cabbage leaves and ones that had been treated with a Bt toxin. The larvae eating the treated leaves grew much faster and bigger--with a 56 per cent higher growth rate.

They found that the larvae "are able to digest and utilize" the toxin and may be using it as a "supplementary food", adding that the presence of the poison "could have modified the nutritional balance in plants" for them.

And they conclude: "Bt transgenic crops could therefore have unanticipated nutritionally favourable effects, increasing the fitness of resistant populations."

Pete Riley, food campaigner for Friends of the Earth, said last night: "This is just another example of the unexpected harmful effects of GM crops.

"If Friends of the Earth had come up with the suggestion that crops engineered to kill pests could make them bigger and healthier instead, we would have been laughed out of court.

"It destroys the industry's entire case that insect-resistant GM crops can have anything to do with sustainable farming."

Patrick Holden, director of the Soil Association, said it showed that GM crops posed an even "worse threat to organic farming than had previously been imagined." Breeding resistance to the Bt insecticide sometimes used by organic farmers was bad enough, but problems would become even greater if pests treated it as "a high-protein diet."

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Editor's Note

There is a reason why fruits and vegetables developed the way they did. It is one thing to tend them while they are growing, but to mess with them genetically? The end result seems to be worse off than the original plant. It reminds me of various pills doctors of Western medicine prescribe that have side effects that require even more drugs to treat those. There must be a better way. Perhaps the organic farmers had it right in the first place, spray occasionally with an environmentally safe pesticide. Get the genetic engineers out of it. Don't mess with Mother Nature.

-Stacey Weinberger, Missal-Any Editor.

Events

The Second ACGA: An Comunn Gaidhealach–America 7th Annual Scottish Gaelic Immersion Weekend

June 6 - 9, 2003
University of Colorado at Boulder
Failte gu Boulder! (Welcome to Boulder!)

An Comunn Gaidhealach—America (ACGA) hosts the 7th Annual Immersion Weekend in beautiful Boulder, Colorado, June 6-9, 2003. The long weekend will feature some of the best Gaelic teachers available in North America. The University of Colorado at Boulder campus will be the setting for an inspirational and fun weekend of learning and sharing Scottish Gaelic.

The Immersion Weekend is an exceptional opportunity for learners and speakers of Scottish Gaelic to come together to celebrate the heritage and strive to learn the language and the culture of the Scottish Highlands and Islands. Classes will meet the needs of those who are just beginning their Gaelic study as well as others who are intermediate students or those approaching fluency. In four different levels of classes our internationally noted teachers will cover material for all levels of learners. The weekend will also provide extended opportunities for more proficient students and native speakers to gather and enjoy Gaelic conversation.

Extracurricular activities will include a social mixer to welcome everyone on Friday night, a Saturday night ceilidh and a Sunday evening outing to a popular restaurant for a "Celtic Gathering."

The campus of the University of Colorado at Boulder is located within walking distance of many shops, restaurants, art galleries and spots of cultural interest as well as walking and hiking trails.

Luchd Teagaisg (The Teachers)

Muriel Fisher is a native of Skye and currently lives in Arizona where she teaches Gaelic through her Tucson Gaelic Institute and at the University of Arizona. She is also a feature correspondent with BBC Alba and writes for Fios: The North Lewis Weekly. Muriel also teaches during the summers at Sabhal Mor Ostaig. This is Muriel's third year as a teacher at the Immersion Weekend.

Donnie McDonald is a native Gaelic speaker from the village of Skigersta on the Isle of Lewis. His inspiration comes from the Gaelic speaking community in which he was raised and his mother, a Gaelic schoolteacher. He has worked with learners and study groups for years. Donnie is a fine Gaelic singer and a member of the folk duo "Men of Worth." He currently lives in California.

Richard Hill is one of the founding and guiding members of Slighe nan Gaidheal, a flourishing Gaelic community in Seattle. He has been immersing himself in Gaelic since he was a child and has studied in Scotland and Nova Scotia. Rich enjoys teaching Gaelic classes and workshops and sharing Gaelic folklore. He is well known for his beautiful Gaelic songs. He is an inspiration to other Gaelic learners.

Jamie MacDonald teaches Gaelic in the Celtic Department at St. Francis Xavier University in Nova Scotia. A native of North Carolina, he grew up steeped in Scottish culture. Jamie obtained his Ph. D in Scottish Studies from the University of Edinburgh in 1993. He is a lover of Gaelic singing and collecting Gaelic songs. Jamie has taught at numerous Immersion Weekends, workshops and seminars.

Cisean (Fees)

The Immersion Weekend will begin on Friday afternoon, June 6, 2003 and extend through early afternoon on Monday, June 9, 2003. The fee for the weekend of classes, workshops, special activities, coffee breaks and learning materials is $125 for ACGA members ($140 for non-members). Early registration is encouraged to avoid a late fee (accessed after May 19th).

Cuid Oidhche (Rooms and Meals)

Room and meals will be available at the University of Colorado at Boulder Conference Center. For those staying at the Conference Center, separate registration is required to reserve your room and meals. The Conference Center reservation form must be returned (by fax or post) to the Office of Conference Services. The charges for the weekend for food and lodging (Friday afternoon/dinner through Monday afternoon/lunch, excluding Sunday dinner) are: Single room - $251.70 plus tax Double room - $160.05 plus tax per person These fees do not need to be paid until check-in on Friday, June 6.

A printable version of the registration form is available on the ACGA website.

http://www.acgamerica.org

For local attendees who wish to take advantage of the meals at the Conference Center the charge is $75 for three meals a day beginning with Friday night dinner through Monday lunch, excluding Sunday night dinner. That fee will be collected at registration on Friday afternoon. Sorry, no partial meal plan is available.

Clar-Uine (Schedule)

Registration on Friday afternoon will be followed by dinner and a welcome mixer. Classes and workshops are scheduled during the day on Saturday and Sunday and in the morning on Monday. The ACGA Annual Meeting will be on Sunday afternoon. Everyone is encouraged to attend the meeting to learn more about ACGA and the many volunteer opportunities available to ACGA members.

Siubhal (Travel)

Travel information and other details will be provided upon receipt of registration and fees.
Order your tutor CD and booklet of Basic Gaelic Phrases for Beginners...only $10!! (see below)

REGISTRATION

Ainm (Name)_____
Seoladh (Address)_____
Fon (Phone)_____
E-meil (E-mail)_____
Ainm Gaidhlig (Gaelic Name)_____

Language Level

_____ New Beginner
_____ Experienced Beginner
_____ Intermediate (Basic Conversation)
_____ Progressed (Conversational)
_____ Advanced

Fees

Weekend Fees - ACGA member $125 _____
Weekend Fees - Non - members $140 _____
ACGA membership: New Members $35 _____
ACGA Membership: Renewing $25 _____
Late Fee - After May 19th $25 _____
Tutor CD and Booklet $10 _____
Additional Donation - TAX DEDUCTIBLE!! _____
TOTAL ENCLOSED _____

($25 is non-refundable in the event of cancellation)
Please make checks payable to ACGA and mail to:

ACGA Immersion Weekend
c/o Rudy Ramsey, Registrar
7644 E. Lakecliff Way
Parker, CO 80134-5933

Calendar

Astronomical Beltaine will occur when the Sun is at 15 degrees of Taurus on Monday, May 5, 2003 3:11 p.m., P.D.T. or alternately when the Sun is half way between the Spring Equinox and Summer Solstice at a declination of 16 degrees, 18 minutes at 12:03 p.m., P.D.T., also on May 5. Practice an old Druid custom by rising before dawn and collecting the dew of Beltaine morning. Washing your face in it or sprinkling it upon others will ensure health and happiness on those the water touches.

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Summer Solstice Y.R. XLI
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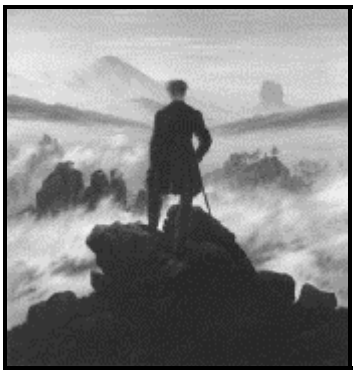
Summer Solstice Essay:

Stonehenge and Mugwort

Reprinted from A Druid Missal-Any
Summer Solstice, 1985.
By Emmon Bodfish,

Midsummer, Solstice, Greine-Stad, Sunstop, today the Sun reaches its most northerly declination, at 2:44 A.M. Pacific Standard Time. This is the festival of the Goddess Danu, mother of the gods and men. Bonfires are lit on hilltops and the night is danced away. Tossing grain or coins into the air this day is said to help one's prosperity. This is the morning that the Sun would rise over the heel stone at Stone Henge, but for the fact that the Earth has processed far enough on its axis since 1500 B.C. to move the sunrise point out of line with the ancient markers. In the 18th and 19th centuries, English Druid groups held ceremonies there. But now the Henge is fenced off and protected, and accessible only with permission of the government. The huge numbers of tourists were eroding the soil around the monoliths and there was concern that the monument would be damaged. The smaller, less well-known stone circles, such as Callenish or the Maidens are still accessible to the public, as is Avesbury.



The Druids did NOT build Stone Henge. It antedates their arrival in Britain by many centuries. It was William Stuckeley, in 1717, who mis-located them there. He did some of the best antiquarian fieldwork of his day, but his later theorizing wildly outstripped his data. The mistake was an honest one, however, considering what was known in his day. He showed that the stones were not a memorial to King Arthur, nor a Roman temple, as had been previously supposed. He was the first to accept them as definitely pre-Roman. The only knowledge of pre-Roman Britain he had came from the Roman and Greek writers of the Classical period. They said that Britain was inhabited by Celts, whose priests were the Druids. So, if the stones were pre-Roman, Stuckeley reasoned, they must have been assembled by the Druids. He knew of no other candidates. We now feel that Stone Henge and the numerous other stone circles were set up by at least three different, pre-Celtic races, best described, I think, by Clannad's phrase, "the race no one knows." Clannad is an Irish music group who have produced several records, of which their latest, "Magical Ring" is, in our opinion, their best. (We highly recommend it.)

In many English, Irish and Welsh villages, bonfires are lit in the squares, or in Scotland, it is the day for a community picnic on the moors. Then, on mid-summer's night, the shortest night in the year, which will be the twenty third, (long, boring, astronomical explanation here omitted) single women would put a bouquet of Mugwort or St. John's Wort under their pillow, to bring dreams of their future husbands. If you try this, let us know what happens. We need this research.

News of the Groves

Carleton Grove: News from Minnesota

Well, of course the big news was the May Reunion. There is an article below with some more of the details, but let's just say it was quite a busy weekend, full of big events and small private moments. Nostalgia and lots of walking for everyone.

Corwin Troost '05 and Stephen Crimmin '04 were officially inducted ArchDruids of Carleton for the upcoming year by the departing Merri Weber (after a record four peaceful years as AD at Carleton), who is off to pursue graduate studies in Ann Arbor MI. The two ADs will be spending the summer at Carleton, attending the 40th Anniversary June Reunion (see Below) and working in the Archives (hopefully doing some proxy work for Mike on the side).

There is a need to boost recruitment numbers next fall, so let's all wish them luck.

Akita Grove: News from Japan

No news from Akita, except that little Taiyo is doing fine and Pat is doing some part-time trucking to cover the costs of the expanded family.

Acorn Proto-Grove: News from Newmarket Ontario, Canada

The 40 year sigil shirts and mugs will be available at our Proto-grove store site until the end of June if anyone is interested: http://www.cafeshops.com/madebydruids.

Proceeds go to support our tree plantings.

Ric Knight
http://groups.msn.com/OrderofDruidsMinor/

Bamboo Grove: News from Delaware

The Bamboo Grove has grown! We now have 4 mice, 3 snakes, 2 guinea pigs, and 1 cat. The Arch-Druid (bamboo) is flourishing, reaching out with beautiful, delicate green leaves. I am pleased to announce that the Scribe/Caretaker of the Grove (namely myself) and my significant other have just graduated from college! The Grove is moving to another location, still within DE, as both my significant other and myself have full-time jobs closer to PA. Life is good!

Brightest Blessings,

BrightMirage

The Hidden Wood Proto-Grove: News from Pennsylvania

We are planning a few nature hikes to show some of the younger members how to appreciate the Mother. That is if it ever stops raining here.

Sincerely,

Paul

Hemlock Splinters Grove: News from New York

Beltain was a great success at Hemlock Splinters Grove, despite or because of the week's worth of weather working it took to drive off the predicted downpour. Instead the sky was beautifully clear, which dropped the temperature into the thirties and made the bonfire a welcome gathering site. The maypole was almost thirty feet tall, due to a slight miscalculation. The poor dancers were reeling by the time they finished.

The berm pond is now entering its second spring and the diversity of wildlife has exploded. Muskrats, at least two species of water snakes, a new (unidentified) turtle, several ducks, a wood thrush and mocking bird have joined the community. We are hoping to create some small canoe trails into the inaccessible reaches of the marsh, but may have missed our window this year as nesting season has long since started.

Digitalis Grove: News from DC

Mike is in the last throes of publishing ARDA 2 (see below) and completing the second June Reunion preparations (see below).

Fortunately for his schedule, the Grove has shrunk again. Eric has gone to Boston, leaving the known human component of the grove as just Mike. There are rumors that Paul from FL and Mirage from DE and a few others may be relocating here over the summer, so a zestful grove may re-develop quite soon.

Mike graduated from the Elliott School of International Affairs at George Washington University in DC on May 18th. The weather forecast was quite certain about a 50F rainy event for the ceremony on the Ellipse between the Washington Monument and the White House. Mike took things into his hand and tapped on the Washington Monument and asked George to intercede on behalf of his university with the sky gods (the monument is the tallest building in DC). Sure enough, the rain soon stopped, and a muddy ceremony was enjoyed by all. Afterwards, per tradition, Mike thanked the monument and threw his hat up against the side of the obelisk, reaching the 11th stone, which he counted as good luck.

They say that when you learn another language, you acquire another soul. I truly believe there is something to this, since you acquire another window and set of tools to express your mind. So far, I've studied English, French, Scots Gaelic, German, Japanese, and American Sign Language. As you know, I'm trying to enter the foreign service or pursue a career in Northeast Asian affairs. Well, I'm trying another, Korean at the neighbouring Korean Embassy starting June 9th. So perhaps a Korean translation of the Order of Worship may be in the works by the end of the year of instruction?

Eurisko Grove: News from Virginia

Eurisko Grove (RDNA Protogrove) regrets to announce the dissolution of our grove. We will be conducting a dismissal ritual on June 21.

Oaken Circle Grove: News from KY

The Oaken Circle has now disbanded. We wish the best to all out there.

Many blessings

Sherry
Former founder of Oaken Circle

Cattle Proto-Grove: News from Texas

Greetings all,

I don't know how many of you are new and how many of you even remember me...but I was the one shipped off to a military school and after much trouble ended up finding peace with nature there anyways. I am free at last, graduated from high school, finally. I am happy to announce the reopening of the Cattle Protogrove in Dallas, TX now that I have graduated. I am working on getting the website back up and will keep you posted till I do. Anyways, just wanted to let you all know I am free finally and wanted to let those who live in and around Dallas to go ahead and give me a holler at my email theevilsmi1ey@yahoo.com perhaps we could arrange something.

Walk in peace,

Joss Badger

Cylch Cerddwyr Rhwng Y Bydoedd Grove: News from Oregon

Thou art God/dess:

The Imbolq session of Druidcraft 101 ended about a week ago. Of the 100 who started the class, 23 finished and of those 15 joined the Reform and all 15 of those have completed the requirements for 2nd Order. This is the first time in the seven years, or 21 sessions of D101 that we've had such a large finish! Generally we get maybe 5-7 new members. This was a remarkable session.

The next online Druidcraft 101 class begins June 22 and will last about 16 weeks. To date there are already 92 students enrolled, but we have lots of room. To enroll, send a blank email to druidcraft101@yahoogroups.com or enroll online at:

http://groups.yahoo.com/group/druidcraft101. For more details, visit: http://www.mithrilstar.org/d101.htm

The next Druidcraft 202 course (A Walk Through the ARDA) will begin June 22. This will be a revised class that will encompass the NEW improved ARDA and will take approximately 40 weeks! (Not for the feeble!) Once again, Norm Nelson and Michael Scharding will be joining us to share their unique perspectives. To enroll, send a blank email to druidcraft202@yahoogroups.com or enroll online for it at:

http://groups.yahoo.com/group/druidcraft202. For more details, visit http://www.mithrilstar.org/d202.htm

Two new protogroves are forming. One in Talent Oregon, and the other near Atlanta Georgia. Both protogroves' plan to present a "LIVE" version of Druidcraft 101, and of Druidcraft 202.

Sister Ceridwen is deeply involved in her beginning and intermediate Astrology classes. For info on upcoming classes (held online)—or to get a chart and private consultation—go to:

http://www.mithrilstar.org/huntersmoon

Plans for Imladris—Our Druid Monastery and Pagan Conference/retreat center have progressed to a new level. The business plan is being revised and it has been decided that we will relocate to the Arcata CA area, and try to purchase 40-60 acres adjacent to Redwood National Park. This will happen probably within the next 18 months. See http://www.mithrilstar.org/imladris for more information. Once established, we intend to invite the entire RDNA out for a convention!

May you never thirst,

Ellis "Sybok" Arseneau, AD
Cylch Cerddwyr Rhwng Y Bydoedd Grove, OMS-RDNA

Nemeton Awenyddion: News from Cohasset, CA

Well, summer came after winter this year with hardly any spring at all. It rained straight for weeks, and then the sun came out to a high 97 degrees right away. Now were planning to try to make up for the Beltain campout that didn't work because of the wet weather, and have the campout at midsummer Alban Hefin on June 21st. The campout will be open to all who accept our Laws of Harmony.

We are planning a possible rebirth ritual for a new initiate during the campout, if she can make it out.

Nemeton Awenyddion, although affiliated with RDNA, is now independent and separate of the American Gwyddon order and no longer associated with their ways. We will continue to teach, work, and learn as we always have, in the gentle ways of peace.

Bendith,

Rhiannon

Duir De Danu Grove: News from California

Duir De Danu, the South Bay NRDNA Grove continues to hold Celtic Night on the second Saturday evening of each month. The projected meetings for the next two months are: June 14th and July 12th. The current topic for activities/discussion is The Ogham. We have been making Ogham Fews from popsicle sticks (did we get full of popsicles!), and the next step will be the making of reading cloths and bags to hold the fews. Notify Tegwedd at tezra@earthlink.net or the MaDagda at cinnabarjones@hotmail.com if you want to attend. If we haven't met you in person, we'd like to before the meeting.

Tegwedd ShadowDancer,
Chronicler & Co-ArchDruid of Duir De Danu Grove, NRDNA

Poison Oak Grove:

News from California

Publisher of "A Druid Missal-Any"

Apologies from your editor for the lateness of the Midsummer Missal-Any. There is a saying that I can't remember in Latin, but it translates to something like "In life there is death, in death there is life." (If any of the readers know what this phrase is, please send it in to the Missal-Any at poppinjay@earthlink.net or the address at the end of the newsletter.)

The beginning of the Season of Life started for several members of Poison Oak Grove at the Mecca of Reform Druidism, Carleton College. We had the supreme pleasure of meeting founders Norm Nelson and David Frangquist (names we had only read about in the Chronicles!) and those who came thereafter: Dick Shelton, Katya, Mike Scharding, MerriBeth Weber, Stephen Crimmins, Corwin Troost, as well as former Berkeley and Live Oak Grove AD Joan Carruth. After a disappointing Friday night that was supposed to consist of camaraderie and music (the Carleton students took off leaving the old timers and visitors to do all the preparation for the Beltaine potluck), the Beltaine service on Saturday more than made up for it. We started at Monument Hill where we processed up to the monument and each drew a sigil upon it. We continued to the Hill of the Three Oaks and each traced the sigil carved in the boulder, then on to the Stone Circle where Norm lead the service, the consummate AD.

After your editor returned from the pilgrimage to Carleton she received word that her mother was failing and needed hospice care. A week and a half later she passed on to Tir nan Og. I was at least able to spend the last week with her by her bedside so she did not have to begin her journey alone. Brother Larry is now in a similar position and we wish his mother a peaceful passing as well.

New Grove!

Lark Proto-Grove, Tampa, FL

Lark Proto-Grove, Tampa, FL After a bit of thought, a visit to some of your RDNA info pages, and some discussion with friends and acquaintances, I have decided to respond to your prodding and announce the formation of a plain vanilla RDNA grove. I have found four other people who have expressed interest in belonging (who doesn't want to "belong" after all?). For the natural, outdoorsy sound of it and for the definitions listed below (clipped from Merriam-Webster), I'd like to have our little corner of Druidry known as the Lark Grove. We are located in and around Tampa, Florida. You can list me, Esther Searfoss, at my recently-created-specifically-for-this-purpose email address as the contact:

druidesss@hellokitty.com.
Main Entry: lark
Function: noun
Etymology: lark
Date: circa 1811: something done solely for fun or adventure

Main Entry: lark
Function: intransitive verb
Etymology: probably alteration of lake to frolic
Date: 1813: to engage in harmless fun or mischief--often used with about - lark·er noun

As to what we stand for (I wrote these down though I'm not sure the other members have ever articulated these sentiments but I'm 99% sure they share them):

- We like the RDNA's two basic tenets; Nature is Nature and that's Good.
- We recognize the importance of the search for spiritual understanding.
- We think fun and play are also important for personal development.
- We are friendly to all organized and unorganized religions and philosophies insofar as they espouse and exhibit harmlessness to humanity and Nature.
- Maybe some other stuff when we think of it. (dis)Organization and (ir)Responsibilities:
- The RDNA Lark Grove will meet in part or whole when the spirit of frolic inspires.
- The RDNA Lark Grove may engage in Nature-friendly activities publicly under that name because it's cool.
- As the initiating member, I take upon myself the Mantle of Least Irresponsibility (MLI). I dunno, maybe I'll forward the Missal-Any in full or part to the other members, direct them to the RDNA website, and sometimes instigate group activities or discussion.
- If, at any time, a member emerges who exhibits a lower level of irresponsibility than myself, I will relinquish the MLI in their favor with eloquent unconcern.

Many Thanks,

Esther

The Hill of Three Oaks where many of the first services were held at Carleton.

40th Anniversary RDNA Reunion News

Extensive Info, Maps and Travel Details:
http://www.geocities.com/mikerdna/anniversary.html

If you could not make it in May, you could always choose to attend the Annual 2003 Carleton Alumni Reunion, which is on the Midsummer, conveniently enough. I suspect the June meeting will be potentially even larger in attendance than the May meeting, which had over 30 people. I couldn't decide which I wanted to participate in, so I chose to attend both (since other research commitments bring me to Northfield then, including the release of my third full-length movie). The schedule will firm up by May 17th, but some events will happen on all 4 days. Attend those that look interesting to you.

No reservations are needed (unless you're staying in the super-cheap dormitory facilities with cheap meals, so sign up with Alumni Affairs properly, and checkmark the "Druid Reunion" on the application form) so just show up and jump in. In general most Druid meals will be with the general alumni body, but at the Druid picnic on Saturday, everybody should BYOB, BYOF and BYOMI (musical instruments) so we can have a fun potluck, no matter how few (or many) arrive. Please somebody bring musical instruments and songs to share! Until you arrive, you won't know who's there, including yourself. Dress coolly (Avg. temp is 92F in day and 80F at night) in clothes that you don't mind getting dirty, and be prepared for mosquitoes. Sensible footwear recommended. The Solstice (Mid-Summer) activities are still loosely scheduled, and will be quite simple, and alternative activities & sites will occur in case of rain. Friends & family are welcome.

Our events will be listed in the standard schedule of Alumni activities (we may also attend related groups' activities like arb-walks and folk-dancing). A full list of events will be on a schedule when you show up. Ask for "The Druid Reunion Schedule." The difference for June will be: no current students, more Alumni events, more mosquitoes!, 95F weather, & cheap on-campus housing. Non-Alumni should carefully arrange lodging, & contact me if you are at all puzzled. If you're really strapped for funds, I do have FREE space in an extra reserved room in 1st Floor of Goodhue with 2 beds and room for 3 people on the floor. First called, first reserved. ;)

TWIG-ONOMETRY: A large walk-through sculpture made this spring at Carleton from non-native scrub trees taken out of the Arboretum's Oak Savannah and expected to be on display for about one year.

FINAL PLAN

Note, official Druid events & strongly encouraged events by other groups are Boldfaced and those events by other groups which we casually recommend, are in standard font. See the Alumni site, for the full schedule at www.carleton.edu/alumni Many non-Druid events haven't decided on a location yet, but will be listed on the Druid handout sheet and on official reunion schedules. Don't feel obliged to show up at everything, there are just too many events, but please pick a few that are interesting. You should drink plenty of fluids and rest often.

Thursday, June 19th:

- 3-10 pm Arrival Registration. You pick-up keys, purchase meal tickets, and there should be a Druid Reunion sign-up sheet set up at the regular table in Sayles-Hill Student Center. I won't arrive till '9pm, but we'll meet up on Friday.

- 3 pm Dorms Open. For those staying on-campus (which I of course recommend at the cheap prices (book them in March!), you will want to move in and get set up. I'd recommend staying in Goodhue (or Myers or Watson), unless you're a "3" or "8" graduating class, then you should stay with your class.
- 7-10 pm Irish Pub Exercise. Join other early arrivers for a drink and "one-arm lift-presses." Location: "The Contented Cow" in an alleyway around the side of the landmark Archer House Hotel on Division Street, close to the campus.

Friday, June 20th:

- 6:30 am '53 Bird Walk with Sue Sparling Grieff '53.
- 7-9:30 am Tee Times available at Northfield Golf Club (must register by May 15th).
- 7 am-7 pm Recreation Center open.
- 8 am-10 pm Arrival Registration. Location: Sayles-Hill.
- 9a m-10 am Campus Tour. Location: Uncertain.
- 8 am-5 pm Gould Library open.
- 10:15-11:15 am "Ian Barbour on Science and Religion" TV documentary and discussion with Ian Barbour, Winifred & Atherton Bean Prof. of Science, Technology & Society. Location: Uncertain
- 10:15-11:15 am "A Japanese Garden in Rural Minnesota: Ancient Rocks and Fresh Blossoms" by Bardwell Smith, (Prof. Asian Studies, and once advisor to Druids). Location: Japanese Garden behind Watson Hall
- Around 12 pm Druid Lunch & Planning Meeting. If you're already here, come by and meet us and we'll discuss how the upcoming events will happen. Location: Nourse Hall Food Tent area, look for "a sign."
- 1:30-3:30 pm "The Arb Today" walking tour with Arboretum Staff to hear and see the environmental details on the massive expansion of the Lower Arb. Location: Depart from front of Recreation Center.
- 1:45-2:25 pm Talk by Nancy Wilkie, Prof. of Classics, Anthropology & Archaeology. Location: Uncertain.
- 2 pm "Counter Culture" a film release by Lyn Elliot '93 (Asst. Prof. of Film, Penn State). Location: Boliou Hall.
- 3:30-5 pm Druid Archives Activity & Interviews Browsing of Druid Archival collection of historical materials (flyers, diary notes, poems, stories, articles, essays, photos etc.) maintained by the College. Tell us if you're interested in donating materials. Presentation of 2nd Edition of "A Reformed Druid Anthology" (ARDA 2). Location: Lowest Floor in Gould Library at Carleton Archives office.
- 3-4 pm Dance class with Mary Easter & Rae Schupack Nathan, Prof. of Dance & the performing arts. Location: Uncertain.
- 5:30-6:15 pm Shabbat Service. Location: Uncertain.
- 6:00pm Druid Dinner. Eat and talk. Location: Nourse Hall Food Tent area, look for a "sign."
- 8-9 pm Alcholics Anonymous (AA) meeting.
- 9-11 pm All Class Ice Cream. Party Location: Uncertain.
- 9:30 pm-12:30 am Druid Sweatlodges. For those interested, we'll be having three or four open sweat sessions in the popular Carleton Druid tradition dating from 1985, drawing on European and Native American inspiration, for purposes of purification and prayer. Be well hydrated, at peace, and avoid heavy meals at dinnertime. Bring a towel to dry-off, and loose bathing suit, if your modesty requires one. There are no gender-related restrictions on men or women. People with pertinent medical problems (cold, heart conditions) should exercise caution, but may choose to tend the fire or assist in other ways. Fire preparation, lodge building & sanctification of site will actually begin at 8:30 pm and sweats will begin around 10:30 pm or so. You're welcome to help the setup. If you arrive after a sweat has already started, just sit by the fire quietly until the men and women inside the lodge finish, and then you can join when the next one begins after a short rest. About 5-7 people can fit into the lodge at one time, and the moderate sauna-like conditions last 20-25 minutes. If you have led one before, and would like to learn how, contact mikerdna@hotmail.com to arrange details or to ask questions. Location: Druid's Den not too far from Hill of Three Oaks.
- 10:15 pm Fireworks. Location: Lyman Lakes.
- 10:30 pm Class '73 Bonfire. Location: Hill of 3 Oaks.
- 10:30 pm Class '98 Bonfire. Location: Mai Fete Island.
- 12:01 am Harry Potter and the Order of the Phoenix available at the Carleton Book Store! Buy it now!!!

Saturday, June 21st

- 7:30 am Breakfast. Location: On your own.
- 7:30 am Northfield Arts Guild Fun Run/Walk with Hal Higdon '53, Senior Writer, Runner's World. Register in advance by calling the Arts Guild at 507-645-8877
- 7:30-9:30 am "The Arb Today" walking tour with Arboretum staff. Location: uncertain.
- 8-9:30 "Art Walk" through the Upper Arb with nature illustrator Clare Walker Leslie '68. Location: Uncertain.
- 8-9:30 am Women's Forum. Location: Uncertain.
- 8:30-9:30 am "Out After Carleton" gathering of GLBT alumni, friends & family. Location: Uncertain.
- 8:45-11:45 am Carleton-made Druid Movie Premier. Okay, it's not really Druidic, but most of the movie's actors and cast were Druids, or their friends. There are two possible showings. If editing is finished in time: "Drake's 7" is a science fiction series comedy/tragedy based on the British series "Blake's 7" in the early 80s, and it was filmed entirely at Carleton College. Length is about 3 hours (10 mini-episodes) Produced between 1996-2002. Autographs are free. NOTE If the final editing of "Drake's 7" is not sufficiently completed in time, then we'll show our 2 hour 1995 movie "Gatorr: The Rabbit Warrior" which is a humorous & bizarre barbarian spoof of a young lad seeking his lost sister, fighting a band of rogues, and finding spiritual enlightenment from the Lepus Monastery in Uzbekistan. This was also filmed entirely on campus with a mostly Druidic crew and cast. Location: Boliou Art Hall's small movie theatre.
- 8:30-9:30 am Gathering for Multi-cultural alumni and friends. Location: Uncertain.
- 8-6 pm Arrival Registration. Location: Sayles Hill.
- 8:30-5 pm Gould Library open.
- 9:45 am Parade of Classes Location: Bald Spot.
- 10:30 am Alumni Convocation. Location: Skinner Chapel.
- 12:15 pm ON-TIME 40th Anniversary Service. Led by oldest willingest Third Order member in the group, with assistance & readings by any who feel inspired to contribute. Followed by a Group Photo. After all that, a fiery wheel will be rolled down the hill, in a sort of giant coin toss, to gauge the group's marital & financial fortunes. Location: Start with a procession from Monument Hill to Hill of Three Oaks (Service is held there at 12:20pm for about 40 minutes), afterwards we'll process in a disorderly manner to the enormous Stone Circle in the Upper Arb (see below) Rain Plan Location: If it's raining harder than a misting or gentle sprinkle, promptly go to the Skinner Chapel, otherwise we'll be tough and get a little damp. If we must use the Chapel, we'll have to be extra-quick to squeeze in between class photos there, so be on time!

- Around 1 pm-4 pm Druid Festivities. Sunpole dance, a picnic (bring food & drink & a hat for shade), a wedding, fortune telling, silly games & contests for a few hours. Location: Massive Stone Circle of Upper Arb. Special Directions: From the Hill of 3 Oaks go towards Druid's Den, step onto paved road, go down hill over the first bridge, up hill to a lookout facing Evans Hall, and go 30 yards further to where a dirt road branches off to the left. The Circle will be visible on the right after 80 yards of uphill walking. It's not on the official Arb Map yet, but quite close to the "Mary Okada Postage Stamp Prairie" Rain Plan location Meet at Goodhue's Concrete Bridge with desired level of raingear for a long walk in the rain lasting about 80 minutes through upper and lower arb.
- 1:30-2:30 pm "Life, Time and Emotional Intelligence" with Bill Tredwell '68 and Alan Hughes '68. Location: Uncertain.
- 1:30-3 pm "Life Changing Events" Class '83. Location: Uncertain.
- 2-3:30 pm "Ethics in Our Lives" discussion with John Levine '58, Peter Puchner '58, Neale Stearns '58
- 3:00-4:00 pm Open Rotblatt ("Softball"). Location: Recreation Center.
- 6:00 pm Dinner. Location: On your own, or at Nourse Hall Food Tent, look for "a sign" to indicate the eating-place.
- 8:30-11:30 pm All-Reunion Entertainment. "Folk Dancing!" Yes this is happening at the same time as the Druid Bonfire at night. Oh well! Go to one or attend both for a little. Location: Cowling Sports Center's Dancing Room. Join in, dances will be taught (mostly Eastern European, Israeli and British dances)
- 8:30-9:20 pm Sunset Gazing. Beautiful view and mosquitoes are provided at no extra cost. Bring friends and repellant. Location: Hill of Three Oaks.
- 9:00 pm Games: play board and card games with alums from all classes Location: Uncertain.
- 9:30 pm-2:16 am Druid Bonfire & Story Telling. Evening bonfire and rollicking exchange of stories between new and old timers. Bring copies of interesting jokes, poems and *short* stories you'd like to share with others. Some singing may break out, especially if you bring copies of your songs. Roasting food on the fire is welcome, if you can get close enough. Hopefully, the smoke will flush out the bugs. Letters will be read from those who couldn't attend (send one to mikerdna@hotmail.com) Location: Druid's Den, which is just south of the Hill of Three Oaks. Rain Plan Location Goodhue Super Lounge for a singing celebration, with songbooks of popular tunes (folk, Broadway, protest, pop, campfire, children) provided to pass a few hours 9:30pm-12:00am. Somebody please bring a guitar!!
- 10 pm Class '68 Bonfire, Hill of Three Oaks.
- 10 pm Class '93 Bonfire, Mai Fete.
- Around 10:30 pm Vigilers Depart. Some vigils may occur, perhaps, let us help arrange it if you need to use an official fire-pit. Vigilers will leave with the Third who will be overseeing their vigil. Location: Depart from Bonfire at Druid's Den Rain Plan Location: If Vigilers want to; they can still vigil in the rainy hot night. I know I will, being a glutton for punishment. An umbrella may be provided to those brave souls.
- 11:30 pm Night Arb Tour with the Druids. A mysterious guide will lead a 60-80 minute long Night tour of Upper Arb, and the closer part of the Lower Arb by flashlight, for the brave, showing some of the odder sites and sensations of the Arb. Listening to the night sounds and the crunch of your footsteps in the night breeze. Or perhaps we'll do it in the pitch dark, since the moon doesn't come out until 1:20am? (Sounds exciting, huh?) Location: Depart from Hill of Three Oaks, look for the tour-guide with a torch or flashlight and a big smile. Rain Plan Location: Same plan, just bring desired rain-gear and let a smile be your umbrella.

Sunday, June 22nd

- 5:30 am Sunrise Vigil Ordinations. For people who vigiled and are entering the Third or Higher orders. Location: Hill of 3 Oaks or nearby Monument Hill, Vigilers' choice.
- 6:30 am Druid Farewell Service. For everyone. Will be led by newest willingest Third Order members in the group. Location: Hill of 3 Oaks, rain or shine.
- 7:00 am Druid Breakfast. Traditionally, Vigilers pay for the breakfast or dinner of the Ordainer. (wink!) Location: Nourse Hall Food Tent?
- 8 am Tai Chi with Ken Sansome '68.
- 9-Noon Library and Book Store open.
- 10:30-2 pm Recreation Center open
- 10:30 am Alumni Memorial Chapel Service with Chaplain Carolyn Fure Slocum '82, Alumni Choir Director Lawrence Henry '76, Rev. David Mertz '78, and Rev. Carol Rexroad Cannon '78.
- NOON Check-out!

ARDA 2 Update

By Mike, Digitalis Grove of DC

At long last, the 2003 2nd Edition of the 1996 A Reformed Druid Anthology will be available after the solstice for free viewing on-line:

http://www.student.carleton.edu/orgs/Druids/ARDA/. (Only the Main Volume and Green Book Volume are done so far.) Keep checking the site every few days thereafter, until it is posted there. The 1st Edition of ARDA will still be available on-line at the same site.

The 50 physically printed sets of the Main Volume and Green Book Volume should be mailed out this month, with the Magazine Volume coming out in August. Numerous logistical delays, a birth, graduation and Reunion planning delayed our team from the Mid-May goal. We hope you can be patient for a few more weeks.

The Main Volume may be available for a commercial on-line print-on-demand service sometime in the late fall of 2003 through http://www.amazon.com, so if you were too late to order the 1st Printing, and still want to print out your own copy, I'd recommend waiting until then and have it neatly bound and mailed to you at very little cost. Otherwise get a 4-inch thick D-ring binder and a few reams of paper, and some coffee, because it's a long print-job. Don't let your boss catch you doing it at work!

It's hard to believe that a group so intent on first-hand observation of Nature should spend so much time writing about it. We hope that you are pleased with the 1500 pages (2657 documents in all) in the three hefty volumes (eight pounds & 6 oz.) of this barely portable Archival collection. If what you want is not in there, go out and find it in our greatest library, i.e. Nature herself. As always, the opinions therein expressed are solely those of the authors at the time of writing them, and if we have made any errors, omissions or listed the wrong authors, please send those corrections to me at:

mikerdna@hotmail.com

It makes an excellent door prop and bookshelf filler, but for those interested in actually studying this mammoth collection, Sybok of the OMS is offering to moderate an online conference

to review the 20 Step self-study program, found in Part Zero of ARDA 2. This Druidism 202 class will take you through most of the collection in a systematic chronological order; reading related materials form the various sections scattered throughout the 3 volumes; and will likely linger from Summer Solstice to Winter Solstice, progressing in a leisurely manner. Other members will post questions, share thoughts, take a quiz, and quibble over related issues in this new conference. Norman Nelson '65 and myself Mike Scharding '93 will also be there to offer some historical notes and awful puns. The sign-up website is at:

http://groups.yahoo.com/group/druidcraft202/ or send a blank email to druidcraft202-subscribe@yahoogroups.com.

With that said, I will take a break or two from archiving and then begin collecting materials for the 2008 ARDA 3, which will hopefully take less time to assemble.

The Forty-Year Long Protest March

By Norman Nelson, Founder

Imagine yourself and a couple friends organizing a protest march to correct what seems to be an injustice. A year later, the injustice is irrevocably ended. Forty years later, the march continues! What happened?

Since I find myself in exactly that situation, I was asked, "What do you think about the continuation of Druidism?" [These comments are mine only, but from conversations with some of the other founders, I believe they represent a consensus of opinion.]

Druids progressing from Monument Hill to the Hill of Three Oaks. Both sites were the primary locations of the original services in 1963. Participants shown from left: Wilke, Troost, Crimmins, Weinberger, Shelton, Frangquist, Carruth, Nelson

First, some forty-year-old history:

Back in the long-ago days of the early 1960s, several students at Carleton College in Northfield, Minnesota, decided that the college's religious attendance requirement was actually doing a disservice to religion by forcing people to attend. (A graduation requirement, it said that, seven weeks out of each ten-week term, students must attend a religious service of some sort.) Most of us were religious, and we felt that forced religion turns people away from faith, rather than attracting them.

Most students at Carleton attended the weekly Congregational services at the college chapel, conducted by the chaplain. Some attended the downtown churches of their own denomination, and then filled out "chapel slips" to be handed in to the deans for credit. For those who belonged to churches or religions not represented in town (such as Jews), there were official campus organizations, which gave them credit for attending their meetings. The situation had actually become so ridiculous that even the atheists had a campus group that met for chapel credit!

To organize a protest against the requirement, we decided to start our own "religion" and apply for chapel credit. If we got it, we would show how ridiculous the requirement was, and if we didn't, we would protest and accuse the administration of hypocrisy, since we were attending religious services.

In the early spring of 1963, the Reformed Druids of North America was formed; we even drew up a constitution for ourselves as a campus organization. The official date of the founding was Beltane, 1963.

We were very careful to structure our "religion" so that it didn't require giving up any other faith; we didn't want to antagonize any one. (I've always called Druidism supplementary, not designed to supplant any other belief.)

Press, Carruth, Nelson, Frangquist, Shelton

After six or seven weeks of Saturday afternoon services, at the end of the school year in mid-June, several men and two or three women submitted chapel slips for the last Druid service of the school year. We were careful also to go for our "regular" chapel credit, just in case. (The Druids met on Saturday so as not to conflict with any Sunday services people wanted to attend.)

The slips for the women were accepted by the Dean of Women's office, while the Dean of Men's office rejected credit for the men.

After the rejection, one of the founders went to the Dean of Men's office and asked why we had been turned down. He took along a list of "strange" religious groups from the Minneapolis phone book, and asked, "Would this be acceptable? Would this? Would this?" Finally, with all his other reasons exhausted, the Dean said that we couldn't receive the credit because we weren't "an officially recognized campus organization;" we didn't have a faculty advisor.

The next fall, the speaker at one of the first (also mandatory) weekly all-student convocations was a new professor, who spoke about his anthropological work in the Aran Isles, where Druid practices still continued under a thin veneer of Roman Catholicism. Before he left the room that night, RDNA had a faculty advisor! We knew we had outfoxed the Dean!

That fall, we received chapel credit for our services, and again when we started at Beltane for the spring. We felt that we had definitely won our protest.

It gets even better: the day I graduated in 1964, the college Board of Trustees met and abolished the religious attendance requirement. I learned recently that one of those who most favored the repeal was the Episcopal bishop of Minnesota, who also argued as we had that the requirement was a disservice to religion. I've also heard that the college chaplain supported it, and that subsequently, enrollment in religion classes increased dramatically.

So, in June of 1964, there was suddenly no more need for protest, and therefore no more need for the Druids. Our victory

was total, and most of the founders fully expected our organization to disappear very quickly.

However, for some participants, RDNA had begun to take on a meaning of its own. (We joked that, for the students who couldn't stomach organized religion, our disorganized one was perfect!) In reality, through their meditations and study of their role in nature, they had begun to find a personal, meaningful realization we had never intended to impart. RDNA met their requirements for a faith that explained their lives. For them, it was no longer a joke. You can see this happening with David Frangquist, the author of "The Chronicles," as his writing changes from a parody of the Bible in the first chapters to a serious examination of what it meant to be a Druid.

Vaughn, Weinberger, Press, Carruth, Nelson, Shelton, Frangquist, Weber. Mike in the back causing trouble.

Now, forty years later, here we are. Not only is Druidism still here, it's thriving! RDNA continues in its original form for some, but numerous "offshoots" have also arisen, attracting different sorts of people to their different emphases. While I've not looked into them, I salute them for answering the religious needs of their participants.

Personally, I still believe that RDNA is a supplement to other faiths, as I think do the other founders. But I must respect those for whom it has become their exclusive faith. Given our origin, I'm a little bemused by that, but I think I can understand it.

And, more importantly, I think that Druidism, in its various manifestations, should and will continue. Even if it eventually becomes meaningful only to one person, it still deserves recognition for that. I guess we wrought far better than we thought we did when we started our little "protest march".

A Whole of Druidry

By Dana Felber, Reprinted with Permission

What is the "whole" when it comes to Druidry? Since Druidry is a spirituality that largely looks to the past for its practices and beliefs, this begs the question of, what was the whole of Druidry when there were actual Druids in the world? We tend to romanticize our ancestors, certain that they were not stumbling around in the dark as we are, wishing they were here to teach us their supposed certainties. But...is there such a thing as a One True Druidic Way to seek for? Did such a thing ever exist?

The Celts were a dominant force in Europe for the better part of a thousand years. As moderns in a culture that changes significantly from one decade to the next, we tend to telescope time when we think about the past and speak of Celtic culture and spirituality as though it were a neat, easily-defined package and that what was valid at the end when things were actually written down was bound to be already in place in the beginning. But no culture, especially a fragmented tribal one such as the Celts' is going to ever be consistent across the board, let alone over a period of a thousand years. Moreover, Celtic spirituality is rooted in venerating the spirits of place, which can differ drastically from location to location and even change over time. The nature of those spirits--temperament as it were--will also affect that particular tribe's outlook.

A lot of people today base their Druidry to a greater or lesser extent on the Irish materials that date to around 400 CE and later. It's very tempting to do so because there's a lot of it, more documentation than for any other place or time. And this is fine of course if this is what truly calls to an individual. But to exclusively focus on this material as what should define Druidry for everyone contains some inherent and flawed assumptions.

One assumption is that, coming as it does from the period when Druidry either died out or went underground, the Irish material represents all that was best in the whole history of Celtic culture, a synthesis and summary as it were. This in turn contains an underlying--erroneous--assumption of its own: that a culture or spirituality "progresses" in a linear fashion, i.e., that what comes first is "primitive" and what comes later is "advanced"...and therefore "better." But is this in fact the case? If it were, then it would logically follow that the spirituality we possess today is what is truly superior. Why on Earth are we looking back to a "primitive" past for anything worthwhile or valuable? Or...perhaps our more remote ancestors possessed wisdom we have in fact lost, but that could be regained, if we make the effort.

Another assumption is that one Celtic culture is interchangeable with another because "we're all Celts." Yet Irish culture is very distinctive from Welsh, Scottish, Manx, Breton or Cornish culture, as anyone familiar with them or living within them would explain. Indeed, those could be fighting words to actual individuals living within these cultures today and seeking to keep them from being overwhelmed and lost. It's also frustrating and ultimately offensive to the many people living outside the Isles on the European continent who are reaching back to their ancestors of the Celtic tribes of their region. Some of these people are working very hard to discover that culture, their sacred sites and local spirits, yet when they reach out beyond their locale to share or to learn from other groups, they are often met with indifference or dismissal or an attempt to assimilate them into a thinking they have no resonance with.

So...what is the whole of Druidry? That which, by rights, we should be giving our allegiance and devotion to even as we seek to uncover what it is out of the obscuring mists of the centuries? I think most people here would agree that no modern Druidic group has the exclusive corner on our wisdom. In my experience of the larger groups, the leaders themselves would agree with that. And Celtic culture itself was so steeped in intense individuality as to preclude such a thing. Yet one continues to run into this notion in the broader modern Druidic community. How does it come about?

A lot of people come to paganism and/or Druidry with the Judeo-Christian model of spirituality/religion so embedded within them that they can't conceive of something significantly different that can legitimately be called "spirituality." There must be deities, there must be hierarchy, of both pantheon and clergy, there must be set rituals, liturgies, practices, prayers, creeds and beliefs common to the whole group. So that's what they go looking for--and it's easy enough to find exactly that in certain segments of Druidry. But what about the rest? What about the people in the next newsgroup, next email list, next Druid organization? Are they wrong? Sometimes that's the reaction that occurs--we've all seen it. But that gets right back to attitudes found in Judeo-Christian thinking, the Protestant who tells the Catholic they're going to hell because they pray to saints, or the Jew who smiles smugly at the Gentile neighbors because he/she is certain of being one of "God's chosen people." Why do people who have—apparently--broken free of these molds want to go there? There's so much more to Druidry and Celtic culture and history than any one tribe's piece, or one person's interpretation of that piece. But it demands that we stretch ourselves, be willing to take some risks and be willing to think outside the box we've grown up with. Ultimately it's a quest for a Grail that will heal the very real Wasteland that's all around us. But we have to strive for what the warriors of the Red Branch and Arthur's Logres had: courage to step into the unknown. In this day and age, this kind of courage is less about facing a challenging enemy or dangers in a physical contest and more about opening our minds.

It's tough. We come to a new spirituality not knowing the ropes, uncertain of what we're doing. If someone takes a stance of authority and declares, "This is the way it is!" we often don't know enough in that neophyte stage to be able to judge whether or not the pronouncement is valid for us. Add to that that we want to belong, be a part of a group, a community. Accepted, validated even, in what is often a scary decision taken in defiance of friends and family. So even if these authoritative pronouncements strike us as not quite right, we tend to say, "Well, that's the way it is. The group needs me to go with them." Which's all right as long as there's an adequate comfort level. But that doesn't mean we should stop seeking for our personal Truths (and we all have them) or refuse to accept them when they lead us away from the group, however difficult that parting might be. Because putting acceptance in a group above that seeking flies in the face of the Druidic maxim "The Truth against the world."

I think it's no accident that the hero who goes on a quest into unknown and dangerous lands is revered in the Celtic cultures and held up as an ideal to emulate. Imagine someone like Cu Cuchulain or Gawain coming back home, eager to tell of his adventures and the strange things he saw and experienced--and being told to shut up because he might upset people. Or being called a liar by the elders because they've never seen or heard of what he's talking about, so of course it doesn't exist. The seeking of adventures was expected of Celtic warriors and was encouraged by the institution of set occasions when the tribe would gather to hear--and praise--what had befallen them. Perhaps it's because our ancestors didn't have the kind of access to information we do today--we tend to think we can know it all, or at least be able to look it up. They lived in a world full of unknowns and, if the tales are true, valued an eagerness to learn about what lay outside their sphere, an open-mindedness and acceptance of the unexpected that anyone would do well to emulate. The Druids were acknowledged the intellectuals of their day, and as modern intellectuals on a Druidic path, we too should be always striving for the open mind, and be alive to the spirit of inquiry that is part of the concept of awen/imbas. It's true, this may take us outside our comfortable notions of who and what we are, but to me this is what every story ever written about a quest is all about: leaving what is comfortable to take risks and achieve something. It's no accident that overcoming fear is an integral part of these stories. Fear is what keeps thinking narrow and what truly breeds differences, persecutions and wars, what alienates people and causes their voices to fall silent. Water needs to flow free to be clear and healthy; trapped, it stagnates, grows foul and breeds poisons.

So what is the Druidic "whole"? What else can it be but every person who comes to this path heeding a call of ancient voices with a sincere desire to learn and a willingness to be open to new ideas and teachings but who also has the conviction to hold to their own Truth against the world, however nascent and unarticulated it might be to begin with. They may come by unlikely or unpromising paths, enamoured of teachings they will later discard in quiet embarrassment, but the point is that they do come and they should be welcomed with encouragement rather than contempt for their ignorance. For the wisest person who ever reads these words will remember that he or she once knew no more than they.

Wandering climbers on a ridge of Ben Mor in Scotland.

40 Years Wandering in the Wilderness

By Mike Scharding, Pundit

I was watching an old movie, the other weekend about Moses and the Israelites' 40 years of wandering in the wilderness looking for their god. "Just like the druids." I thought smirking to myself, "without that Golden Calf bit and professional hair-styling."

As a frazzled Reunion coordinator, the May 1-4th weekend in Northfield Minnesota was appropriately one long trudge for me from one location to another, carrying stones (but not tablets), looking after food, fording rivers, and concentrating on the "trees rather than the forest." However, as I step back after a few weeks of rest and reflection, I can give you still only the briefest of overview of the busy schedule.

There have been forty revolutions of the earth around the sun since our little revolt began at Carleton College. Was year

40 much different from 39? I'm not sure, but it was an "XL"-ent year, I thought, and worthy of a big party, two in fact (next one is on the solstice). It was a sign of divine favor, perhaps, that the weather was very nice despite dire predictions of rain. To my surprise, the rain stopped a little after my arrival and began a little after our departure. Events were frequent, and relatively well attended, but many members took leave to sleep and walk around on their own instead of trying to go to all functions. With the leaves more or less out, and no mosquitoes, who could blame them.

Two nutty Druids in a sci-fi/druid wedding.

For the 40th memorial service, we processed out from Monument Hill where the first service was held in April 1963, and filed to the Hill of 3 Oaks to the sound of music from the nearby Spring Concert, then passed through the Druid Den encampment and finally walked through the woods to reach the massive Stone Circle. As the service began, Joan Carruth did an excellent cant of the Hymn of the Earth Mother, and then powerful gusts of wind nearly knocked members off their feet in response to the call to the four winds. Using one of the original glass chalices, Norman Nelson (2nd AD of Carleton) charged the waters, and Frangquist passed around the well-aged whiskey to both young and elder Druids present. Numerous speeches on the temporal nature of the original Druid movement, its evolving encouragement of deeper spiritual searching, and its tenacious continuation were made by Nelson, Frangquist and Shelton; with readings from Rumi, Idries Shah, Christian and Buddhist scriptures. A great feast, using the altar stone for the table, then ensued; followed by a Maypole dance, a wedding, a "don't-want-to-marry-you" service (pre-emptive divorce?), donut games, long chats and good fun.

There was also an archival session, at which members commented that the documents in storage are in better condition than themselves, and requested that their bodies be kept there for another forty years. The interview with 4 year Archdruid MerriBeth Weber '03, showed that things had not changed much over the years, and Druidism was a happy string of events, friendship, research and pursued interests. The college food was considered passable in the new dining facility, and several meals were attended, backgrounds exchanged, and plans decided. A Carleton-style Sweatlodge went well, despite the arrival of quizzical security officers during the set-up preparation; several members afterwards camped out in the area. The cooking and Bardic event was poorly planned and a definite flop, although good back-rubs were given out, but the Saturday bonfire was filled with jocular conversation, political debate, and fire gazing reflection; followed by a 90 minute walk in the pitch darkness of the extensive forest of the lower-Arb; listening to the sounds of the night. Ross and I passed the night in conversation around the campfire.

Monument Hill's Rogue's Gallery: Ross Wilke, Steve Crimmins, David Frangquist, Darren, Larry Press, Mike, Julie Ann, Stacey Weinberger, Richard Shelton, Norman Nelson.

In the morning, the vigiling Corwin Troost and Stephen Crimmins were ordained as Third Order Druids, and Corwin (after some hasty coaching) led the Farewell service and did remarkably well despite frosty fingers and having his notes blown away. Both were then installed as Archdruids after the farewell ceremony by the departing Merri Weber. Ross and Dan both entered the Second Order after appropriate reflection, on that chilly morning. A large contingent then went to breakfast and then left on the shuttle bus back to the airport.

This was the third big Druid Reunion on record (1976 & 1993 being the other two), and probably the largest. About 15 current students turned out (recruitment was low this year) and about 15 old timers showed up including alumni (among them; Norman Nelson '65, David Frangquist '66, Richard Shelton '71, Katya Luomala '78, Darren '91, Mike Scharding '93, Ehren Vaughn '02, Chris Middleton '02), some relations (Julie Doneaux, Ross Wilke) and a few NRDNA members on their first visit to Carleton (Larry Press AD of Live Oak Grove, Joan Carruth AD of Birch Grove, Stacey Weinberger AD of Poison Oak Grove) and assorted family members and pets. A definite "multitude" was in attendance over the weekend.

All in all, a very full experience, one that brought together people from many generations and distant locations to commemorate a common search for awareness through Nature.

Now to get ready for the June Reunion....

The Soul of Juliana Spring

By Irony Sade
Copyright November 2000

Here we bring you the second installment:

Chapter Three

And so it began. We met beneath the oaks the next day on a hillside overlooking fields and meadows creeping slowly back to wild. A brook danced its nearly inaudible way along the foot of the hill. Too far away to really be a presence the red brick

buildings of the university dorms glowed in the morning light. Juliana wore long tan pants that made her look even taller, and a dark light sweater against the chill of the wind. She looked willow thin against the trees, and strode along with the cased harp as if it weighed nothing. She sat down on the end of the bench. I folded my coat across my knees. For a long time there was silence.

"I love this place," she remarked at length. "Sam and I used to come out here on walks before things got so busy."

"What does Sam have to say about all this?"

"I told him everything. He said that he couldn't quite believe it had happened, but that he thought it was very brave of me. He also said it was me that he loved, soulless or not, and that he'd stay with me through everything."

Far away I watched the movement of students to and from the dorms, smaller than ants and twice as aimless.

"He is a remarkable man if he means that. I hope he follows through."

"What do we do now?"

"I do not know yet. Play for me."

The harp case looked homemade. Juliana unzipped it and set the leather carefully aside. The harp stood shoulder high as we sat before it, darkly gleaming chestnut, unadorned. She screwed in its legs and settled the instrument back into her arms.

"What should I play?" She asked, brushing the strings. It was already tuned.

"Anything you wish."

She brushed the chords again and bent her long dark hair. So softly it seemed that she was still warming up, Juliana began to play.

In the middle air before us a cloud of insects danced beside a small yew tree. From its branches darted forth a small brown bird, flickering and flitting into the swarm, matching its mindless, eye-defying movements with its own. It tumbled about immune to gravity with no discernible wing beats, but a twisting, fluttering, graceful confusion of feathers and open beak. Then it was back in the branches, panting, as the swarm danced on, unconsciously reduced. After three long breaths it darted forth again.

She was good. Better than I had been after six years practice, but then, I had never had her passion. There was a freedom and a flow to her movements already beyond anything I could muster. She would never be my student, I decided.

At the end of the second piece the harpist's hands floated away from the strings. A breeze stirred her hair and caught the last of the chords, stretching them out into an inhuman blaze of harmony that drifted softly down the wind. Far below us water shimmered.

The lady turned to me with her heart shaped face. I searched for, found my voice.

"How much did you say you practiced?"

"Maybe two hours a night."

"What about your classes?"

"I have one right now, actually." She gazed over at the dorms. "It doesn't seem that important anymore."

"Then why do you take them?"

"Force of habit. It keeps my father happy, and I'll need some sort of skills if I can't make it as a musician." I turned my face towards her.

"Oh."

She realized it now, I saw. There was no more 'if' in this adventure. We were playing all or nothing.

"Do you want to be in school?" I asked.

"I like the atmosphere, the people, but no, not really."

The bird was back in the air again.

"If you dropped your classes, kept your job, and stayed with Sam, would you have enough money to pay a teacher?"

She considered, strangely calm as the possibilities assailed her.

"I might."

"Good. I will try to find you one. Where do you work, by the way?"

"Down at the Symposium. I'm a waitress there."

"I shall have to visit sometime. Have you got a telephone?" She told me the number and I committed it to memory.

"Here is mine if you need anything. I will call within the week."

"What should I tell my father?"

"That is up to you." I replied, smiling. "And make that six hours a night." I turned to go. She stopped me with my name.

"What's the other half of our bargain? You never said. What will happen afterwards?"

I waited, still as the rough skinned oaks. The wind brought a sheen to Juliana's eyes that almost looked like tears. Her lips began to form a question I had no way to answer. I spoke to cut her off.

"Do not think about it. If you let it worry you the concern will keep you from concentrating completely on the harp. Without that commitment you will never become the best, and the whole deal will be pointless. I am not the Devil, Juliana. You have nothing to fear."

Her eyes were not wholly convinced, but I had said too much already. I left her sitting with the harp and fled to the shadow of the silent trees.

Chapter Four

That afternoon I made some calls. I was looking for the best teacher in an hour's radius. Not the best player - for any musician could get jealous of what Juliana Spring was going to become. We needed someone who could teach her all the things I could not, and who would be able to let her go when she moved beyond their skill. It took me longer than I had thought,

but at last I found a woman who would serve, and made a reservation at the Symposium.

The restaurant where Juliana worked was very much a creation of the town it served. Its clientele were students and faculty, townies out for a night's splurge, and the occasional interloper like myself. The Mediterranean food it prepared was better than most, and the staff was no slower than many. Juliana was a bit too striking to make the perfect waitress, too ethereal to draw the biggest tips. She saw me when I entered and pounced upon my table to claim it as her own.

I gave her the number of the instructor I had found. She very nearly jumped with glee.

"It's going to work," she bubbled over my order. "I talked to all my professors, and they say it's all right. Some of them think I'm nuts, of course. Sam says we are still on, too, so I'm living there, and the manager here let me up my hours to thirty, so I can probably even save a little!" She grinned proudly. "And I'm playing seven hours a day!"

"Bring my food!" I laughed. "People will think I am flirting with you!"

Chapter Five

Spring erupted into summer that year, as it always seems to manage. Beasts that had been wild and rutting a few months before settled down to raising families. The equinox came and went with its festivals of balance, and the stars slid slowly backwards through the heavens. The Hunter began to appear in the mornings again, his jeweled belt and longbow burning down the year. Leaves glowed, and in simpler climes people worked to gather in the harvest.

Juliana and I kept in touch throughout the changes. I also met quietly with her teacher now and again. Sam passed at the head of his class and began courting medical schools. Juliana lost her job, but found another closer to the city. Together they bought an old, tired station wagon and found a way to make both their schedules work. Juliana's teacher discovered her student had been fingering wrong all along, and showed her a new way of sitting that took the strain off her spine. Juliana said she was happier than she had ever been.

Three nights before Samhain someone tried to pound my door in. I came out from the kitchen and pulled it open. The woman the storm blew into my hall was a wreck, her face and hair plastered with tears and rain. She was nearly hysterical, tumbled words escaping in great gasps and stutters.

"I got back from work... and Sam was there... and the door was down... and he said he just came in... and started screaming... and threw Sam around... and was looking for me... and started throwing things... and... and..”

I barred the door and pulled her into the kitchen, still shaking. Juliana went into the softest chair and the tissue box went into her lap. The kettle was still smoldering quietly to itself. I grabbed it and a box from the high shelf.

"Tea." I told her. "Drink."

She grasped clumsily at the deep mug, her lungs still sobbing. I waited until she managed to take a full sip without slurping.

"Who?" I asked her. She stared at me blankly.

"Who threw Sam around?"

"My father...He found out I wasn't taking classes and discovered where we were living somehow. He tore the door down looking for me. When Sam told him I wasn't there he just went wild. He smashed everything he could find and kept roaring about me being a disobedient slut until our neighbors called the police. They were still there when I came home, and the landlord as well, but my father left before they could catch him." She paused for breath, clutching at the tea.

"He found out you were not taking classes?"

She nodded dumbly.

"Had you not told him?"

"I told him I'd gotten a scholarship so that he could stop paying tuition, and that I was working as a nursing intern over the summer. I gave him the number of a girlfriend who would say I lived there but was out at the moment if he called..."

She stared into her mug. I stared into her ear.

"It was stupid, I know. But I didn't want to face him."

"You lied," I breathed softly.

"So what? I sold my soul too. What damage is a lie going to do?"

"Selling your soul is just a sacrifice. A lie is a blow to your own integrity--that is much worse."

"You've got to be joking. Haven't you ever told a lie to avoid trouble?"

"No! When I do something as bad as lying you had better believe it is for something more important than just avoiding trouble!"

Juliana stared up at me, shocked out of her shock for the moment. My voice was louder than I had intended.

"You have a weird set of morals," said she.

You do not know the half of it, thought I.

I turned away from her, studying my dishes. In the reflection of a hanging pot I saw her take another sip from her mug. Her face took on an odd look.

"Why am I drinking mushrooms?"

"Muscle relaxant."

She nodded, still puzzled, then her lovely frame collapsed, crashing back into shock and despair. Her voice was almost too faint to hear.

"He smashed my harp."

There was a knock at the door.

I turned, palms tingling.

"Don't go," she whispered. Her eyes were very large.

Chapter Six

I walked through the hall to the door's heavy oak panels and laid my long left hand upon them.

The young man who stood there was big, but not tall. He wore a checkered mackinaw and a tattered blue cap. There was a chaw of tobacco in his cheek, and he looked up at me with amusement and contempt in his grey-blue eyes. He touched his hat brim in the ritual of respect.

"I'm here for Miss Raskin," he drawled.

"Who?"

He grinned and spat tobacco.

"I followed her here. That's her car out front. Don't try to tell me she's not around."

"There is a Miss Spring here. I have never heard of a Miss Raskin."

He spat again on my clean stone porch.

"Spring's not her real name."

"Who are you?"

"I'm a friend of her father, Mr. Raskin. He told me to come and find his little girl." He smirked up at me. His smile showed oddly clean teeth beneath the brown slime.

"I know she's in there."

"Mr. Raskin is currently liable for housebreaking, assault, and destruction of property. Miss Spring is currently under my protection. Cross this threshold and you will be liable for trespassing, assault and attempted kidnapping."

The clipped words flowed from a well of controlled wrath.

The man on the porch took a half step backwards.

"Now. Did Mr. Raskin tell you to find his daughter, or to find her and bring her back?"

"He... He only said to find her, sir."

"Then you have done as he asked. Go tell him where she is, if you feel you have to." The visitor rolled his poison uncertainly between his cheeks.

"He's still going to want her back," he appended.

"Then we will speak to him in the morning. Goodnight, Tom. It would be best for you not to come here again."

I closed the door in his startled face and dropped the heavy beam across it. Juliana was sitting still and pale when I returned to the kitchen.

"Who was it?"

"Thomas Weedon from Willard's Landscaping, according to his hat. Do you know him?"

"He goes to father's church. I didn't think he'd do anything like this."

"Is your name Juliana Spring?"

"Juliana Spring Raskin. Spring was my mother's name. I've never much cared for the Raskin part."

My eyes searched the woman sitting in my favorite chair, wondering what else I did not know about her. I felt the sweat of adrenaline evaporating off my sides, the almost taste of blood along my tongue.

"What are we going to do now?" she asked.

The storm churned outside like the Wild Hunt in training. Beneath the wind I heard a car start up and leave.

"You and Sam are going to stay with me while we sort this out. Tomorrow morning you are going to talk with your father."

Bleach would only have darkened Juliana's face.

"Could I have some more mushrooms?"

Chapter Seven

The couple stayed for four nights. Sam and I packed up their apartment. It only took two trips; they owned very little beyond clothes and books. I collected the tangle of nylon and shattered walnut as Sam talked to the landlord. The harp was beyond repair.

"What are your plans?" I asked when Sam returned.

"We'll move somewhere else. There are a couple of schools that seemed excited about my coming. I did pretty well last year, and my medical requirements are all finished. I might try talking one of them into accepting me a year early. There is a seven-year MD/PhD program I was especially looking at. It can't hurt to apply anyway. Desperation must count for something"

"I'm more worried about Julie," he added after a pause. "That harp was her life. I don't know what she's going to do without it."

The day after the attack Juliana called her father. Their conversation was brief and private. She emerged from my study in tears. I held her as she wept and came as close as I ever have to hating someone I had never known. There was more grief in it than anger, really, but hate is such a simpler word.

"What did you tell him?"

"Everything. He doesn't understand."

"Everything?"

"Except where we are going and about our bargain. He figures I'm damned anyhow, so what's the difference? He said I'd end up just like Mother."

"What happened to her?"

"She was a dancer. She taught at some of the community centers, YWCA and places like that. She was very good, but it was always just a hobby. Then one day she got an offer to join a dance troupe and get paid for it. My parents fought about that for weeks. She felt she had only ever been a housewife and was entitled to at least try for her own career, and that even if it only lasted for the season it would be an adventure, so what was the harm in it? He argued that she would be abandoning her sacred duty as wife and mother. Making a charnel exhibition of her God given beauty, I think he called it. She said he had no right to talk like that, and that she was going to go off with them anyway.

"Then one day she did... I came home from school and she was just gone, no note or anything. Dad fumed about it for months. He still gets furious if anyone mentions her. I kept hoping she would come back, or write, but she never did." Juliana sniffed.

"Why couldn't she have taken me with her?"

She fell silent. I stayed with her there in the darkening room until Sam came home to my rescue.

To Be Continued...

Events

Witness the Summer Solstice at the Umass Sunwheel

SUNRISE @ 5:00 a.m.
& SUNSET @ 7:30 p.m.
SATURDAY & SUNDAY
JUNE 21 & 22, 2003

Members of the University community and the general public are invited to witness the passing of the seasons by joining Dr. Judith Young of the U.Mass. Dept. of Astronomy to watch the Sun rise and set over the tall standing stones in the UMass Sunwheel for the upcoming SUMMER SOLSTICE. Visitors for the sunrise viewing should arrive at 5:00 a.m., and visitors for the sunset viewing should arrive at 7:30 p.m. The sunrise and sunset events will be held on both Saturday and Sunday, June 21 and 22, 2003.

For those interested in learning about the sky, there will be a presentation, which will include the cause of the seasons, the Sun's path in the sky, the phases of the Moon, and the story of building the Sunwheel. Bring your questions, your curiosity, insect repellent, and be prepared for cool temperatures when the Sun is down. Visitors are also welcome to bring lawn chairs or blankets to sit on. A $3 donation is requested to help with the cost of stone pathworks and exhibit expansion, which are planned for the Sunwheel. Sunwheel T-shirts & sweatshirts will be available for purchase. Visitors are also welcome to bring lawn chairs or blankets to sit on.

At the time of the summer solstice, when the days are longest and the nights are shortest, the Sun rises and sets at its most northerly location, over the tallest stones in the Sunwheel. The word 'solstice' means standstill, and refers to the fact that at solstice, the Sun appears to rise and set in the same direction for over a week. Even though the instant when the Sun is most northerly is on June 21 in the afternoon, visitors will be able to see the Sun rising and setting over the summer solstice stones in the Sunwheel from June 17-26. The astronomical cause of the Sun's standstill is one of the topics that will be explained during the Sunwheel gatherings.

The UMass Sunwheel is located south of Alumni Stadium, just off Rocky Hill Road and across from the maze. The Sunwheel can be easily reached from the center of Amherst, following Amity St. to the west, on the right hand side of the road about 1/4 mile after crossing University Drive. In the event of rain, the events will be cancelled, and visitors are encouraged to visit the Sunwheel on their own.

For more information on the UMass Sunwheel, check out the web site at http://www.umass.edu/sunwheel

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The Stonehenge Alliance

News Release:

FOR IMMEDIATE RELEASE:
TUESDAY 10 JUNE 2003.
NEW STONEHENGE ROAD WOULD BRING "MASSIVE DESTRUCTION" TO WORLD HERITAGE SITE

New plans by the Highways Agency (1) to upgrade the A303 trunk road near to Stonehenge would devastate an outstanding archaeological landscape of international importance (2) according to the Stonehenge Alliance, a group of environmental organizations opposed to the scheme (3).

If completed, the plan would sink the central 1.3-mile (2.1-km) section of the road into a tunnel bored beneath the UNESCO World Heritage Site (WHS). But it would also involve bulldozing new junctions, slip roads, and a brand new four-lane dual carriageway across one third of the WHS causing massive destruction to the protected landscape.

The Stonehenge Alliance is not alone in criticizing the plan. UNESCO's official adviser on UK World Heritage Sites, the International Council on Monuments and Sites (ICOMOS-UK), has said it does not support the short (2.1 km) bored tunnel. The National Trust, which owns much of the land around Stonehenge, has asked the Highways Agency to explain why it will not consider longer tunnels [4].

Speaking for the Stonehenge Alliance, Dr. Kate Fielden said: "Stonehenge is not just the stone circle: it's a unique complex of interrelated monuments extending over a landscape of some 5,000 acres [5]. The Highways Agency's glossy before-and-after photos are highly misleading: they show nothing of the destruction on either side of the short tunnel; nor do they give any idea of the visual impact of its presence in such a special place. Even with the tunnel, the sound of traffic would still be heard at Stonehenge. We welcome efforts to secure the future of the World Heritage Site, but we fail to see how bulldozing a motorway through it would achieve that end. This hugely damaging and intrusive scheme would provoke an international outcry; the government must look at other alternatives."

Notes to editors:

1. A303 Stonehenge Improvement: Have Your Say On Detailed Plans, Highways Agency News Release 500/SWW/03, 29 May 2003, reissued 5 June 2003.

2. "The Stonehenge World Heritage Site is internationally recognized as an outstanding archaeological landscape. Inscription on the World Heritage List places Stonehenge, with Avebury and its associated sites, beside other World Heritage Sites of outstanding universal value such as the Pyramids in Egypt, the Taj Mahal in India and the Great Wall of China." Foreword to the Stonehenge World Heritage Site Management Plan, English Heritage, April 2000.

3. The Stonehenge Alliance is an informal alliance of organizations and individuals formed, under the Chairmanship of Lord Kennet, to oppose the Government's currently preferred road scheme for the upgrading of the A303 at Stonehenge and to put forward alternatives that are less damaging to archaeology and the environment. Stonehenge Alliance supporters include: Ancient Sacred Landscapes Network, The Council for the Protection of Rural England, Friends of the Earth, RESCUE: The British Archaeological Trust, The Pagan Federation, and Transport 2000.

4. ICOMOS-UK Press Release, 12 December 2002; National Trust Press Release, 10 December 2002.

5. "The boundary of the WHS encompasses over 2,000 hectares [5000 acres] of land containing a high density of both

buried and visible 'upstanding' archaeological sites and monuments... Much of the area surrounding the WHS is also of archaeological importance." Stonehenge World Heritage Site Management Plan, English Heritage, April 2000, section 2.1.8.

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THE STONEHENGE ALLIANCE
Position Statement June 2003

The Stonehenge Alliance is a group of organisations and individuals opposed to the Government's scheme for widening the A303 between Amesbury and Berwick Down, which proposes a 2.1km bored tunnel close to the Stones and 2.4km of above-ground dual carriageway within the Stonehenge World Heritage Site (WHS). This road scheme is part of a minimally consulted 'Stonehenge Master Plan' (now renamed 'The Stonehenge Project') and it coincides with the Government's plan to make the A303 into a 'strategic route' to the South West.

The Stonehenge Alliance supports the principles of the widely agreed Stonehenge Management Plan which recognises that the whole archaeological and spiritual landscape of the WHS is of outstanding international importance and should be conserved-not just that part nearest to the henge monument.

The Stonehenge Alliance also strongly supports the concerns raised by ICOMOS UK.*

These include: 'The proposal... does not go far enough in healing the scars in the Stonehenge landscape or in making it available for people to enjoy in peace and quiet';

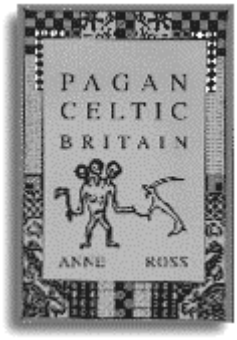
'The short tunnel would not allow reinstatement of key spatial features and associations within the WHS... which in visual as well as access terms would remain compromised';

'the Stonehenge landscape... should... not be a candidate for an above ground dual carriageway'; and 'The benefit analysis should include intangible as well as tangible benefits. This means considering the very high local, national and international 'existence' value of the Stonehenge landscape and the 'bequest' value put on it by those who believe it to be a key part of their national and international heritage'.

The Alliance calls for an holistic approach to sustainable management of the landscape and archaeology of the Stonehenge WHS and its visitors, in line with the aims of the WHS Management Plan and the requirements of the World Heritage Convention. This would involve putting the 'Stonehenge Project' on hold, giving priority to the Management Plan, and reconsidering proposals for the A303 in the light of ICOMOS UK's statements of concern.

* The International Council on Monuments and Sites (ICOMOS) is the official adviser to UNESCO on cultural World Heritage Sites.

THE STONEHENGE ALLIANCE IS SUPPORTED BY: Ancient Sacred Landscapes Network; CPRE; Friends of the Earth; The Pagan Federation; RESCUE: The British Archaeological Trust; Transport 2000 and others



Resources

Pagan Celtic Britain by Anne Ross

(Trade Paperback; 35.00 Euro / 40.00 USD / 23.00 UK; 540 pages)

In this book the author employs archaeological and anthropological evidence, as well as folklore, to provide a broad insight into the early Celtic world. She begins by examining Celtic places of worship--the shrines and sanctuaries in which sacred objects were housed and from where they would be ritually displayed when various rites and sacrifices were conducted before the people. She describes the divine warriors with their aquatic, therapeutic and fertility connections. The importance of animals is also analyzed, especially birds, the gods' favourite form of creature for metamorphosis. The reader learns how Celtic places of worship changed with the arrival of the Romans when Romano-Celtic temples were erected and new deities and cults evolved. This book is gripping as the author leads the reader through the evidence from ritual pits and cult sites, votive wells, sacred precincts and mountains.

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Calendar

Midsummer Solstice, when the Sun enters Cancer, will occur on June 21, 2003 at 12:11 p.m. PDT. Midsummer services will be held on Sunday, June at Solar Noon, 1 p.m.

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Lughnasadh Y.R. XLI
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Lughnasadh Essay:

Tales of Lugh

Reprinted from A Druid Missal-Any 1986
By Emmon Bodfish

Lughnasadh, festival of the funeral games of Lugh the Sun God, or, given by Lugh in honor of his father the Sun, depending on your tradition. It is the beginning of the Celtic harvest season, and is often called Festival of the First Fruits. Lugh, from the same root word as light and luminous, is one of the younger generations of gods in the Celtic pantheon. Like other Indo-European solar deities, his growth was rapid, being the size of a 10 year old when he was five, and gaining full manly size and skill by age 10 or 12. He is the multi-competent god, not specializing in one function, but capable in all. Even as a child he was expert at any craft or skill from his first attempt at it. As a boy of eight, according to Welsh legend, while his goddess-mother was measuring his foot for a shoe, he picked up a bow and arrow and shot a wren in the leg. This, the story goes on to explain, was the favorite demonstration shot of Celtdom's best crack archers. His mother was delighted, and Lugh went on to become a parent's dream come true. He was good at everything, polite, chivalrous, and an example of filial devotion.

Later, as a young man, when he applied for admittance to the company of the elder gods, he is quizzed by the gatekeeper as to what he can offer. "I am an excellent smith," he says. "We have Goibhne the smith," said the gatekeeper. "We have no need of that." And this continues to be the reply as he lists each one of his skills. The gods already have one of their number who is an expert in that domain. Finally, frustrated, the boy shouts, "But do you have anyone who can do them all?" The gatekeeper reflects that, no, they do not. And so Lugh is admitted.

Lugh is the patron of craftsmen, apprentices, and artists. In another tradition, he is also associated with money and the accumulation of wealth. This is his only functionalistic connection with a harvest festival. The Funeral Games of Lugh, whose title for this high day may also refer to the fact that by now the Sun is past his Zenith, and is declining again toward the South.

In the R.D.N.A. traditions, anyone who has a garden, grows anything, etc., should save their first picked produce of the summer season, and bring it or a portion of it to the Service, to be offered up in the altar fire, with hopes of prosperity in the years to come.

News of the Groves

Carleton Grove: News from Minnesota

Part I reported by Stephen Crimmins, Arch Druid

With Carleton out of session the Carleton Grove is taking a break from regular activities. The second part of the 40th Reunion was held around the solstice and, though very few of the people at the Beltane celebration were present, the second part of the reunion was also successful with a number of former Carleton students showing up for a few, or many of the activities along with two Carleton students, myself and Corwin, my fellow Archdruid. There was even a request that we sing The Ash Grove made by members of the class of '53, though we were sadly unable to comply.

Though the most of my fellow students have left, Northfield it self is certainly ripening...it's particularly nice to be out of session right now so that I can notice this... Though it means hot days and nights and mosquitoes, the summer has brought other gifts, including a ripening blackberry bush in the back yard. We started to pull the ripe ones off the other day and after a few minutes we had decided to turn our bounty into an after dinner treat of cobbler that night. We braved mosquitoes and thorns and found ourselves with a few cups of blackberries. Though not carried out with other druids, I think this was a thoroughly druidic activity.

Part II reported by Mike Scharding

It's summer time, and the June Reunion for the 40th Anniversary was a mixture of small successes amidst a baffling over-estimate of general turnout. Carleton had provided a mailing to 400 past members, and listed us prominently in the official schedule, yet only a handful showed up at any one event. The May Reunion had about 35 people over the weekend, as compared to June Reunion at 24 with a large overlap of 8 local people. I had been expecting about 50-60 people. That being said, the weather was all too sunny, 95F and not much wind. That might have had something to do with the reluctance to trudge about in the jungle-hot Arb.

Many people stopped by the lunch and dinner tables to comment on their memories of the RDNA or to inquire about Wicca. The planned movie had to be scrapped due to a missing tape. The archives rummage turned into a round-robin chat

session and photo-exchange from May Reunion. The sweatlodge went well with 6 attendees from the 1985-present period, with old-timer Brandon Schields and Alice Cascorbi leading one session. Unfortunately, the tarp and poles and broken shovel were thrown out by grounds crew two days later, after we forgot to take them down. Which was interpreted to mean it was time to get new materials.

The main service had nine attendees, and a rose was offered by one member, and Steven climbed up into an Oak tree and cut off a small twig and dropped into a large white sheet held by the members (ala Pliny the Elder). Mike also gave a severed head sacrifice [of cabbage], and then solemnly said, "Lettuce pray," and the winds politely answered. A fiery wooden wheel was rolled down the hill in the Scottish tradition to gauge the future, depending which direction it fell. The Druids were generally dissatisfied with the omens, after which Richard Shelton confided to me that you shouldn't state which side is good until it has already fallen down. I guess I still have much to learn about divination. After the service, we went to the Stone Circle for lunch, but due to the heat, it was quickly concluded and no games ensued.

The mysterious Midnight Torch-lit Tour of the Arb went well. As usual the wishing game was done on the field below the Hill of Three Oaks, wherein blindfolded members try to walk from one set of rugby goal, across the field, and through the other goal posts. Most members did loop-de-loops or amusingly wandered off into the cornfields. The toilet paper torch idea went reasonably well and was cheap amusement. If you soak the toilet paper roll on a stick in alcohol, be sure to use vodka or higher strength; but certainly keep it loosely wrapped to allow air in; and it is advised to have a light window screen wrapped around it to catch floating flaming fragments. On the way through the Arb's prairie section we were surprised to find a small herd of cows happily munching away as part of the restoration project. There hadn't been cows in the Arb since 1963, and so this was taken as a good sign of returning good times; especially for college pranksters. There were literally thousands of lightning bugs in the forest to match the star-spangled sky above us on that warm night.

There were no Vigilers and the farewell service on Sunday morning was attended only by two members. We thanked the spirits of the Arb for hosting us and asked them to look after the current students.

Akita Grove: News from Japan

Nozomi says that all is doing well and hopes to rejoin RDNA chats and society in December when she has more free time. Pat sends a new game called "Sigily" to the other RDNA members, and the full rules are listed in a separate article in this issue.

Birch Grove: News from New Hampshire

Birch Grove is meeting, when we can get a few minutes to rub together, in our beautiful woods. We are broke, not getting enough hours of work for the last three months and eating out a lot as we shuttle between the old property and the new, and stressed out. Our carpenter has almost finished cutting the remaining hemlock framing which he had to leave last Fall when the Winter came too early. He says we can start framing in a week or so. Phyllis & I are his crew. So we expect to be exhausted most of the Summer. We have a foundation, a septic system, and a well. We are still trying to sell the old house.

We love being up here. It is beautiful. The fireflies are so numerous it's mesmerizing to watch. The Milky Way stretches across the sky, the Moon sets in Maxfield Parrish blues. The cut wood we are hauling from the hayfield to the building site smells so sweet. We are stressed, with our awareness pulled in so many different directions, and worrying about money, and yet...We have no real doubt that we will be able to finish the house, at least in some form {maybe not the fanciest finishes or appliances} and be able to celebrate Yule in it. We have worked and planned and dreamed so many years for this, it's still hard to believe we are here and doing it.

So there's our harvest. We hope our Autumn is long enough for us to enjoy what we are reaping for years and years to come. We have so much to learn & to do & to build. Being Human we often wish, of course, that we could have done all this years ago. But, like a garden, we grew in our own time & way, and this fruit, borne however late, is full & sweet.

Happy Autumn to all the Druids. We wish we could show all of this to all of you.

Bamboo Grove: News from Delaware

As Lughnasadh approaches, I have the sense that life has produced an especially bountiful harvest this year. After 6 1/2 long years, I've finally graduated college. I now have a beautiful condo to share with my significant other and assorted grove members (cat, guinea pigs, mice, snakes) and it overlooks a river, well, a river used by barges at times and industrial sites nearby, but a river nonetheless.

Lest you think my life is all berries and sunshine, there have been some thorns that have pricked my hand as I reached for the ripest fruits; the full time job I had lined up for after graduation, which I thought would be perfect for me, turned out to be something completely different from what I had imagined. I ended up leaving after a short time in order to find a different way to sustain myself financially and more importantly, to nourish my soul at the same time. So in this season of harvest, I hope to have a big plump job fall right into my gathering basket!

To me the harvest means that it is time to look for the fruits of my labor (be it physical, spiritual, etc.), to look back on a season of growth and hard work, to reflect on what could be changed for the better next time around, and a time to be thankful for what I have been given (even if it meant getting a hard lesson or two). It is a time of things winding down, a waning moon, sitting on the porch and reminiscing about the past year, a pause in the frantic rush of life, and a time to sit down to a full table filled with the bountiful harvest of the Earth Mother.

May you all have a bountiful harvest,

BrightMirage

Digitalis Grove: News from DC

Mike is looking for new grove members interested in chatting or meeting in the D.C. metro region, so write to mikerdna@hotmail.com.

In his spare time, Mike is looking for a new job with an international relations aspect, studying introductory Korean (to expand from Japanese specialty to North East Asian affairs), continuing to train a guide-dog puppy, and moving to a new house. No rest for the weary, I suppose.

As for the ever-extending deadline for ARDA 2 publication, it is sad to say, the main volume won't be ready until mid August (at best), with the Green Books and Magazines undergoing a second close review by Mike and Stacey respectively. Be sure, when the internet version does come out,

you'll hear quickly on the conference; but in the meantime be patient.

Dravidia Grove: News from Maryland

Hello all,

Weather is hot, rainy, hot, rainy, feeling like a yo-yo here. All is well except the adjustment to the local bullfrogs that have moved in under the back of the house, and the 2 billion ants that seem to be everywhere, have started my college courses and am quite busy due to work, college, family and all that.

Have spent a lot of time observing the stars when they are out doing some of the editing for the 400 and some files that everyone wants a copy of. Have added a friend to help with the editing and have added about 7 new books to my physical library, most of which are by Cunningham. When to find time to read them hmmm...

Well that is all...

Dolanimus

MOCC—Muskogee/Mother Grove: News from Oklahoma

In cooperation with the Muskogee Public Library, MOCC: Muskogee/Mother Grove's Bardic College put on a Bardic Circle in June. It was announced on Witchvox and in the Muskogee Daily Phoenix. Five people showed up, and we had selections from Cherokee mythology, 1950s-60s popular music and even a "rabbit-jumped-into-the-hole" story. For those of you unfamiliar with the "rabbit-jumped-into-the-hole" genre, it appears to be invented by Rebecca Jean Saunders and is carried on by her stepson Mark Sydney Harris. It begins with an anecdote, campfire story or urban myth type of setting, and then the protagonist is distracted by a moving color (white, brown, black, spotted or so forth). They begin following the color along by way of a merry chase that leads nowhere, then "rabbit-jumped-into-the-hole" The whole point of the story is, of course, that the rabbit jumped into the hole. We received more email than attendees at the meeting, so we assume there is enough curiosity about the Bardic Arts to warrant to warrant another Bardic circle.

In the MOCC Grove of the Three Rays, one of our online groves, there were a couple postings wondering about the lack of unity in the faith community. After posting my response, I spent some time wondering about unity in the M/M Grove. The song "Circles" says: "The greater the circle, the more the love grows..." M/M Grove learns this lesson every month. While some groves have problems with unity--even if they have lots of activities and a strong ritual base, our grove keeps getting this wonderfully eclectic bunch of folks. We freely admit that, direction wise, we may be different as day and night, but grove-wise we're definitely a community.

Being a community has meant a lot of things for us. I'd like to share a few of them with my colleagues. Not everyone can make meetings, even once in a while. Still, everyone who feels a part of it can identify with the grove. Our Rule may have a hierarchy, but we usually ignore it because our Grove has a heart. Plan for pliability. The Grove belongs to the Gods, not to a guru, and not to gossip. Like all relationships, a Grove takes work, communication and trust. Not everyone is at the same place spiritually...no two trees are identical either, but they seem to share the same dirt just fine. Be extended family for one another. Spend time on yourself. Wounds heal. Seeds happen. Hibernation is cool. Everyone accomplishes, everyone shares, everyone benefits.

No grove is without its problems, but you don't kill a tree just because it is growing in a different direction than the rest. Wild is healthy. Diversity contributes to the survival of the whole. It is okay to have scrub brush among the oaks. In the eyes of the Old Ones, there is neither high-class nor low-class, only kinfolk. Do not let the banner touch the ground...if one leader falls, have extra leadership to help take up the slack. Everyone is capable of being a leader; they only need the opportunity to understand that fact with hands-on experience.

Br. Myrddin A Maeglin
Archdruid, MOCC: Muskogee/Mother Grove

Cylch Cerddwyr Rhwng Y Bydoedd Grove: News from Oregon

Thou art God/dess:

The Sun God Lugh has been sending one heat wave after another to us here in the Rogue Valley, and we are doing our best to stay cool! Gardening and magickal workings are only done in the early morning, dusk, or late into the evening during this season! The first Rogue Valley Druid leadership summit was held at Sybok and Ceridwen's cabin in the Cascade foothills in early July. We all agreed to disagree, and not let our differences become barriers to networking. In anticipation of their relocation to the "Redwood Empire" Sybok & Ceridwen handed over the controls to the So. Oregon Pagan Network website and discussion group to Aigeann, lead Druid of the Rogue River ProtoGrove (ADF). Future meetings were discussed.

Ceridwen and Sybok plan on a fact-finding mission to Arcata CA later in August. We'll meet with members of the Sequoia Pagan Alliance (http://www.sequoiapagans.org) and with old friends from the original "Jefferson Index", as well as meet, greet, and hug our friends, the sequoia sempervirons.

The Midsummer session of Druidcraft 101 is well under way. We started this time with a record breaking 120 total. With Lesson 3 just sent out, we are down to a more reasonable 86. So far no new members have joined. But, "waiting is." The next online Druidcraft 101 class begins November 2nd. To enroll, send a blank email to druidcraft101@yahoogroups.com or enroll online at http://groups.yahoo.com/group/druidcraft101 For more details, visit http://www.mithrilstar.org/d101.htm

Druidcraft 202 (A Walk Through the ARDA) began June 22. This is a revised class encompassing the NEW improved ARDA. Once again, Norm and Michael are with us sharing their unique perspectives, and they seem to be having fun doing it, although the class as a whole seems rather unfocused, therefore, most druidic! The next session begins November 30th. To enroll, send a blank email to druidcraft202@yahoogroups.com or enroll online at http://groups.yahoo.com/group/druidcraft202 For more details, visit http://www.mithrilstar.org/d202.htm

Proto-Groves are now forming in Talent OR, New York City, Connecticut and Georgia. The Mother Grove will relocate from Grants Pass OR to Arcata, CA in the Spring of 2004.

Progress is being made in Ceridwen's Astrology for Pagans classes: on July 7, the Beginning class has graduated into the Intermediate sessions, and there will be an Advanced session soon for the other Intermediate class. A new Beginning class will start in November 1, 2003, to enroll, send a blank email to:

http://groups.yahoo.com/group/astropagan101/

Several students have expressed an interest in becoming "Professional Astrologers" as well. Ceridwen has been putting

together a Certification program towards this end, as well as working on a "Pagan Studies" program which will include other classes besides Astrology, such as Numerology, Tarot, Shamanic Pathworking, and many others.

If you are interested in a private consultation about your Astrological chart, please visit her home page at: http://www.mithrilstar.org/huntersmoon/

OMS wishes all of you in the RDNA a most bountiful first harvest for Lughnasadh, and abundant blessings throughout the season!

May you never thirst,

Ellis "Sybok" Arseneau, AD
Ceridwen Seren-Ddaear, Clerk
Cylch Cerddwyr Rhwng Y Bydoedd Grove, OMS-RDNA

Poison Oak Grove: News from California

Publisher of "A Druid Missal-Any"

The seven acres of native oak, bay, and shrub wilderness that belonged to long time member Emmon Bodfish, upon which our grove site is, has officially been preserved as open space. Emmon left the land in his will to the people of Orinda. After four years an agreement between the city, the Orinda Park and Recreation Foundation, neighbors, and the Muir Heritage Land Trust ensures that the open space remains an official wildlife sanctuary with public access. Rental income from his house and small cabin, which sit upon the land, will be used as an endowment for the park and to pay for its ongoing maintenance. Eventually, a portion of the revenue might fund parks and recreation activities citywide.

A dedication service was held on Tuesday, July 22, at the home of the president of the Orinda Highlands Association.

The community, who has known that the grove site existed since the early 80s when it was established, has graciously allowed us to meet upon the site and hold services. The only request they have made is no more fire in the altar for fire safety reasons. Your editor has worked hard to forge a relationship with the community leaders so that we might continue to use the site, and tend it as Emmon had. We continue to be grateful to the community and to Emmon's lawyer and executor Mr. Garrett Riegg for allowing us to be involved and to be able to use the land.

There is a memorial plaque now, set in a boulder covered with moss, alongside one of the hiking trails just off the driveway up to the house. On it is a poem written by Emmon in 1982 about the hill upon where his property resides, which he affectionately referred to as "Messeur Mountain."

The Mountain

From the thick grass
On the Mountain
I see this will be a
Rich year.
The last two
Were poor years.
And no amount of worry
Or effort of the will
Will make any difference.
I choose to pick and eat
This wild lettuce
And not that one.
How random
it is: (Death)
Without any connection
To the moral character
Of either herb.

NO BLAME, then
when Nature gathers me.
It is always cold
On the Mountain,
Not just this year.
Jagged scarps, forever fogged in.
Ferns in the dark gorges
Steep ravines
Unimaginably rugged...
I am afraid,
If I settle long
On Messeur Mountain,
I would not go back. [will]

Sigily, a Druidic Board Game

By Pat Haneke and Mike Scharding
(Refer to Board Graphic at End of Article)

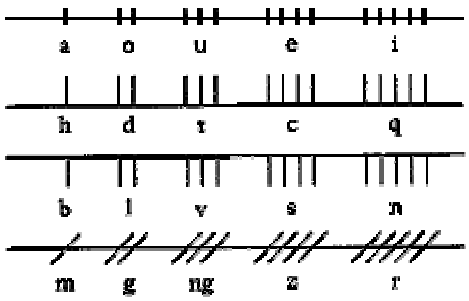
Sigily Background:

Sigily was invented by Pat Haneke and Mike Scharding in 2003. It is considered part of the Public Domain for free use. If you market it, please give half the profits to the Nature Conservancy charity. The original idea is based on 2000 year-old, but wildly popular, Korean New Year divination & gambling game called "Yut Nori". Pat suggested to Mike that it could be adapted for Druidic use and gave the basic additional rules and Celtic touches. The Druid Sigil was invented in 1963 by the Reformed Druids of North America (RDNA), and is used by ADF and Keltria also. It can be played any time of the year, but it is especially appropriate on Lughnasadh, famous for its summer horse racing and arts & crafts. There are many rules, but after playing the simple version first, the advanced rules will introduce more elements of strategy.

Game Summary:

King Connor wishes to divine the future of his new reign at Tara, the capitol of Ancient Ireland. To gauge the fates, he has called the best chariot teams from the four provinces of the kingdom to hold a year-long race around the circumference of the island of Erinn, stopping at the holy groves of the kingdom; which are marked with Druid Sigils. The race will be both a

strange trip of time and distance, and death will be but a temporary lull for the duration of the game, as players will be reborn from the cauldron of heroism. The goal is to get all your chariot teams from your province (and your partner's chariots if 4 people are playing) in a complete circuit of the board. You toss Ogham sticks to determine how many moves you can advance a chariot. It is a grand adventure of both chance and strategy. Various treasure coins will be collected by landing on spaces, answering question cards, taking short cuts through the fairy land, and destroying your partner's chariots by combat. If you get rich enough, the Druids on your team can cast spells to improve your chances of winning.



Preparation:

Print out board and glue securely to wood, stiff plastic or metal background. Make four sets of four marked dimes (tape a letter of the province on them, "L", "U", "M" or "C") for the 4 chariots of each province's team. Players may number or "name" their chariots after friends or family. Collect 52 pennies for the treasure coins and place the number of pennies on each sigil (heads up, of course) as in indicated on the board (1 for plain sigils, 2 on the 8 holiday sigils, 2 each on the 8 fairy sigils, and 4 on the center sigil.) Get four short (3" to 5") pieces of half-circle rounded molding strips from a frame store or hardware store (or just use 4 Popsicle sticks), for the Ogham sticks using in counting moves. They should roughly land flat side up half the time, to be acceptable. Mark the flat sides of the sticks with the ogham letters for dog (cu), deer (fiadh), cow (tarbh) and horse (each), perhaps drawing a figure. The rounded side of the stick may be painted black. (If satisfactory sticks are unavailable, use four quarters, with face being equivalent to flat side up.) If gambling; 2 players put 26 dollars or quarters (depending on your instincts) in the pot on the side of the table to be divided at the end of the game; based on counters collected, 3 players put in 17 dollars or quarters in the pot, if 4 players, put 14 dollars or quarters in the pot. Agree on any advanced rules before the game starts!

Where to start:

The starting point of the game changes depending on the calendrical date on which it is played. The starting point is the nearest future (or current) holiday of the Druid year. Nov. 1 is Samhain, Dec 21 is Winter Solstice, Feb 1 is Oimelc, March 21 is Spring Equinox, May 1 is Beltane, June 21 is Summer Solstice, Aug 1 is Lughnasadh and Sept 21 is Fall Equinox. All chariots entering the board begin one sigil clockwise from that starting point and continue clockwise around the board.

Number of Players:

Can be played with 2-4 players, with possible allied teams in a 4-player game. If 2 players, use 4 chariots each; if 3 players use 3 chariots; if 4 players, use 3 or 4 chariots. With 4 players, using teams, both partners must finish all their chariots to win the game. Connaught & Leinster are partners as is Ulster and Munster in 4 player games.

Ogham Sticks:

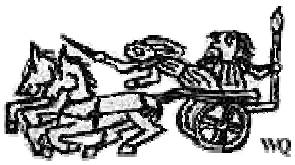
How to Throw the Ogham Sticks: The person who is going to drop the sticks (or 4 quarters) raises them about a foot off the ground, and another player makes a big circle with 2 hands. The dropping player drops the sticks through the hole or may throw them against a wall, ceiling, statue, etc. DO NOT LET THE STICKS HIT THE BOARD! Elaborate dropping methods are permissible, as is pleading to the gods to influence the results.

How to Count the Ogham Sticks: You generally count the number of sticks that are flat-side up. If they land on their end, remaining vertical, then they are considered flat side up.

One Stick Flat Side Up ("Aon") is one moves.
Two Sticks Flat Side Up ("Dha") is two moves.
Three Sticks Flat Side Up ("Tri") is three moves.
All four Sticks Flat Side Up ("Ceither" or "Kay-her") is four moves.
All four Stick Round Sides Up ("Coig") is five moves. (If using 4 coins, treat the "head" as Flat Side Up.)

If you get A "Ceither" (4) or "Coig" (5) everyone cries "Is Math Sin!" (Pron. "Smashing!"), meaning "that's great!", and it allows a player to another free throw after moving their chariot. A limit of three free consecutive free throws is in effect, after which the turn of play automatically moves to the next player.

In combat, if a tie results, the tie-breaking is determined by the highest animal on the flat side of their stick. From lowest to highest (dog, deer, cow, horse). If both tied players have the same animal highest animal, then they throw again. If using coins, throw them again.



Who Starts:

Advanced rules should be decided before the order of play is determined. Each player throws the sticks, highest goes first. Remaining players throw again to determine second, etc. Ties require players to throw again. Player 1 is Connaught, Player 2 is Ulster, Player 3 is Leinster and Player 4 is Munster. Each player sits on the appropriate side of the board. Playing on the floor is recommended, unless adequate table space permits the sticks to be thrown without hitting the board (and knocking things out of place).

General Play:

After throwing the sticks, a player may introduce one of their chariots onto the board to the number of spaces after the starting point of the game, or they may advance one chariot that is already on the board. You may not pass a turn or refuse to move, a chariot has to be moved or introduced into play. Only one chariot may move per throw of the sticks, a move cannot be divided between 2 chariots. Do not count the original holiday sigil from which the game begins as part of your move. (Example if game is played on November1st, Samhain is the starting point. If a "tri" (3) is rolled, then a player may introduce a chariot and advance to the Winter Solstice.) When you finish

on a sigil with money on it, stack the coin under your piece, and this booty will travel with your piece. You do not collect coins from sigils that you jump over, i.e. on which you do not finish. Likewise, when you jump over another piece, they are unaffected, unless you finish your move on their sigil space.

To complete the circuit of the board, you must land on (or pass) the holiday sigil that you began from, after circling the board or taking a short cut. That chariot then leaves the game and is placed on the appropriate chariot marker on the bottom of the board. When all chariots of your team (and your partners) have finished, then you win the speed portion of the race. The game continues until there is only one player remaining on the board. The fastest team will have good health and fortune at love, while the richest player will do well in terms of business in the coming year. If playing by advanced rules with magic spells permitted, completed players may still cast spells on their turn using some of their stored treasure.

Outline of a General Turn:

1. Player has the option to declare and play one spell. Most spells can only be played at this time. Spell effects commence at this point.
2. If a player has a chariot in Fairy Land, they throw to see if fairy darts kill the chariot.
3. Player takes preparatory action needed to move a specified existing piece including: Declaration of intent to enter fairyland from entrance spaces (and tests whether they can enter). Intention to go backwards according to Home Territory Advanced Rules.
4. Throws sticks for their turn
5. Player decides if they will introduce a chariot or take action with a specified existing chariot.
6. Moves chariots, fights, etc.
7. After all moves are finished, a Druid Curse or a Stone Skin spell can be cast.
8. Says, "My turn is over" and hands the sticks to the next person.

Fighting:

Celts thrill in personal combat, and you should seek to clash with your opponent as often as possibly. If your chariot (with all it's accumulated booty) lands on a chariot from your own team (or your partner's), then the 2 (or more) chariots are fused piggy-back style on top of each-other until they reach the goal together (or die together) acting as one single unit, under the control of the "top" player, producing an even higher stack of combined coins that will be kept by the top player after completing the cycle. After completing a cycle, both fused players will be placed on their own province's chariot marker on the bottom of the board, but all the carried booty is split between the two players. If the "top" player had a "ceither" (4) or "coig" (5) move to reach that sigil, then they can use their free throw to continue after fusing together. Fused players do not get multiple attacks.

However, if your chariot finishes its move on an enemy's chariot, then you must fight! Both players throw the sticks. Whoever gets a higher score lives (attacker gets an extra point in attacking, putting the defender at a disadvantage, except possibly under the advanced rule of home territory advantage) and all the coins of the loser are stacked under the winner, and the loser is removed from the board, but may be re-introduced later in the game, just as they were in the beginning. Ties in fighting are broken by noting who had a "higher" animal on the flat side of the stick, but if both have matching high animals, throw the sticks again. If the winner had "ceither" (4) or "coig" (5) move to reach that sigil, then they can use their free throw to continue.

Note: On the Fairy (green) sigils, different rules apply. The fairies do not like fighting in their territory and punish those who participate. Both sides will lose all coins, which are added to the Center Sigil's treasure pot. Both players must roll to see who wins and loses. The attacker still has a +1 advantage. The loser is removed from the board as usual (to be reintroduced later possibly from the starting point), but the winner must return to the holiday sigil that they used to enter the fairy lands, and that specific chariot may not re-enter the fairy lands by that specific entrance for the remainder of the game, although that individual chariot may enter other fairy gates on other holiday sigils. Other chariots on the same team are not affected by this blockage. Fairy rules for fighting apply on Beltane, Lugnasadh, Samhain & Oimelc, but do not apply on the yellow sigils of solstices or equinoxes.

Holiday Sigils:

Solstices and Equinoxes: If you land on these solar holiday sigils, then you can throw the sticks again. If you are not playing with advanced card rules, then the first yellow sigil after the starting point should be "turned off" to slow down the start of chariots in the game. If playing by advanced rules, you need to answer a question card first and if you can answer it well, then you can throw the sticks again. Fairy rules for fighting do not apply on solstices or equinoxes.

Beltane, Lughnasadh, Samhain & Oimelc: These sigils are considered magical safe-havens and under the protection of the fairy folk, which discourages fighting (see Fairy rules for fighting). If you stop on one of these four holiday sigils, then on your next turn you can say (before your next throw of sticks), that you wish to attempt to cross the veil between this world and the next and proceed further into the fairy lands (the green sigils in the middle of the board) and attempt a short cut. To cross the veil between worlds requires a special throw before your normal throw. If you get "aon", "dha" you must throw again and move that many sigils into the fairylands. However, if your special throw had resulted in a "tri", "ceither" or "coig", none of your chariots may enter the fairy lands that round, and must throw your normal move and advance that chariot around the long way (clockwise) around the board; and a failed fairy land entrance attempt removes your right to a free throw (which would normally accompany a "ceither" or "coig").

Fairy Land:

The fairies are the shrunken remnants of the ancient deities of Ireland, and they guard their realm furiously from unwelcome mortal guests, who seek their treasure and wisdom. Certain days of the year are considered to bring the mortal world and fairy world into close contact, on which it is easy to cross-over. The Beltane, Lughnasadh, Samhain, Oimelc holiday sigils; plus the nine green sigils in the center of the board are all considered be places where the mortal and fairy world overlap,

and thus fall under fairy land rules for fighting purposes (see above).

Be warned, the deeper reaches of fairyland (the nine green sigils in the center) are especially dangerous to mortals. At the beginning of each of your turns that starts with one or more of your chariots in the deep fairy land, you must throw the sticks to determine if your chariot is overcome by fairy darts shot from the misty side of those roads. If your sticks result in a "aon" you are fatally wounded, and all the treasure under your chariot goes to the fairy jackpot in the center, and your stricken chariot returns to the holiday sigil that was used to enter the fairy lands, and may not re-enter the fairy-lands through that holiday sigil (you can try again through other holiday sigils). This is similar to losing a battle in fairylands. If you did roll a "dha", "tri", "ceither", or "coig", then you are entirely unharmed, and you may throw again and advance as normal. Each further turn with a chariot in fairyland requires a new saving throw of the sticks to defend each chariot that you have in there. Naturally, you don't want to dawdle in the fairylands, but to progress through very quickly.

You must move forward in the Fairy Lands, and once you cross over the center sigil, you have to choose which of the three exits you'll head towards. You cannot backtrack.

Wind spells do not affect players in Fairy Land. Druid Curses likewise cannot be laid in Fairy Sigils. Fireballs can hit players on Beltane, Lughnasadh, Samhain and Oimelc but cannot affect players in deeper Fairy Lands. Chariots cannot cast fireballs within Fairyland, or shoot them out of Fairy Land at players in the mortal realm outside.

Fairy Jackpot/ Sigil Coin Refill System:

A lot of money tends to build up in the center sigil from all the spells cast, confiscated wealth from fights in fairyland, and special backwards moves by home territory advantage. If a player lands on the jackpot they get all the money accumulated up to that point, and can cause the nouveaux riche player to get out of hand. If more money goes into the pot after that acquisition, the player still remaining on that spot will not collect the new money, but rather the new money will go on the side for the next person to land on the spot. The limit for the Fairy Jackpot is 7 coins. After that, all new coins that will "overflow the jackpot," and they should be distributed to empty fairy sigils radiating from the center sigil, one at a time. If all the fairy sigils have a least one coin, then the overflow should fill empty sigils on the main board beginning with the starting point of the game and going clockwise around the board, one sigil at a time. This overflow mechanism will ensure that money will be recycled for use in later rounds of the game.

When you safely exit the fairylands, from any of the exits, you continue clockwise around the board. If the exit point happens to be the "finish line" (example, if the game starts from Samhain, and you'll probably choose to exit the fairylands on or past Samhain), then you are finished with that chariot, and then move that chariot to the "winner's platform" at the bottom of the board. Once a chariot finishes the course of the board, it may not be reintroduced into play.

End of Game:

At the end of the game, when only one player has not completed moving his chariots around the board and on to the winner's platform, then play will cease and all players count all their treasure. The first player or (team of partners) to finish his team of 4 chariots gets 2/3 of the remaining treasure still unclaimed on the board, and the remaining third of the unclaimed coins is distributed among the losers in order of game play, one at a time. Coins under chariots still on the board still belong to the uncompleted player for the purpose of counting. Each coin gets one dollar or quarter that was bet at the beginning of the game.

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Advanced Optional Rules

After the basics of the game are mastered, players may wish to add more rules to spice up the game even further and at more elements of strategy and excitement. The addition of some or all advanced rules should be agreed upon before the order of players is determined.

Random Gambling:

After mastering the basics of the game, you may wish to gamble on individual throws or fights. General rules of which can be worked out by those betting, using player's personal money. This has no affect on game play, but can be a fun addition, both sides must agree for a bet to go into effect.

Solstice & Equinox Question Cards:

Before the beginning of the game, before teams are selected, 12-16 index cards are divided among the players. Each player secretly (i.e. not even telling a partner) writes a question on the card, that is not impossible, but reasonably challenging, of a druidic nature. Then (without being read) the cards are shuffled and placed by the sides of the board. When someone lands on a solstice or equinox sigil, they draw a card, if they can reasonably answer the question, they will get a free throw of the sticks, and they rip up the old card. If the cards run out, then the players automatically get a free throw of the sticks from that point onwards. If they rolled a "ceither" or "coig" to reach the Solstice/Equinox, and answered the question card correctly, they do not get 2 free throws (but if they answer the question wrongly, they lose ALL free throws, and it becomes the next player's turn).

Home Territory Advantage Rule:

Each of the players has a territorial quadrant of the board between Beltane, Oimelc, Lughnasadh and Samhain that matches their team's provincial name. In that area, they are very familiar with the terrain and backwoods trails. All of their chariots beginning on a sigil there move an additional space.

If they have a chariot on one of those 5 sigils in their home territory, they may announce (BEFORE they throw the sticks) that they wish to move that chariot backwards on that turn. That backward jumping chariot loses one coin, which goes in the Fairy Jackpot in the Center Sigil, and the exact result of the Ogham sticks is then used to go backwards (they don't get an additional bonus space, which is only for forward moves). If they go backwards with a "ceither", and are still in their home territory than may announce to go backwards again (before throwing their free throw), otherwise if they have moved backwards out of their territory, they must resume clock-wise rotation on further moves of that chariot. If a player uses backwards moves to go past the starting point, they DO NOT WIN by then advancing past the starting point; they must make a full circuit or take a short cut, just like other players.

Two changes to fighting rules, is that in their home territory, that player has a +1 in attacking or defending, and the other player has no advantage in attacking or defending. Also if a partner lands on your chariot while in your territory, the piece with the home territory advantage goes ON TOP. Naturally, this rule should be agreed on before the provinces are allotted at the beginning of the game, as it will drastically affect the game.

Magic Rules:

Each chariot has three riders; a driver, a warrior and a druid. There are eight different possible spells whose inclusion may be individually approved before the game starts. A spell is generally cast before the sticks are thrown on your turn. To cast a spell requires you to sacrifice a few coins or "heads", which will then go into the fairy jackpot in the center sigil. Only one spell can be cast before each turn to throw sticks. Four spells require coins under one specific chariot; four spells can be cast using coins drawn collectively from several chariots of a province (including ones that have already gone to the winner's platform).

* Four Specific Chariot Spells *

1. Druid Curse: By sacrificing 2 coins under a specific chariot, a player can permeate that particular sigil under the chariot with a deadly curse for the remainder of the game. It may be cast before throwing the sticks on their turn, or, after their turn (but certainly before the next player throws their sticks). Only 1 Druid curse, by any player, per territory (Ulster, Leinster, Munster or Connaught) is permitted to avoid an impassable mine field from developing. Beltane, Lughnasadh, Oimelc and Samhain sigils cannot be cursed. The 2 sacrificed coins are placed in the Fairy Jackpot in the Center Sigil. A special marker is placed on that sigil (such as a nickel) to mark the cursed spot. Any future chariots (including the one that cast that spell) that lands again on that cursed sigil, will die. All the wealth of that cursed chariot will go to the Fairy Jackpot in the Center Sigil, and the cursed chariot dies and goes off the board; but may be reintroduced again later.

2. Fireball: Before throwing sticks on your turn, you can sacrifice 2 coins from a single chariot. You can then fling a fireball up to two sigils in front or behind that chariot (even if the defender is on a Beltane, Oimelc, Lughnasadh or Samhain sigil; without fairy land fighting rules; but fireballs cannot affect people in deep Fairyland in the center). The defending chariot must throw sticks to determine if they take damage. If they roll a "aon" or "dha" the defender dies and is removed from the board, if "tri" there is no damage and the fireball dissipates, if "ceither" or "coig" is thrown then the spell is reversed onto the original caster, who must now throw sticks to determine their own fate (and this may continue to ping-pong back and forth). Whoever's chariot is killed by the fireball is removed from the board, but their treasure under the chariot remains on that sigil on the board, slightly roasted.

3. Free Turn: A single chariot may sacrifice 4 coins under it, before throwing sticks, to ensure that it will get a free turn after the sticks are thrown. If they subsequently get a "ceither" or "coig", they do not get 2 free turns.

4. Stone Skin: After your turn, but before the next player throws sticks, you may sacrifice 2 coins under your chariot to endow your chariot with invulnerability until it advances again. No one can land on that sigil of a stationary stoneskinned chariot without automatically losing combat. Once the player moves that chariot again, the spell is broken. Stoneskin also protects against Fireball.

* Four Collective Chariot Spells *

5. Remove Curse: Must be cast before throwing sticks on a player's own turn. Two coins from any or all of a player's chariots may be sacrificed to remove one Druid Curse from anywhere on the board.

6. Clock-wise Winds of Speed: Before throwing the sticks on their turn, a player may sacrifice 3 coins under 1 or more of their chariots (including completed chariots) from one province (e.g. 3 coins from 2 Ulster chariots), which will cause a fierce wind to blow for three complete rounds of play. All the chariots on his team and his partner's team will move one extra square when advancing, but other rolls (fighting and fairy entrance) are unaffected. Multiple spells of this nature may overlap and are cumulative. Backwards moves under home territory rules for anyone are impossible under the duration of this spell.

7. Counter-Clock-Wise Winds of Sloth: Must cast the spell before throwing the sticks on their turn. Cost: 3 coins. Similar to Winds of Speed, but all the chariots on your opponents' teams will move one space slower for three rounds of play. Backward moves under home territory rules for all players get a +1 on their moves. These spells are also cumulative.

8. Freeze: Before throwing sticks on your turn, you can sacrifice 3 coins from one (or more) of your chariots. This will force another player of your choice to lose a turn, unless that player sacrifices 5 coins to block the spell. A player cannot be frozen more than twice in a row. A frozen player will be passed on their turn of play, and may not cast spells, but may still defend normally against physical attacks on the board.

Stacked Chariots = Super Chariots Rule:

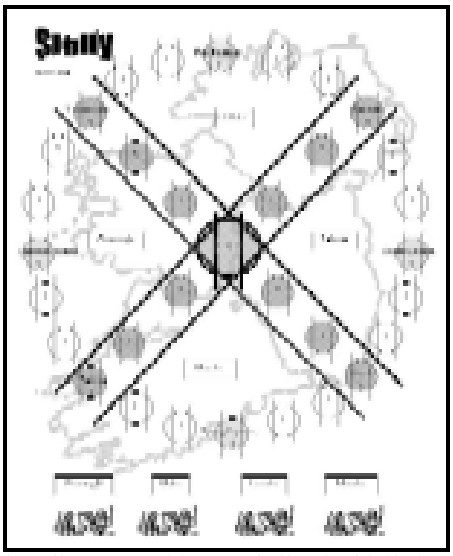
If the players agree with this rule, then stacked chariots in combat get one attack per chariot. E.g. If two chariots (from one or more partners) lands on an opponent's chariot, then the attacker gets two attacks and the defender gets one defending attack. The defender's roll is higher than both attackers, both attackers die. If one of the stacked chariots dies, it is removed but the remaining chariot may continue the attack It is possible for one attacker and one defender to die in such situation. If two groups of stacked players meet in combat, then each attacking and defending chariots should be paired up for individual combats, until only one remains.

Territorial Starts:

Players may wish to begin on different starting points, especially if playing with the home territorial advantage advanced rules. If so, Ulster starts on Lughnasadh, Leinster on Samhain, Munster on Oimelc, Connaught on Beltane.

These are just the tentative rules that need to be worked out by some playgroups. I would appreciate any suggestions for an official set of rules to be published in the Samhain 2003 edition. Send those comments to mikerdna@hotmail.com

Click on image for large, clear, easy-to-read, full 8"x11" window with the game board ready for a color printout! Takes about 2 minutes to download.



http://www.geocities.com/mikerdna/sigily.jpg

The Missionary Im-Position

By Mike Scharding, DC Grove

Naturally, I speak here only for my own opinion. As you may have been following in the RDNAtalk conference, my thoughts have been turning to those young MIB who knock on my door to share the Good News with me. I'd like to share some thoughts based on my own limited experience in door-to-door sales of the mundane variety, although I have little academic marketing experience. However, perhaps some of the parallels may be interesting.

I should start off by admitting that I actually admire the dedication and sense of inquiry that most door-to-door missionaries possess. I am also a somewhat reluctant spiritual missionary myself, as is shown by the fact that most of you are reading this essay because of my outreach internet efforts, providing access to RDNA historical material. My strategy is however naturally passive. I make suggestions but do not insist on them to the exclusion of others. I am just there. People come, sometimes stay, and often leave soon. Like a tree, I passively watch their passage and shade them while they are near by. I occasionally invite a friend to attend. Many pass under my limbs without even knowing a Druid is present. This I feel is a rather common RDNA method of grove dynamics, it may not be the most organizationally effective way, but it is the most satisfactory method I have found. It is one way, yea, one way among many.

Now, if I was a Treant, like in the Tolkien movie, I could pull out my roots and walk about lobbing boulders about and being a noisy nuisance. And in certain circumstances, I might contemplate such action. Others make this a matter of course, and we see them at our doors every month or two, because we have a large Mormon barn in our neighborhood, so we tend to get the lazy ones who are not willing to travel far. It pains my cynical post-modernist heart to credit them, but most of those to whom I talk to are actually rather nice, wholesome people with more community spirit that my hermitic nature can muster up. But there is something rather unsettling about the whole door-to-door thing, and I'm not sure that they are aware of it. Occasionally, you'll get the hard sell from some door to door friends, that reminds me of a past part-time job that I once had, I think you'll see the parallels and be forewarned.

Nature Abhors a Vacuum Salesperson

In 1995, I answered one of those "Big money for part-time fun work" posters, and got sucked up into a scam-filled operation selling well-known expensive vacuum cleaners in Minnesota. I learned a lot about the way you set up a campaign with many applications to missionary activities. First you divide up a town among the employees, distribute invitations for a free "no-obligation" comparison test via newspapers or coupons, with free complimentary present and literature. When someone bites at the bait, you send out the young commission-paid worker to the address at the appointed time, with promises of how well they will be awarded on the often slim chance of

successful sales (10% conversion rate is considered high, with a 10% cut of the overpriced good). Other times you just knock on doors up and down the neighborhood taking advantage of your sad tired visage to entice compassionate people to invite you in.

What happens next is you give your spiel, and start doing good deeds (such as vacuuming like a madman around the house) and showing off the features of a professional cleaner. Now most people, (and few will admit it), don't mind a little grime in the corners, dust on the lampshade, or dirt under the sofa-cushions. People get by with a simple system of their own, but feel a bit guilty about it, and this is your entry point. You, as a seller, by your zealous example associate your vacuum cleaner with a virtuous clean lifestyle. Mites and dust are a natural part of life, and for most of us they actually build-up our immunological defenses against real parasites; but if given a choice in life, people would like to live in aseptically clean environment, free of grossness. The odds are, even if they buy your brand of cleaner, that they wouldn't put that much more effort into cleaning, but they COULD if they wanted to.

This is called "overbuying" and the car and computer salesmen ply this trick just as often as door-to-door salesmen. The customer is also acquiring "membership" or association with great clean people, who like mountains, are more often admired from afar or bypassed, rather than climbed and imitated. Certainly, some will actually read your cleaning suggestions book and may actually follow the instruction manual you provide; but similar results could probably be had by diligently using any other cheaper vacuum cleaner.

Cleanliness is like unto Godliness

Mark Twain once said, "A cynic knows the price of everything but not its worth." Every salesman must truly believe in the product that they are selling. You must study the other brands of vacuum cleaners only so far as to know their weaknesses, to be able to denigrate them, and then select tests that you know are going to show those faults. Few people are prepared to defend their own cleaners to a well-prepared offense that they are not expecting. The salesman makes it a matter of faith that your own product's deficiencies are more than matched by its strengths; and the cleaner must naturally be taken as a whole item. I spent 30 minutes being instructed in the cleverness of its foaming carpet cleaner head. All types of methods of agitating the cleaning liquid were attempted before the inventor realized that a simple cheap cloth mesh over the end would foam-up the liquid. When explaining this to the people, they begin to associate a few clever features of the cleaner to the rest of the whole contraption, which may indeed be pretty standard fare.

Now the vacuum cleaner sales pitch would start by discussing how much it cost to attain this marvelous product, for which a newly invented need was now apparent. For those of you interested, this $900 vacuum cleaner really only cost $250 to produce, and were sold to the local head agent for $300. The salesman would naturally calm down the customer and "call his boss" to cut a deal, say to $750, which was still too much. Eventually you barter down to a reasonable $500 in regular payments. They get a slightly sup-ed up cleaner, and probably put on a list of "easy marks" for other high-pressure sales agents. You and your boss split the profits. My idealism got the better of me, as did low sales performance, and I left soon afterwards.

What to do with Door Knockers

I know that most missionaries perform their actions as a matter of testing the strength of their faith, a sign of compassion to the benighted followers of the wrong faith, and to follow the instructions of their superiors, and these I tolerate and a few I admire. A few are witless and naïve people with but a few scraps of scripture to cover their nakedness, and I try not to scare them in their delicate condition. For some, their sense of self-worth is painfully dependent on getting others to follow their own pathway, and I feel sorry for these. Indeed I generally feel that those who come to my door may well indeed be the gods in disguise and I feel obligated to assist them in some fashion, even salesmen and missionaries. However, others are belligerently bigoted and seek to stamp out anything that disagrees with their vision, and these I abhor.

I suspect that many of these groups are outward oriented, sometimes in a pyramid scheme, with all the spiritual profits rising organizationally to the founder. It is true that perhaps some form of spiritual community is better than none, but I like to think that the ones that I choose are better, than the ones that choose me; assuming there is free will, of course. Most people, I believe, tend to belong to a faith that operates nearby out of convenience more than avid support of their "small print" of social policies and theological beliefs outlined by their inner circle of organizers. I have always wondered why they don't apply this strong energy into improving the members that are already part of their community? Some groups even seem to exist only to recruit more members. The Mormons are so desperate for growth, as to actually convert the already deceased ancestors of current members, and as a result, they have one of the most massive genealogical collections in the world, as my parents found out in their own family research. Quite likely, several of your own ancestors have been converted in this manner already! Thus much good occasionally does appear to result indirectly from these activities.

There appears to be a few common responses in the Neo-Pagan and Druid community towards these wandering doorknockers. Some choose the "duck and cover" maneuver and refuse to answer the door, which is avoiding the whole issue. There a few (like me) who politely listen and refuse to respond either way, giving neither support nor denial to their cause, basically taking up their time to save some other unknown resident the experience. The most popular and funny, but probably rarely performed, are the "shock and awe" responses of overwhelming these people from narrow backgrounds with lavish displays of "see how weird and unsettling my lifestyle is! Oooga booga!"

However, if you think you can surprise them with your Druidness, your mirthful days may be numbered. I recently came across a book, in which I read a 92 page point-by-point book of a series by Zondervan Guides to Cults and Religious Movement that teach how to witness to Pagans. It is called Goddess Worship, Witchcraft and Neo-Paganism. (ISBN 0-310-48881-8 $6.00) If you want to go head to head against the toughest bible-thumper, I recommend you read it to see what arguments are coming. It was an interesting applying logical methods to sell rather non-sensical fantastical spiritual myths. It is another of those circular argumentative systems that once you accept one point, you are locked into a series of semi-logical faith-based points of belief. Maddening as I found it, it provides intriguing insights into the whole process.

A nice counterpoint is to realize that world views are a dollar a dozen, and I'd recommend reviewing the following two books: The Truth About Neo-Paganism written by one-time RDNA member Anodea Judith (of Chakra fame). ISBN 1-56718-567-3 which is $3 at 60 pages. Another book is Pagans and the Law: Understand Your Rights which is a good handbook to simple legal questions that many Pagans should know, if you get flak for your religious beliefs. I'll hopefully be reviewing this book in a future issue.

In conclusion, I believe that the best preparation for dealing with the missionary is to follow the Druidic path of asking yourself the hardest questions ahead of time, to know what you really believe; and find out what areas of your spiritual life can be met with community involvement, psychiatry, lifestyle modifications and simple greater awareness. After you've done that you should be able to explain the satisfactory nature of your beliefs and perhaps give them a little useful insight to take back with them.

The Soul of Juliana Spring

By Irony Sade
Copyright November 2000

Here we bring you the third installment of a young lady who sells her soul to a Druid to become the best harper in the world, against the wishes of her father:

Chapter Eight

With no further prelude, Samhain was upon us. The displaced pair stayed on to wait out the weekend traffic and tie up some last loose ends. The celebration was at my house that year, in the woods out back. I invited my guests to join if they wished. Juliana begged off, pleading illness, leaving me once more in the kitchen. Baked pies, breads, and squashes; mulled wine, cider, and mead helped to distract me from her troubles. Sam came down after a bit to help me cook.

"What is Samhain, exactly?" He asked as we sat amid the smells and bubbling pots, a pile of apples and peelings between us.

I swallowed a crisp of red skin and reached for a Macintosh.

"Samhain is the Druidic New Year. The harvest is in, the god is dead, the goddess is going into mourning until she gives birth to him anew on the Winter Solstice, December 21st."

I flicked some seeds onto the table and shot Sam a hidden look. He was still listening.

"It is a time when we remember all the people and things we have lost that year. Friends who died, lives that changed, parts of ourselves that we choose to lay to rest. It is a time when spirits of the dead come half way back to earth. Some people believe that messages can be passed between them and the living, tonight." I paused. He waited.

"It is also the beginning of the New Year, and we remember that there is birth in all death, life in all change. It is a time to recall that things move on, however bleak or dismal the threat of winter seems." Sam was staring at me, the knife idle in his hands.

"What are you going to do?" He asked.

"Sit around a fire and talk, mostly. Sing, remember, tell stories." I waved a peeled apple. "Eat good food."

The right corner of his mouth twitched upwards.

"No devil worship?"

"'Fraid not. Sorry."

His grin became a full smile. I smiled as well.

"You are a good listener, Sam. Thank you."

We piled in the last slices of fruit, added the final dusting of spices and lemon, then pinched down the sage sprinkled crust. The first batch of pies was ready to be pulled from the oven.

"Those do look good. I think I may join you."

"We would be honored."

Chapter Nine

That night I watched the flames, listening to the stories of loss, grief, and healing. Some of those who came remembered Sam from Beltain, half a year before, and they welcomed him quietly. Samhain is a much more subdued holiday, deeper than the festival of spring, and less wild. You could say that the one celebrates Life, the other Death, but that is only half true. Sex and Sacrifice are closer; Spring and Autumn. In the one, the world is leaping back to life, winter is vanquished at last, and all of nature pours forth its joy in reproduction and song. In the other we see the dark half of the year beginning. Winter is real, the leaves are down, and the god has given himself in sacrifice that the world might continue on without him. They are Beltain and Samhain. They may be irreducible. I sat between the old year and the new, and wondered what would become of us all.

A few people did actually burn letters to the dead. One man declared his life in the closet was over. A woman said good-bye to her father, killed in a car wreck eight years before. Food was passed, eaten, enjoyed. Sam said nothing, but his eyes burned, and I saw that he understood.

The stories continued. My mind was worn out by other peoples' troubles. I stared vacantly into the fire, content to merely listen. One lady sang of the Fairie Courts riding and the rescue of Tam Llyn from Elfland's Queen. The song seemed to take shape in the coals as I dozed, the great host passing, Tam with the star upon his brow, Margaret waiting, waiting, in her circle of holy water, the soul searing beauty of the Queen and her riders. I saw faces amidst that flickering host. One was a tall woman with eyes like the sunset and a face like Juliana might wear in another twenty years. She smiled, reaching out a long hand to brush my cheek; and then there was only the cold night wind, and smoke stinging tears from my old, tired eyes.

Chapter Ten

The morning they left I gave Juliana a new harp. The black cherry pillar gleamed like plaited hair in the low sunlight of my library. The knotted maple soundboard whorled, swirls and ripples of grain on grain, eddies of foam on a long white shore.

"She is strung with wires," I cautioned, as I watched Juliana's fingers quiver. "They ring differently than gut or nylon strings. You will have to learn to finger all over again."

"But where did it come from?" Juliana breathed.

"She is my harp, Lorelia--and older than you are too, I might add, so show some respect!" I smiled. The harp whispered, my voice resonating in her sound box. It sounded like a chuckle.

"You are a better player than I, Miss Spring. I think she would rather live with you."

Her sandy haired lover was grinning. Juliana threw her arms around me and squealed.

Chapter Eleven

The next day my phone rang, early. I answered. For a long moment there was nothing. Then came an indrawn hiss.

"Thrice damned Druid. I know who you are. Let me speak to my daughter."

"Good morning to you too, Mr. Raskin. That was a nasty way to start a conversation."

"You are a Devil worshiping hell spawn. Why should I be polite to you? Your soul will rot in Lucifer's bowels till the day when God dissolves you both."

"The Devil is a Christian figment, Mr. Raskin. You would know more about him than I."

"You are corrupting my daughter, leading her astray from the church and her family, encouraging her in that damned music and distracting her from God's will. Let me speak to her."

"Who is to say God did not give her that passion, those dreams, the gift she has for music?"

"Don't play games with me. Where is my daughter?"

"She is already gone. You have driven her away from both of us."

"Where is she?"

"I am sorry to say that is none of your business. If she chose not to tell you herself, then I am not about to."

"Tell me where she is! I'll kill you, Druid!"

"'Vengeance is mine,' saith the Lord.' You are not He, Russell Raskin. I am perfectly willing to be judged by God. Try anything yourself and I will see you in court."

There came a long drawn hiss of air forced between teeth.

"You thrice damned Druid. I'll see you in Hell."

"Only if you are there. Good night, Russell."

I broke the connection before he could curse me again. Leaves swirled past my windows in their endless autumnal Totentanz. I stood and watched them, breathing very slowly.

To Be Continued...

Calendar

Lughnasadh will be at as 3:25 p.m. Pacific Daylight Time, Thursday, August 7th, 2003. Poison Oak Grove will hold its Lughnasadh celebration on August 3, at 4 p.m.

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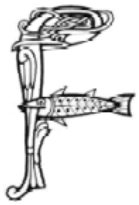
Glencoe in the autumn.

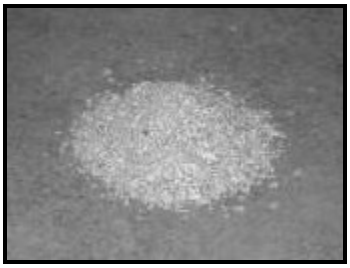
Fall Equinox Essay: Michaelmas and Struans

By Stacey Weinberger



all Equinox. A minor High Day in the Druid calendar, there is no evidence of a specific day or ritual being celebrated in Celtic tradition. However there was some evidence that the tribal communities involved themselves with ceremony that reflected itself in the process of the year that insured their survival: the Harvest. By the time of the Equinox the harvest is fully underway.

The harvest has become associated with the archangel Michael and Michaelmas, said to be the most pagan feasts of the Christian calendar, in Celtic countries. Michael is the Christian saint most often associated with Lugh. Early Christian missionaries co-opted the image of Michael as warrior with flaming sword conquering Lucifer for Lugh Lamfhada (of the long arm) as this image might have suggested to Celtic minds similarity to Lugh in his role as protector and defender with his spear victorious over the Fomorians. Lugh is associated with the sea. His foster father was the sea-god Manannan mac Lir. In Normandy St. Michael is the patron of mariners perhaps another co-option. Lugh was said to have invented horse-racing and that sport was a main feature of Lughnasadh celebrations in Ireland. The Highland image of Michael is of the saint pictured on a winged horse. He is also the patron saint of horses and horsemen, and there was also horse-racing, as well as the appropriation of horses, on his feast day, another link between Lugh and Michael. That Michael became associated with the harvest is no coincidence. In Scotland Lughnasadh is celebrated on St. Michael's Day or Michaelmas, which takes place on September 29.



On Michaelmas eve the women of the village baked a special bannock called the "struan Micheil." It was made from all the cereals grown on the farm during the year. This struan represented the fruits of the field (note that Lughnasadh is also known as the festival of first fruits). Oats, barley, and rye were the only cereals grown in the Scottish Isles. These were fanned on the floor, ground, and their flour used in equal parts in the struan. The struan contained a peck of flour and was baked on "uinicinn," a lambs-skin. The flour was moistened with sheep's milk, the sheep being deemed the most sacred animal. It was for this purpose that the sheep were retained in milk till Michaelmas (since Oimelc), after which they were allowed to remain in the pastures and hills and run dry. The struan was baked by the eldest daughter of the family. As the struan gained consistency in firing, it was covered on both sides with three successive layers of batter of cream, eggs, and butter. Various ingredients were added into the small struans, such as cranberries, bilberries, brambleberries, caraway seeds, and wild honey. There was quite a bit of ceremony surrounding the baking of the Michaelmas struan. According to Alexander Carmichael in his collection of hymns and incantations, the Carmina Gadelica:

"Many cautions are given to her who is making the struan to take exceptional care of it. Ills and evils innumerable would befall herself and her house should any mishap occur to the struan. Should it break before being fired, it betokens ill to the girl baking it; if after being fired and before being used, to the household. Were the struan flag (baking stone) to fall and the struan with it, the omen is full of evil augury to the family. A broken struan is not used. The 'fallaid,' dry meal remaining on the baking board after the struan is made, is put into a 'mogan,' footless stocking, and dusted over the flocks on the following day;being the Day of Michael; to bring them 'piseach agus pailteas agus pronntachd,' progeny and plenty and prosperity, and to ward them from them 'suileachd agus ealtraidh agus dosgaidh,' evil-eye, mischance, and murrain. Occasionally the 'fallaid' is preserved for a year and a day before being used."

On the morning of the Feast of Michael all go to early mass, taking their struans with them to church to be blessed by the priest, who urges them to praise Michael for the bounty of grain and wool, the fruits of the field and of the flocks. This is

very reminiscent of Lughnasadh, celebrating the bounty of the harvest.

Here is a basic bannock recipe that can be used as a basis for making your own "struan Micheil."

2 cups plus 2 tablespoons oatmeal
1/2 teaspoon baking soda
Salt
1 ounce butter, melted
Approximately 6 tablespoons water (substitute here with sheep's or goat's milk for the struan Micheil)

Preheat the oven to 350 degrees.

Combine 2 cups of the oatmeal with the baking soda and a pinch of salt. Add the melted butter and the sheep's milk, a tablespoon at a time, until you have a stiff but pliable dough.

Spread the remaining 2 tablespoons of oatmeal on a pastry board and roll out the dough to approximately 1/8-inch thickness. Using a wine glass, cut the dough into 3-inch rounds.

Back the rounds on a greased baking sheet for 15 minutes, or until they begin to turn a golden brown color. Turn off the heat and leave them on the oven with the door open for 5 more minutes.

Allow to cool and store in an airtight container. Makes approximately 12.

News of the Groves

Carleton Grove: News from Minnesota

Carleton is out of session until the 15th of September however that hasn't stopped news from accruing. Co-AD Corwin Troost has gone into exile in Japan for the fall. We're sure that he'll bring back news from the paleo-pagans that Mec (Ed. note: Mike Scharding) keeps telling us about. Meanwhile AD Stephen Crimmins has been having a druidic time at his summer job in the Carleton archives where he has been reorganizing the International Druid Archives and is working on updating Mec's out of date Index to the Archives. He is also preparing hopefully for the fall term and getting ready to stop sheep straying from the flock of new students heading towards the Arb. We'll see how it turns out in the next issue of the Missal-Any.

—Stephen, Arch Druid

News of the Groves in Japan

The Shikoku Grove and Akita Grove have not sent in their updates this summer, but they have been receiving very strange weather, according to the newspapers. Japan has experienced one of its coolest and wettest summers in history; which has led many experts to predict serious shortfalls in rice and other vegetable harvests throughout Japan (between 10-35% below average), and ruining the tourist trade in mountain retreats and beach-front communities. There were three prefectures, however, that were predicted to have a normal crop; Akita, Tokushima and Okinawa. The first prefectures happen to have RDNA groves, and Okinawa is an island so far to the south that it doesn't really matter. So whatever you are doing out there in Japan, keep it up, and share it with the rest of the country!

P.S. Those of you who would like to work for a year or two in a traditional pagan village of Japan assisting in English instruction in junior high schools at a generous salary starting next July; contact mikerdna@hotmail.com for info on how to work on the JET Program.

Amber Oak Grove: News from Toronto, Canada

Membership: Four. Location: Greater Toronto area of Ontario.

The grove's main focus is on the myths of the Celts and applying them to our lives. We are a simple and open group of people who work together for the betterment of self and the earth. Many of us come from extensive Wiccan background and as such our work is influenced by our past associations.

We have a zero tolerance policy for the use of drugs and alcohol within our circle when we meet and an age restriction of 19 years or older. We, in the interest of group safety, screen all possible members before information is given.

The Hidden Wood Grove: News from Pennsylvania

We have been real busy the past couple of months. My son came down with Transverse Myelitis. He was in the hospital for a few weeks and is now home. He is able to start to move his feet and a little bit of his legs.

Otherwise we are looking forward to the Fall and the changing of the leaves and cooler weather. The apple cider festival will be coming soon (all that good apple cider and butter).

May your gods go with you,

Paul
www.angelfire.com/realm3/hiddenwood

Bamboo Grove: News from Delaware

I never got around to thanking everyone for the "Bard of the Reform XLI" award (or at least, I don't remember doing so in the newsletter)...so, um, thanks! Although it may have been bestowed with the wry sense of humor characteristic of the RDNA, I do appreciate the honor.

Well, as they say, there is a time for everything. And right now, my life is going through transitions within transitions. One relationship is waning as another blossoms, and there is a lot of sadness and happiness mixed into one confusing bundle of emotions.

The saddest transition of all is that the Grove will probably split up as one relationship ends...the two guinea pigs, Panda and Rygel, will probably go with my "ex," as will the two corn snakes, Onyx and Loki. The Arch-Druid is looking droopy and rather pale green-as opposed to the vibrant, bright green a healthy bamboo plant should have--so if anyone knows of any good advice for bamboo care, please pass it along.

Otherwise, the Grove is rather quiet for now. It is a time for reflection, and "getting my bearings."

Blessings to all,
BrightMirage (Bard of the Reform XLI)

Hemlock Splinters Grove: News from New York

Things at Hemlock Splinters are quiet due to the employment of the Arch Druid Irony and the loss to college of his right hand and younger brother Omen. Most of our efforts this summer have gone into the preparation of a wire harp and flute CD hopefully to be released later this year. The leaves are turning here in the north.

Winter is coming.

Digitalis Grove: News from the District of Columbia

Well, summer's over and my Korean classes are continuing. I spent many weeks perfecting the rules of Sigily from the last issue (there were not significant changes) and trying to research other Celtic games in an article that will follow in this issue. The potential grove members that I had expected, never materialized, so my Grove is operating on a minimum capacity still, as I casually spend the next three months in a job search and recover from a recent house-move of about one block to the south. ARDA 2 is still on my friend's computer being beautified for printing and release, which he says will come quickly this fall; meanwhile I sit on a pile of checks here.

Grove of Ynys Avallach: News from Georgia

I have gathered a group together here and we have been meeting for some time. We have concluded that we would like to form an RDNA grove. So far we have four people, a rough set of rules and offices and the like, we're sticking with just Nature is Good as tenets go, to minimize points of contention, and that covers the short list.

Oh year, we have tentatively name ourselves The Grove of Ynys Avallach and I have been thrown into the position of leading this quartet. We wanted to use something that expressed our mixed Irish/Welsh heritage and love of the Myths of Avalon and Camelot. I was hunting around and found a reference where the word Avallach had also been used as the name of Morgan Lafey's father, in Welsh myths, but still would be translated as Isle of Apples, so it worked out pretty good and we went with it.

Our little grove has a yahoogroup set up at http://groups.yahoo.com/group/YnysAvallach/?yguid=155554261 and a webpage that is under construction, but I do not have the link for it right now.

Missionary Order of the Celtic Cross (MOCC)--Muskogee/Mother Grove:

News from Oklahoma

On Aug. 3 we had a Grove picnic at Elliott Park in Muskogee, OK. All was not sunshine and roses. One participant got sick from the heat, and while we were off at the picnic, one of our members' homes was broken into. Even so, before the problems started, a good time was had by all.

The following Saturday, Sis. Chenretzig was named and entered into the grade of Novice Ovate. She's the first one to be named in the M/M Grove since 1998 or 99. We are glad to have her among us.

The Liturgy Manual 2003 is almost completed. It looks like it may top out at about 100 pages. It combines not only things that were generated by the M/M Grove, but also the Sharayean Mystery School Tradition and a smidgen of RDNA (like the Original Basic Tenets of Reformed Druidism). New to it is a timeline of the MOCC that demonstrate how a non-Carleton-affiliated Reformed Druidism just kind of sprouted up in the countryside of Northeastern Oklahoma, then how it kind of grew up wild. Attention is given to the difference in language used by the MOCC and other branches of Reformed Druidism, and the question of whether the MOCC is of RDNA or DCotSG descent.

Questions about the Liturgy Manual 2003 can be answered by emailing me at:

myrddinamaeglin@yahoo.com

We're looking forward to Samhain 2003. The MOCC turns 20 years old on that night. Rumors of the sacred event are preceding it, and it has taken on the name "A Really big kick ass party." Libations may be expected.

Rowan-Oak Grove, MOCC: News from Oklahoma

Rowan-Oak Grove, the Tulsa area grove for MOCC, is pleased to announce our listing at:

http://www.witchvox.com/ and our online community sites: http://groups.yahoo.com/group/rowan-oakgrovetbrsc and: http://www.msn.com/groups/creativepaganimity

Our membership both on and offline is growing, not counting the three grove cats we have a grove community in Tulsa of about 35 at the moment including several clergy members and secular officers as well as novices in training and general congregation. Our online community has representatives from other groves in the area and members as far away as Nova Scotia, Canada, with about 15 members total.

Lughnasadh was our 25th annual picnic rite and it was a blast. we will be celebrating in September both full moon and Mabon. as usual these will be open meetings. 101 lessons are being held both online and at my home or area parks when the weather is nice.

Those wishing more information may contact m.s. white raven arch-druidess at: whiteraven_dragonwolf@yahoo.com

Brightest blessings and may the sea, sand, and sky always be your guides!

Cattle Protogrove: News from Texas

Hey all,

Just wanted to tell you all that the Cattle Protogrove has temporarily (the next 4 years or so, not including summers) moved to Commerce, Texas. Commerce is a small town outside Dallas and is surrounded by lots of open land, it's great.

As soon as I got here and I finished unpacking, I pulled out my travel alter and chalice and several book I tend to read over and over (not-so-classic titles such as: A Druid's Herbal, Tree Medicine Tree Magic, and Year of Moon Season of Trees). I walked to the spot in my closet area (which is actually very open to everyone) that I had deliberately not put anything on. It's just above all my drawers and has a mirror behind it. I twisted the peg-like legs into place on the bottom of my altar and placed it in the back, with the chalice to the front and off to the side a little. A small oak box I have (which I keep herbs in it cause it looks cool) was placed on the adjoining side. First thing off I ran out to the nearest liquor store and bought the smallest bottle of Jameson's they had (for usage in my dry dorm BAH!) As soon as I walked back into my room I had... oh a good three people staring at my little makeshift altar area, my roommate included. Being the good Christians they are, they first accused me of being a Satanist. Of course this was simply not true, I told

them I was a Druid and had to explain this to them, which I am not very good at I must say, and gave them Mike's site as a reference for all the questions I could not answer. Before long I think just about everyone in this college of 9,000 students knew that I was a Druid.

Well, I suppose now there will be no awkward moments when I am trying to explain to someone what religion I am. Anyways, I'll be sure to keep you updated further.

Walk in peace,

Joss Badger

Cylch Cerddwyr Rhwng Y Bydoedd Grove, Order of the Mithril Star: News from Oregon

Greetings,

Well, it's official: as of tonight (Sept. 4), The Order of the Mithril Star is now a schism (or satellite) group of the Reform and the American Druid Family. This decision was not made lightly, but with much deliberation and divination and soul-searching by myself and the MG, taking all recent factors into account. What this means:

We have remodeled the OMS website to reflect our new direction. It actually resembles the pre-RDNA state, with a few exceptions, and some dressing up. We have taken nearly all mention of RDNA out, except for a couple places where it is appropriate. We have made sure that any new people visiting the website will NOT automatically assume that the OMS speaks for anyone but itself as an independent entity and an "autonomous collective" of Reformed Druidry.

We will also be adding a "dedication" page that will list ALL of our sources of inspiration, of which the Reform is a significant one -hopefully in the next week or so. This is a work-in-progress, and by no means finished...

We are now an independent entity, yet still consider ourselves a part of the Reform and the American Druid Family--it's like we moved out of the house, but we are still in the neighborhood...

We realized that any closer relationship (as we were originally planning) is now a fruitless endeavor, as there are irreconcilable differences between ourselves and the very outspoken schism of the "N"-RDNA...and we are not really sure exactly what the "silent majority" actually feels, so...

Although the group entity of OMS has done this, this does not mean that as individuals we can't still remain connected with the friends we have made in the RDNA. There are some really nice people in here that some of us would like to stay in touch with...

Those of you OMSers who choose to leave all this behind are free to leave the RDNAtalk group, and those who wish to remain here may do so, that decision is up to you as individuals. There is no more group requirement of any kind for you to be involved herein.

As we have been told many times by the Reform, we are perfectly capable of standing on our own as an independent entity, and I think we will all come out of this stronger and more grounded than before.

Blessings,
Ceridwen /|\

Hazelnut Mother Grove: News from California

The Abbott's Inn School of Magick is open once again!

The Abbott's Inn School of Magick was founded 33 years ago in Berkeley, CA. I founded the school because I felt there was a need to teach the magickal arts in a kindly, playful, and gentle way. Whenever possible I would engender humor and whimsy into the subject matter. The classes were more like workshops, where the students were encouraged to on occasion to teach the teacher. Sometimes there would be at least 10 people in the class. We would go around the room and each person would tell the group why they were interested in a certain arcane subject. There were a lot of people who would want one-on-one classes. As time went on there would be other teachers teaching other classes. The reason why it was called the Abbott's Inn School of Magick was because sometimes the classes would have no time limit and those present would stay until the wee hours. Thus the concept of an inn.

Today in 2003 I would like to teach in much the same style and encourage others to join the Inn and teach as well. Today there is a need to learn the magickal arts, to use this knowledge for practical purpose. I hope that I and others can help you in this regard.

Signed,

Stephen W. Abbott, AD
Dean and Founder of the Abbott's Inn School of Magick

Duir de Danu Grove: News from California

What the coming harvest means to me is the ready availability of a lot of my favorite fruits and vegetables. Corn on the cob, that all-American staple is available for a good price. Nectarines and plums are in abundance. My friend's tomatoes are ripening, and she usually brings over a few for me to savor.

Tegwedd ShadowDancer
Chronicler and Co-ArchDruid of Duir de Danu Grove, the South Bay Grove

Poison Oak Grove: News from California

Publisher of "A Druid Missal-Any"

It has been quite active at Poison Oak Grove this past season.

The water situation is being worked out with the tenant of the main house so the driplines to the sacred trees up at the Grove site will stay running when the weather is hot. And soon we will have our own direct hookup to the top of the hill.

Undaunted by the demise of the White Alders we have purchased a new Himalayan Birch to go in the East direction of the Grove trees. The Himalayan Birch was recommended by the nursery as better able to cope with hot weather than the European Birch, which needs cold. I asked the nursery about planting in threes, which Emmon had said he was told to do with Birches, and he had never heard of that. I do know that since Birches like water, three would require more than one (which is perhaps why the Alders didn't thrive, in addition of having a particularly hot summer last without the benefit of a continuous drip until they had gotten established). Keeping that in mind I regretfully broke with the tradition of three Birches that goes back to '81 for the well-being of the tree.

With Poison Oak Grove now being over a year old now it seemed like it might be a good time for grove elections. It has been RDNA tradition to hold elections on between the Fall Equinox and Samhain Eve with the new officers assuming their roles Samhain day.

Poison Oak grove is looking at the upholding the long tradition of holding a Samhain vigil this year. We would hold a regular service with the last waters of life of the year at or just before sun down, vigil at the cabin with food and drink, good conversation, and cheer, and at sun up hold the Samhain service when the Third Orders exchange their red ribbons of office for white, and the waters in the chalice would be replaced the waters of sleep. This would take place, deities willing, the night of Nov. 1.

Famous Irish harper Patrick Ball is playing at the Freight and Salvage in Berkeley, and will be telling Samhain stories the same night as our vigil, Nov. 1. We might get industrious (overly zealous?) and do the sundown service, go to the concert, and come back for the vigil.

Grove member Stacey was invited to the board meeting between the Orinda Park and Rec Foundation and the Muir Heritage Land Trust, the organizations who now oversee the land that the Grove site is on. It took place on Emmon's property and they hiked the perimeter along Miner Road, to the Orinda Highlands, back down the hill

Member Stacey has also acquired a new Druid Mobile and requests Enbarr, magical steed of the Manannan mac Lir, to keep it running well and smoothly, and to watch over and keep it safe from harm.

Gandalf's Reflections

On The Arts Zymurgical

By Gandalf, Amon Sul Grove

The Discovery of Beer

There are those who claim that one of the main reasons that our distant ancestors gave up their nomadic ways and began the practice of agriculture was to assure a supply of grain for the making of beer. Think of a time, eons ago, when our ancestors had learned to use fire and to make storage containers (tightly woven baskets or clay pots). Wild grain had been gathered and stored. Water was added to soften the grain. For some reason the grain was not eaten and sat for a day or two. Someone realized that the grain might be saved if it was dried over the fire. After being roasted, the grain had an odd sweetness to it. When it was needed, the grain was once again put in to soak. Someone drank the water and/or ate the uncooked grain and it was good. Grain gathering became a major activity. Someone discovered the cause and effect relationship between covering grain with dirt and new plants sprouting. One of the great things about it was that after you made the beer, you still got to eat the grain. What a concept! Why wander around taking your chances on where your next meal might come from when you could get drunk and eat well at the same time?

The Basics

Yeast are fungi that break down sugar molecules and by doing so produce alcohol and carbon dioxide. When one works out the physics involved, this molecular division process results in a release of energy that is used for metabolic and reproductive processes. Try this link if you are interested in the underlying science:

http://www.yeastgenome.org/VL-yeast.html.

Home Brewing and Vinting

First and foremost, this is not rocket science. There is an abundance of websites that are dedicated to beer and winemaking. Most stores that sell equipment and supplies also stock books. You can probably get everything you need for thirty to forty dollars. If you stay with it, you'll recoup your investment in a short time. You will know exactly what's in your libation. There's also a genuine satisfaction in drinking something that you made yourself.

Equipment Basics

If you have access to a major metropolitan area, there is almost certainly a location that carries everything that you need. If you are really out in the boonies, everything is also available through the Internet. The following is a list of essentials:

Primary fermenter. I used a plastic garbage can for a long time. A few years ago, the place that I get my supplies started stocking Ale Pales which are essentially seven gallon plastic buckets that have a spigot near the bottom. They have a bail, which makes them easy to pick up, and the spigot facilitates racking off (draining).

Secondary fermenter. Not an absolute necessity, but helpful for many projects. Usually a five gallon bottled water jug. The use of a secondary fermenter requires an airlock, because alcohol turns to vinegar with prolonged exposure to air. Since secondary fermentation still involves the production of carbon dioxide, any air in the container is forced out and the carbon dioxide protects whatever you are making. Using secondary fermenters produces a clearer product that has less sediment. Beer that is made using a secondary fermenter may take longer to build up a head.

Hydrometer. A hydrometer measures the specific gravity (SG) of the mix and indicates the potential strength of the end product (potential being the term because all of the sugar is not processed by the yeast). Bottling beer at the correct SG is essential to having the right amount of carbonation. A word of caution: malt liquors (beers with over six percent alcohol) are often a recipe for a hangover. I usually make mine at four-five percent. In making wine, knowing the potential strength is important for predicting whether or not the wine will be dry or sweet. The maximum alcohol content that can be achieved through natural process is eighteen percent, but that's under ideal conditions. Taking the SG to a potential of eleven will usually produce a relatively dry wine. Anything over fourteen may taste syrupy.

Beer containers. The best containers are rubber-stoppered bottles such as those used for Grolsch and Kulmbacher. That way, if you bottle with a little too much residual sugar, the excess gas forces its way through the gasket. No exploding bottles or beer that spews out when opened. It's also an excuse to drink some good imported beer. I originally used quart bottles. However, since there's usually some sediment in homemade beer, sometimes the second pint was a little murky. Twelve ounce returnable bottles can also be used (no twist offs). Bottles, caps, and capping tools are sold by most suppliers. The basic math for a five-gallon batch is 20 quarts, 40 pints, or about 53 twelve-ouncers. A few years ago, I inherited an old refrigerator.

For about two hundred dollars I was able to convert it to a draft beer dispenser. The home brew goes into five gallon Cornelius kegs (their primary use is for fountain soft drinks).

Wine containers. Once again, this is an excuse to indulge oneself. If you frequent your local pub, the bartender may also be able to help you out. Especially if you have demonstrated that Tipping is not a city in China. If my math is correct on the metric conversion, you'll need around twenty-seven bottles for a five-gallon batch. There are different types of wine bottles and some work better than others, primarily due to sedimentation issues. The best bottles are the tapered ones that many German wines come in. Sherry bottles do not work as well work because the air has a tendency to bubble as it goes in stirring up the sediment.

Boiling pot. Unless you are really into beer making, you'll be using malt extract, which needs to be boiled. When making wine, an alternative to using sulfites (which I am allergic to) is to bring the wort (your mix before fermentation) to a low boil.

Stirring stick. During initial processing and primary fermentation, everything needs to be stirred a lot except for the last few days before racking off. I use a wooden spoon and dowel.

Funnel. Get one that has a groove in the side of the spout so that air can come out as liquid goes in.

Supplies

Beer. As mentioned, making beer usually involves malt extracts. Malt comes in a variety of shades from pale to dark and can be hopped or unhopped. What one uses is a matter of personal preference. Please note that even the light varieties will usually produce a beer that is darker than the American Pales that most of us are used to. The cans of malt sold by suppliers are intended to make five gallons. This is a manageable quantity that can be consumed while still fresh. The malt extract, by itself, will not have enough sugar to make the beer strong enough. I recommend powdered malt for the booster but in a pinch I've used regular sugar. Incidentally, most modern beers contain two drugs: alcohol and hops. The hops are one of the reasons that beer makes you sleepy. Hops are also a preservative (probably their original use). Since home brews are not pasteurized, the hop can be essential in extending their shelf life. If your supplier is well stocked, there will be a wide variety of hop available. Some brewers are very picky about their hops, but I've never found much difference between the different varieties. Hop is easy to grow but it needs to be trellised. The hop that I raise is a generic variety that I ordered from the Gurney Seed Company. Email me around March if you would like a root cutting.

Wine. I've never used the concentrates, so I cannot speak to results from their use. I've been fortunate enough to have access to real grapes (usually Concords but I have used whites). If there's a farmer's market in your community, check with the sellers there. Wine can also be made from a variety of other ingredients. There are those who scoff at non-grape wines, but I am not one of them. I have peaches, pears, apples, strawberries, and kiwi planted but they're not producing yet. A bushel of grapes is sufficient for five gallons of wine, but unless you have wine grapes, there won't be enough natural sugar to get the job done. I typically use plain old beet sugar for wine. Grapes are easy to grow but take time and need a lot of room. We've been at our current location four years and the first vines that I planted (Concords) are just starting to produce. If you know someone who grows grapes, the prunings can be used to start new vines. Once you get started, you have an unlimited supply. For the last two years I have been buying wine grape cuttings from this location: http://www.bunchgrapes.com/. I should be able to start propagating my own wine grapes by next year. I may even have a few Concord cuttings that I won't need. Email me around March if you're interested. Mead requires using some honey for sugar content and taste. I have blackberry mead in a secondary fermenter as I write this. Mead can also be flavored with spices such as ginger, cinnamon, and nutmeg.

Yeast. Once again, there are many varieties available and some individuals are very passionate about what they use. Since the basic process is the same, I'm pretty indifferent. I typically use a top fermenting beer yeast. Incidentally, it's easy to keep a starter bottle. Just stir up the sediment, fill a pint with it, and keep it the refrigerator until it's needed. Miscellaneous. If making wine, you'll need corks and a corking tool. There are many flavorings, clarifiers, chemicals, etc. available. I usually forego them.

The Process for Beer

Boil the malt using about three gallons of water. The boil takes about 45 minutes. If using unhopped malt, add hops at the beginning and end of the boil. Let the wort cool; add malt or sugar to obtain desired SG. Add yeast. If using a top fermenter, in about two days, the mix will develop a corona. Use a stainless steel strainer to skim off the solids in the corona. In about a week, the SG will drop to bottling level (.10). If not using a secondary fermenter, rack off and bottle. If using a secondary fermenter, rack off and airlock. Let settle for about a month or so, rack off, add priming sugar to get mix to .10 SG, and then bottle. Store in a cool, dark place if you have one. In 2-4 weeks sufficient additional fermentation should have occurred to build up a head. Getting the head right is one of the most difficult parts of beer making. If you're using resealable containers, you can reprime if you don't get enough carbonation. If you're using screw caps and you get to much carbonation, you can loosen them and let them sit for an hour or two and then reseal. Rubber stoppered bottles will bleed off any excess carbonation. Since there will always be some sediment, pouring requires a steady hand and practice. When making beer, it may be a good idea to not start out trying to make Pales. I've found Ambers and Darks to be much easier.

The Process for Wine

I usually puree the grapes in a blender and then heat them to a low boil. Let cool. Some water can be added but you have to careful or the end product will lack color and body. Add yeast. In a few days the solids will begin to float to the top. Skim off with a stainless steel strainer. If you are not using a secondary fermenter, bottle at around 10 SG. If using a secondary

fermenter, rack off and airlock. Two months in the secondary fermenter is usually sufficient but I've left it longer. Wine should be stored on its side so that the corks stay moist. To deal with sedimentation, shake the bottle and let it sit upright for a few weeks before opening. Uncork and rack off the entire bottle. Once again, a steady hand is beneficial.

Potcheen

Whiskey is essentially distilled beer and brandy is distilled wine. Unfortunately, in the United States, making your own spirits, even for personal use, is illegal. However, I'm getting tired of boiling the hell out green beans in a water bath canner to get them properly sterilized when half as much time in a pressure canner would get the job done. Pressure canners are also easily converted to pot stills. Be sure to spend the extra money for stainless steel. A friend of mine had an aluminum pot still and although it wasn't a poisoning hazard, his product had a definite metallic taste. Do some research before building a still. Lead poisoning is a serious hazard. I no longer drink moonshine unless I personally know the person who made it. Two drinks and you can go blind or die!

The Internet has a lot of designs for making refractory stills and some suppliers are selling them for around three hundred dollars. Refractory stills are much more efficient, producing an output that is up to 170 proof with a single run. Pot stills usually require triple distillation to achieve a final product that is around 120 proof (hence the designation XXX). My understanding is that there is pending litigation about the legality of selling refractory stills. My suggestion is, if you buy one, do so in person and pay cash. Otherwise there will be a shipping or credit card trail that might be used to track you down if the federal government and liquor lobby prevail. It is relatively easy and inexpensive to get a permit to make ethanol for fuel, which then makes your still legal. However, once again, you are on record as owning a still. The law requires that anything removed from the premises must be denatured (rendered undrinkable).

Cleaning Up

In general, zymurgy is a messy process. Many books and articles on home fermentation dwell at great length on all kinds of sterilization activities that involve chemical compounds of questionable utility. Zymurgy had been around for millennia before microbes were ever identified. In over thirty years of practice, the only time I ever lost anything was when I used some ground fall apples to make applejack and I didn't boil the mixture first. That was clearly an error on my part. Soap should be used sparingly. Small traces of soap can throw off the taste. Soap also impairs the ability of beer to make a good head. I use lots of hot water and paper towels.

Epilogue

The preceding is an overview. Zymurgy is a learn-by-doing art. Almost everyone who practices it has the occasional batch that doesn't taste very good. However, considering some of the commercial products that I've had, even my failures have their counterparts in the marketplace. Even if the taste is a little off, the alcohol is still there. Just remember that, with modern techniques, what you will be drinking is almost certainly much better than some of the stuff that the ancients had.

A Druidic Vision of the World

A Commentary Series
Order of Whiteoak (Ord na Darach Gile)
Contact: Whiteoak@ziplip.com
Web: http://www.geocities.com/ordnadarachgile

There has been much debate in regards to White Oak's letter entitled "The Reinstatement of Truth" in the Druid community. Some have said that we, as Druids, should stick to spiritual matters and stay out of politics. The ancient Druids were however advisors to the kings. I feel that this letter is keeping in that tradition. --Ed.

* * *

In the spirit of Service and Involvement that is so much a part of contemporary Druidism, members of The Order of the Whiteoak have decided to honor a request to present our vision of the World as it Could Be in response to our understanding of the World as it Is. We have chosen to do so by addressing some of what we consider the most pressing national and international concerns of our time in a series of letters that express our understanding of the problems that exist and our vision for possible solutions. The following is the first of these letters.

August 27, 2003

The Reinstatement of Truth

One of the prime tenets of all disciplines of contemporary Druidism is the honor of the virtue of Truth. By our estimation, the viability of any governing body or political administration must be judged by the degree of trust that may be placed with the public servants in power. We live in a time of governance by an administration that places this sacred tenet in low esteem, and has betrayed the trust of the public it serves in numerous ways.

In the highest military and civil branches of our government, there has been the deliberate creation of an atmosphere that encourages only the reporting of information that supports the political agendas of the administration in power. Concurrently, information and intelligence that runs counter to that agenda has been ignored, obfuscated, and buried under the excuse of national security. Lies, fictions and exaggerations have been promoted and widely distributed to encourage warfare in Iraq, then excused as error or as a justifiable means to the administration's political ends.

The consideration of Truth in the decision making process is valued only when it supports the political goals of this administration and its few international allies. To our sorrow, we observe this lack of honor for the Truth becoming an acceptable habit practiced not only by those who hold power but by those who seek it, and as an example set by of our leadership, becoming more prevalent in all areas of our national public life. This lack of appropriate ethical behavior is evidenced not only in the promotion of the ongoing war in Iraq, but in the more general "War on Terrorism", and in policy building in the areas of civil rights, education, the rebuilding of the economy, and the protection and stewardship of national and world natural resources and ecological concerns. A brief list of insults to the ideal of Truth by this administration includes but is not limited to:

The deliberate use of fraudulent documents presented publicly by the President, notably in the State of the Union address, to gather public support for the war in Iraq...

Gross exaggerations, inaccuracies and misleading statements presented to the United Nations as fact in the United States' case for a legitimate war to overthrow the government of Saddam Hussein...

The administration's continued assertion of unprovable and unlikely connections between Hussein and Al Qaida...

The administration's attempts to circumvent the Constitution with the Patriot Act and the proposed Patriot Act II in an effort to convince the public that giving up our most precious civil rights would make us somehow safer...

This administration's refusal to release information about meetings concerning the establishment of a national energy policy where representatives of corporations such as Enron and Halliburton were present as consultants...

In spite of overwhelming scientific evidence of the damage still being caused to the environment by ecologically unsound business practices of major corporations, this administration still ignores the public interest in favor of increased profits for corporate cronies...

The use of the slogan "leave no child behind" as a description of a desperately underfunded and gutted education program that is instead leaving so many children behind...

Our vision of the world that could and should be includes a return to the understanding that as servants of the electorate, the powers that be are accountable for Truth in all facets of governance. With the clear understanding that the intelligence community must keep some state secrets secure, we envision an ethic in force that demands Truth in the use and gathering of this secure information. We envision an ethic in force that makes Truth an absolute imperative in the public administration of our laws and processes. We envision a world in which the ability to determine and act on and in Truth is a prime factor in deciding who will be elected to serve. We envision a world in which Truth is not used by the governing bodies only when it is convenient, and where lies are not used for expedience in place of the Truth.

While it is still True that in our form of government the authority to govern is still subject to the will of the People, our vision of the world as it could be includes higher involvement and an assumption of responsibility for our national fate by the governed. The Order of Whiteoak members join with all the other voices that call for accountability from our current administration on these breaches of the ethic of Truth.

As contemporary followers of the Druid Path, we function in a society where Druids are no longer institutional advisors to those in the highest seats of power. We are therefore obliged to make our voices heard as individuals and from the combined voices of our Order to help fulfill our ethic of Service to Truth. We stand not only with other followers of our discipline, but also with those who are issuing this demand from other faiths, as Truth is held as a prime tenet of all faiths.

We refer you to one of our honored wisdoms from the ancient Triads of Ireland that resonates with the Truth in all faiths:

"Three ruins of a tribe: a lying chief, a false judge, a priest fond of refusing." --- The Triads of Ireland, 96.

The Order of Whiteoak

Permission is granted to repost as long as nothing is altered or removed.

Mystifying Celtic Board Games

By Mike Scharding, DC Grove

It appears that the Celts played many types of board games before the advent of Cards and Chess in the 2nd Millennium from the Middle East via the Caliphate. However, as usual, they never bothered to write down the rules for posterity. As a result when boards and tantalizingly incomplete folklore references were uncovered, no modern archaeologist has been able to very clearly explain which named game went with which board or rules. Where experts disagree, the rest of us can throw in our own guesses; and a result is a confusion of websites with contradictory rules for games of the same name. I'll try to give you the web-sites, possible rules and variations and then let you figure out your own satisfactory method of play.

One school of thought claims that all games of chance (drawing lots, spinning wheels, dice, dominoes, etc.) are derived from forms of divination by the common masses, and that some boards were designed to keep track of the score from these rolls. Another branch of board games were an imitation of deciding hunting strategies in the dirt, replication of real battles or children's playground fights; such as chess, checkers, fox and geese, tafl, and the Celtic board games in this article. There may well have been some mystical elements, or divine intentions that could be derived from the outcome of the games. Disputes could be settled over board games, rather than resorting to arms.

Hnefatafl

This is not strictly a Celtic game, but one introduced from the various Scandinavian invasions from the 5th century onwards, and likely spread throughout the British Isles. It soon died out with the advent of chess as a strategy game of choice for nobility and the rise of mercenary armies instead of brotherhood bands, and the rules are also a bit hazy, but have passably been reassembled in the 20th century, although some may be actual new creations unlike the original. Many of the following Celtic board set-ups are sometimes postulated to be variants of Tafl, so we might as well explain its rules first.

There are different sized boards, and different distribution of pieces, but the generally theory is that there is a "king" in the center, with a few bodyguards around him, and about twice as many enemies lined up at the edge of the board. The king's strategy is to escape to the edge (or corner of the board for an extra challenge). The enemy's strategy is to capture the king. Both sides proceed by alternate turns. Captures are made by either side by moving two of their pieces such that they are on directly opposite sides of their opponent's piece (not diagonally), which is then removed from the board. I call this "squeezing" or "pinching" them. All pieces move like rooks in chess and can move horizontally or vertically, as many spaces as they wish, so long as no one is in the way. There are many variations that try to limit the inherent advantage of the king slipping through the net of the enemy to freedom.

Possible rule additions:

Only the king can occupy the center or the corner spaces. King must be captured on all four sides.

The enemy cannot occupy both squares adjacent to a corner at the same time (diagonally one square away is fine, I think).

A piece can be "squeezed" against a corner square or the center square by a single piece on the opposite side. A player may move into and rest on a space between two of the pieces of the opponent, without dying, in effect, requiring the surrounding opponent to move away and then back to effect the capture.

The king and his defenders cannot enter the original squares held by the defenders at the beginning of the game.

A 22 page illustrated historical treaties of the Tafl family, its origins, and variants on huge and small boards is available at:

http://user.tninet.se/~jgd996c/hnefatafl/hnefatafl.html

Full page Tafl variant board to experiment with. http://www.dregate.org/tafl.pdf

Another Tafl 11 x 11 setup arrangement (labeled as "Gwyddbwyll") is at:

http://members.tripod.com/~thevole/game.html

Tafl boards for sale:

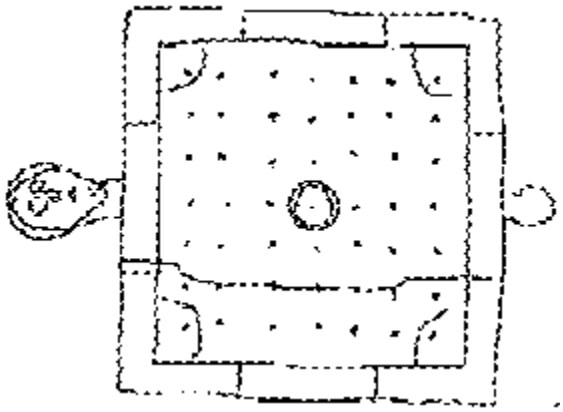
http://www.tarahill.com/tafl.html

Fidchell (Fithcheall) and Gwyddbwyll

Now we get to the murkier world of the Celtic board games. Fidchell and its apparent Welsh linguistic cognate, Gwyddbwyll, appear often in ancient legends of fairies and the recreation of nobility as seen at

http://www.seekermagazine.com/v0499/tongues.html and http://ipc.paganearth.com/diaryarticles/history/games.html.

There are also accounts of kings giving boards to honored guests, on the reservation that they never give it away or sell it, implying a kind of holy status to the gift. The translation, "wood knowledge," also implies that some type of wisdom can be gained from playing the game; and what that is, well, you'll have to find out and relate it to us.



A 7 x 7 board was discovered in 1932 in a crannog (lake dwelling) in Ballindary, Ireland up north with little holes drilled in it, and head-shapped pegs. (See the sketch to the right.) And so people tried to figure out whether it was Bran-dubh or Fidchell. Most have guessed it was Fidchell, and that it was basically a "mini-Tafl" board with king in the middle, two guards radiating from each side and three foes on each side of the board. The goal was likely to get the king from the "belly button" to the corner (or "arms and legs") where the special quarter circle was etched. Could this be a description of how the soul emanates from the center to the limbs?

Variations that have been suggested:

Players must answer a riddle or trivia question to move on their turn, possibly prepared in advance, according to agreed limits or a common agreed topic that both know well.

Have to throw a dice and get an even number to move on your turn, although I doubt how well this would work.

There is a Printable Fidchell Board:

http://users.indigo.net.au/darke/treubh/brandubh/lg_board_blank.jpg

Fidchell Boards for purchase:

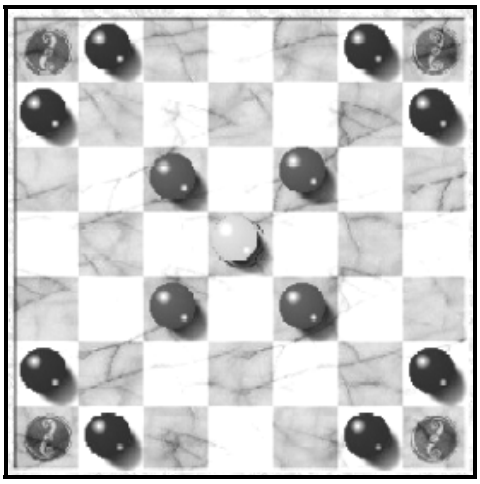
www.historicgames.com/wood.html

Bran-dubh and Ard Righ

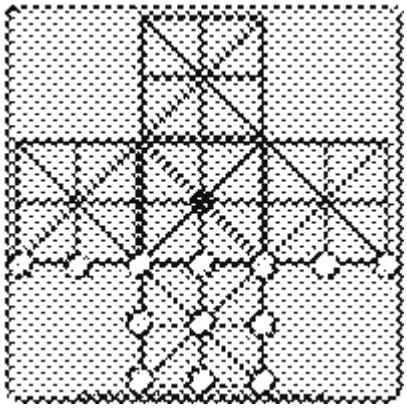
(Which is pronounced Bran-doo and Ard-ree)

We know even less about these variants on the same 7 x 7 board graphic as above. Bran-dubh means "Black raven" and Ard Righ means "high king" from the Gaelic. One reconstructed postulation that I liked has the king in the center and one prince on each diagonal from the king (four total). One baron flanks each side of the corner squares (i.e. 2 in each corner), thus eight barons in total. See this link for a visual presentation of this arrangement.

http://users.indigo.net.au/darke/treubh/brandubh/lg_board_pieces.jpg.



Barons go first. All pieces can move one square in any direction, but barons and princes could also move two diagonally if the spaces are empty. You capture by stepping on someone on a single space move, but the king is immune to attack. The goal of the game is for the barons to wipe out the young princes and visa-versa. Usually, the princes run and hide while the king runs about like a maddened rhinoceros taking out the barons. If any piece stays in the corner for two rounds it is considered to be lost in the woods and removed from the board. Only the king can go on the center square. Most games I played end up with the king defending a prince in a corner region, with the prince bouncing between two squares behind the king, forcing a draw. Thus, it was recommended that players play two games, each time switching positions and adding up their total surviving pieces at the conclusion of their likely draws to determine an overall victor.



Fox and Geese (or Deer and Hounds)

Fox and Geese is probably also a Viking game of the hunt (and there are a few others) that spread widely in Celtic lands. 13 geese (some with more) and one fox are on the board (some with two). All move one square at a time, horizontally and vertically (others allow a diagonal move without capture). The fox captures by leaping over the geese, but can only jump one goose at a time. Thus two geese lined up are an insurmountable barrier to him. The goal of the geese is to chorale the fox until it cannot move. The fox is trying to eat all the geese.

One such variant board is at:

http://www.staineess.freeserve.co.uk/images/fgtbl.jpg

How to Make the Boards:

These games have links to print out your own board that can be glued onto a stiff cardboard or sheet of plastic or glass. The playing pieces can be made from coins with affixed labels, colored glass baubles, draughts from checkers, pawns from chess, different colored rocks, candies, or carved wooden pieces. As far as I know, there are no on-line forums to play these games. Feel free to improvise the rules to make the games more balanced, or develop larger boards and new moves to widen the possibilities of play.

Naturally, the reconstructed rules may not resemble the original games, but then we'll probably never know those rules; but the gods appreciate the effort.

When Leaves Leave Us

By Mike the Fool, DC Grove

Those of us in the northern half of the American continent are treated to the spectacular cycle of the four seasons. With our Druidic tendency to learn from trees, I thought it appropriate to write a little about what I've raked up from our teachers. Trees and plants offer so many possible models to understand the world and our place in it. Naturally, it consists of only my own opinions.

The Science of Leaves

Leaves amaze us. They come in many shapes and sizes, some are single leafed, others are compound (like an ash or locust). It appears that the shape has much to do with strategy. The vascularization of the leaf (the plumbing) tends to be radiative from the stem and spine, and the farther you are from that "backbone," the harder it is to supply and receive nutrients. It's more efficient to keep the edge of the leaf equidistant from these veins. Thus you tend to see lobing like oaks, maples, and such rather than just round leafs. No leaf can utilize all the sunlight that falls on it, and by being slightly transparent and lobed, lower branches can pick up the excess that is missed.

If they are so wonderful, then why do leaves change color and fall off in the autumn? Actually leaves are never constant, they change from the first pale greens of spring, to the dark greens of summer, and then finish in a blaze of rainbow glory. This is all due to the varying concentration of chlorophyll, a vital green pigment, that is present in the leaves. This chemical aids in transforming water and carbon dioxide from the air into sugars and starch that will feed the rest of the tree, something science is still trying to imitate. There are also yellow to orange pigments hiding in those leaves, which are completely masked from view by the abundance of chlorophyll for most of the year.

In the fall after the fruits, nuts and seeds are ripened, due to dropping temperatures and declining sunlight, the tree turns off the mechanisms of the leaves, and begins to withdraw the sap from the leafs, and the chlorophyll is allowed to degenerate. The more hardy pigments like orange (carotene), yellow

(xanthophylls) or red (anthrocyanin) gradually become more visible. Different trees tend to have different colors in the fall, and the amount of sunlight or water and temperature will also affect the display. Aspen, birch and hickory tend to be yellow. Oaks are usually brown from the tannin. Beech can be bronze. Dogwood and sumacs range from purplish to red due to the anthrocyanin formed by trapped glucose. In order to slowly suffocate the leaf and protect the branch, a fragile cuticle of cells begins to build a barrier from the branch to the leaf. Eventually the leaf will be broken off by the wind or from its own disintegrating weight.

The Philosophy of Leaves

Leaves are the faces of the trees. Such tender, thin, flexible and fragile on the fringe of the organism. If they were made of the same sturdy materials as the branches, they would be unable to accomplish their tasks. It is their short, sad duty to be bombarded by the sun, munched on, blighted and live short lives, while sustaining the larger organism.

For me the leaves are representative of our interaction with the environment. We all have these little "antennas" out to bring in nourishment to different parts of our lives raining on us in all directions. Some of these leaves are attuned to sports, love, religion, food, politics, relationships, environment, entertainment, music, etc. The new ones on the top of our consciousness tend to get more attention and sunlight, while the older ones down a few stories, live in shade, doing the best they can to get the sun's eye. In such a way, our irregularities can nourish others near to us, allowing them to supplement our weaknesses with what they pick up.

Every season of the year has its rough storms and strong winds, but most of us have gone through a few periods of "autumn" when we have pulled away from our outer world, shunned tradition sources of comfort, withdrawing resources inside ourselves away from extremities, and hunkered down for a long winter of re-examination of our identity and roots. But these leaves, when they fall, also will land on the outside of our roots, enrichening the exterior soil; and next spring, new leaves will likely emerge in most of the same spots as before on the branches. Sometimes a branch or limb may not grow back in the spring, but that's the changing palate of life.

The leaves never know
Which leaf will be the first to fall...
Does the wind know?
--Soseki

Leaf Links

- www.stormfax.com/foliage has an excellent list of toll-free foliage hotlines for about 30 states from California to Georgia; useful to check before making those trips to the mountains to see the fall colors. It also has useful instructional pages for children.
- www.fs.fed.us/news/fallcolors is run by the USDA Forest Service that details the foliage conditions at national forests from Washington State all the way to Washington D.C.
- www.yankeefoliage.com is mostly geared for the North East from Yankee magazine, but it also has some arts and crafts ideas for using those leaves that you collect.

The Leaf Quiz

The following quiz is to test your knowledge of the more common trees of North America. I only chose trees that lose their leaves or needles in the fall in the upper half of the U.S. and Canada, since it's eternal spring down in the South. Although each genus may have dozens of distinctive species (such as Red Oak, White Oak, Burr Oak, etc.), I tried to pick the most identifiable species for this quiz. To check if your answer is correct, rest the cursor on the picture, and after a few seconds of lying still, a small box will pop up with the name of the leaf. Keep track of your score.

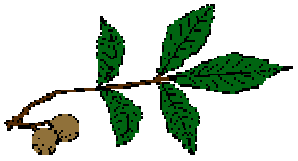
The leaf pictures are in a random order, but the following list of names is alphabetical: ash, beech, birch, cherry, chestnut, dogwood, elm, gingko, hawthorn, hazel, hickory, horse chestnut, larch, locust, magnolia, maple, oak, poplar, sassafras, sumac, sweetgum, sycamore, walnut, willow.

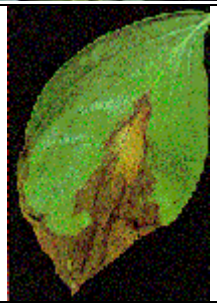
Scoring

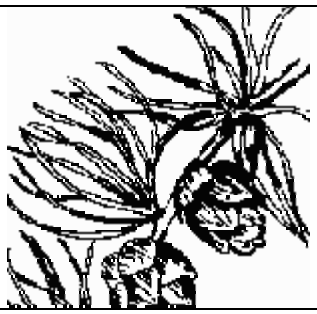
21-24 Master of the woods.
15-20 You've obviously been outdoors a few times.
9-14 Average hiker
4-8 Average cubicle bound American (ACBA)
0-3 Hie ye to the forest, knave, and learn your trees!

Answers to the Pictures on the Next Page

Oak, maple, elm, magnolia
Hawthorn, chestnut, ash, sweetgum
Horse chestnut, beech, poplar, walnut
Hazel, sumac, cherry, willow
Pignut hickory, locust, sassafras, dogwood
Sycamore, gingko, larch,







The Soul of Juliana Spring

By Irony Sade
Copyright November 2000

A Druid Missal-Any is proud to present the fourth and second to last installment of the story of a young woman whose passion for the harp caused her to sell her soul. The Missal-Any staff wishes to remind the readers that before selling your soul, to consider carefully all the consequences. Can you live with them? Can you die with them?

We also would like to apologize for repeated chapters in the snail mail and email versions from the Lughnasadh issue. The Missal-Any had become a bit missal-aneous between the web and hard copy versions.

Chapter Twelve

The wetlands behind my forest rose and fell with the changing water table. A family of wood ducks moved into a dying soft maple, and I watched each May to see their chicks take their kamikaze leap of faith. The young ones hatch in a hole fifty feet up the trunk and are raised there by their long-suffering parents. When the ducklings decide they are ready to leave, they scramble to the opening and tumble out. They then have but moments in which to learn to fly. Each spring I sat watching in the moss, and the terror and the joy of each plummet peeled years from off my heart.

The young lady who had sold me her soul was making the most of those years. While Sam drilled and researched his way toward twin degrees, Juliana played. She studied, practiced, improved, discovered, and soon she was herself discovered. The fiddle player of Sheebeg Sheemore was quitting the band, and the group's manager had offered her his place. "What do you think?" She asked over the crackling phone from Seattle, "Should I take it? "

"That depends on what you want."

"What do you mean?"

"Do you want to be a popular, successful, possibly rich and famous musician? Or do you want to be the best harpist in the world?"

"I want to be the best in the world," she decided.

"When you know what to do."

"Yes, I guess so"

"Are you happy?" I chanced, just before she hung up.

"Deliriously! No worries at all!"

Chapter Thirteen

For several years after this she was traveling, six seasons in Ireland, three in Prague. She had moved beyond what any teacher could teach, into the boundless and stupefying realm of self-mastery. She learned something from every person she watched, heard, or played with, incorporated each skill into her own playing, and blossomed. She caught wind of an archaic bard in Scotland, of a novel percussive harping technique from Argentina. She traveled to see and to study, sharing always what she had learned.

A withering bout of Dengue Fever ended Sam's three-year tour as a village doctor in Papua New Guinea. He returned to the mid-west and started a family clinic, eventually buying a house with the profits. My own life and works progressed too, over that slow decade, but this is Juliana's story, not mine, so I shall not speak of those.

Late one December the couple invited me to spend the holidays with them.

"Julie is giving a Christmas concert," Sam told me. "And, well, we were thinking about getting married."

"After twelve years, I should certainly hope so!"

"We wondered if you would want to be in the ceremony."

"I would be delighted."

The concert taxed one's credulity. It was said that the old Celtic bards had three musical gifts: They could make an audience laugh, weep, or sleep dreamlessly at will, such was the power of their music. Juliana was almost that good. She played moods, memories, concert pieces, orchestral segments that were feats of pure skill, and songs that seemed dragged out of the listener instead of the harp. She played and played, and a hall full of musicians, students, artists, academics, fans, strangers, stragglers, and I sat in frozen wonder, our hearts scoured and our minds in awe at what her fingers drew from those shimmering chords.

When it was over I moved through the clamoring sea of admirers and stood beside the stage as the waves swept about her, saying the things that people always say when trying to express admiration of the inconceivable. Juliana stood flushed, as thin and tall as the day we had met, thanking them all with a quiet, blushing, angelic grace. One boy of ten or so was ushered forward between his parents and stood with fire in his eyes as they offered up their praise.

"My daddy says you must have sold your soul to play like that," he piped out between the thank-yous.

"Wow, wait," His father laughed, a hand on the boy's arm.

"That's not true, is it? It's just lots of hard work and practice, right?" His parents chuckled nervously. Juliana smiled.

"I practice all the time," she assured the young, earnest eyes. "Hours. Every day."

The boy nodded as he was led away, but I witnessed how the harpist shivered once his back was turned. The flush of exhilaration had drained from her. The crowds flowed on unheeding.

Chapter Fourteen

There was tension over the dinner table of Hammersmith and Spring that night. Sam looked silent questions at the both of us through the meal, while the conversation danced and wandered, avoiding things not said in threes. I retired to leave them alone after the pudding, but the walls were thin, and when I lay down to rest in the dark spare room, their words crept through the woodwork.

"But what if he's right?"

"This is what you've wanted your whole life, Ju."

"But what has it cost us?"

"What about it?"

"Then he asked that it was as if all the things I haven't thought of in ten years leapt back. I've been so busy playing I never thought about the price! Sam... I sold that man my soul! Do you have any idea what that means?"

"No more than you do, when you stop to think about it."

"What's going to happen to me?"

"Ju, That man's been the best friend either of us has ever had. Did you know he talked the Chair of the Admissions board into letting me enter that seven-year program when I was still a junior? I didn't find out till after I'd graduated! He's helped us with everything we've ever asked, been there when our own families were not around."

"And I owe him my soul."

"So what if you do? You thought about all that before you left college and decided it was worth the sacrifice."

"Well, now I'm thinking about it again. I don't want to go to Hell, Sam, or just stop when I die, or go wherever Druids believe soulless people go. How can we even be talking about belief? If he buys the things he must know what happens to them!"

"You're getting hysterical, Ju."

"No I'm not! I'm just scared."

"Would you rather give up your music?"

There was silence after that, or sounds too soft for me to hear through pine.

I turned slowly from the wall feeling every one of my years, and the bitter pit of all the things that men have ever called me. Judas, Efnisan, Heart-wrecker. What becomes of people who cannot forgive themselves?

The doorbell chimed.

Sam's soft tread moved to answer.

There was a crash, a scream, the sounds of struggle, and I was out the door and moving before I knew I had risen.

A man I had never seen was swearing in the hall. Sam sat upright but dazed against the sofa, blood coloring his sandy pale hair. Glass from the door was sprayed across the carpet. The intruder turned to face me. We both froze.

Juliana's father was skeleton thin, his flesh burned off by the flames within him. A long coat billowed round him like a dark, wild, robe, threadbare and whisper thin. He looked like a man to whom heat and cold were the same: both inconsequential to the climate inside. His arms and jaw writhed in a frenzy of continual motion, the left hand, claw-like, snaking out toward me. He waved an iron crucifix like a blunt, inverted sword, and his eyes blazed with something that I never hoped to see. I looked up at him.

"You," he whispered. His knees crouched like a fighter's.

A door slammed and locked behind me. Juliana's voice was frantic on the phone. I studied his shoulders and the angle of his feet, feeling the room about me, and hoping there was space to move.

"I come only to reclaim my daughter's soul, and God sees fit to set a devil against me, to test my will and courage. Well?" He roared, "Curse me, Druid! You cannot stand before the wrath of righteousness. Do your worst."

"I am your daughter's friend, Mr. Raskin, and no more a devil than you are."

Blood from Sam's scalp dribbled from the crucifix.

"You lie. I've studied you. Orgies in the woods, preaching to young students, scheming and smiling and striving to undo two thousand years of Christ's work on earth. You seduce people away from the Trinity with your Triple Goddess and blind them with your nature worship. You tell them the world is God's word made flesh and the Good Books be damned and manage to hide my daughter's movements from me across eleven years! Yes, I know you, you thrice damned Druid. Curse away before I strike you down."

"We both teach what we believe, Russell. No human being knows the full truth of reality. We each live as we think best and pay the price for that choice. You know this. Do not make it any worse."

There was a siren and the squeal of tires in the drive. Record timing, that.

"Clever, Druid, trying to turn my mind against me. But you are wrong. I know." He shuddered. "I know the will of God as well as you do, who seek to pervert it. And I know this too," he swung the cross in an all-encompassing arc. "The Lord has told me that no human hand can stop me in my mission. Not him on the floor, nor the foolish arm of the law, nor you neither, devil though you be. Curse away and meet your doom."

"Put down your weapon!" Came a voice from the door. Young, scared despite its training. "Throw down your weapon! -- Base, I need backup!"

"I will not curse you, Russell, and I will not let you touch your daughter. I have been her friend for eleven years, watched her through every storm, helped her realize a dream you would not even see. I have been more of a father to her than you have, and not you nor God can take that from me."

"I will take her from you now," he growled, advancing. (Drop your weapon, Mister!) "The care of her soul is in my hands, and takes precedent over any dreams of the flesh. God condones all actions undertaken in the interest of the soul. I will have her from you before she ends up just like her mother!" He spat these last words with a roiling hiss and raised the cross on high.

I do not often read people's minds. Sometimes I wish I never did at all.

"You bastard," I breathed. "What that you've done would your God condone?"

Russell Raskin halted mid stride. His eyes bulged. His throat gurgled something that would never be a word. His left side spasmed violently, and the force of it spun him twitching to the ground. The crucifix leapt from his hand, hiding its face in the carpet. Russell curled and splayed, and then lay still.

The policeman came forward, gun drawn.

"I would have shot him. Really, I would have."

Shut up, I willed him.

"What did you do to him?" He asked in awe.

"Nothing. Call an ambulance."

Chapter Fifteen

The beeps and muted bustle of the world's worst waiting room fought the smell of antiseptic for possession of the air, as I sat down to wait beside Juliana Spring. The slump of her tempered shoulders informed me she had no emotions left. Sam was sleeping down the hall, six stitches, no fracture, and an egg on his crown fit to hatch the Christmas turkey we had not had time to eat.

"Is he awake?" I offered, by way of conversation.

"What did you do to him?"

My eyes winced shut.

"I did nothing"

Nothing.

"How is he?"

"Doctor Sato says his mind is clear, but his body is completely wrecked. She says it was either a stroke or a heart attack, or possibly both at once. She says it's hard to tell because we don't have any medical records..."

She trailed off, gazing through the tiles. Her hands tore at a Styrofoam cup.

"The police searched his house for paperwork, but they couldn't find anything useful. Just junk and religious tracts...no records...no will..."

"They found..." Her voice died. She tried again.

"They found..."

I put my arm around her, but she was done with tears.

"They found my mother's teeth in the basement."

"I know."

"You know? Why do you always know?"

I shook my head.

"What will you do?" Said I, when the silence became too painful.

"He's dying, isn't he?"

"Yes," I responded, knowing it was true.

"When I suppose I'll have to forgive him."

"That is up to you."

She sniffed.

Nurses flitted past, pale as ghosts, busy as angels, each sacrificing their Christmas day to make the world a touch less painful. After a timeless tedium Juliana squeezed my hand.

"Thanks." Only a whisper, but sincere.

I smiled thinly.

"He wants to see you, you know," said Juliana suddenly.

"What?"

"That's what he said."

"He?"

"Yes."

"Why?"

"He didn't say. He just asked me to send in the damned Druid if he came around."

I contemplated the machines, the smells of death and healing.

"Then I will go and see him."

Witness the Autumnal Equinox

Sunrise and Sunset at the UMass Sunwheel!
SUNRISE @ 6:45 a.m.,
SUNSET @ 6:00 p.m.
MONDAY & TUESDAY
SEPT. 22 & 23, 2003

Members of the University community and the general public are invited to witness the passing of the seasons by joining Prof. Judith Young of the U.Mass. Dept. of Astronomy to watch the Sun rise and set over the tall standing stones in the U.Mass. Sunwheel for the upcoming Autumnal Equinox.

Visitors for the sunrise viewing should arrive at 6:45 a.m., and visitors for the sunset viewing should arrive at 6:00 p.m. The sunrise and sunset events will be held on BOTH MONDAY and TUESDAY September 22 and 23, 2003. For those interested in learning about the sky, there will be a presentation that will include the cause of the seasons, the Sun's path in the sky, the phases of the Moon, and the story of building the Sunwheel. Bring your questions, your curiosity, and DRESS VERY WARMLY; a $3 donation is requested. Sunwheel T-shirts & sweatshirts will be available for purchase to help cover the cost of future stone paths at the site.

The exact instant of equinox is 6:47 a.m. EDT on Sept. 23, very close to sunrise on Sept. 23. On the equinox, any observer located on the Earth's equator will see the Sun pass directly overhead at local noon and that person will cast no shadow at noon. For all observers on Earth (excluding the N and S poles), the Sun on the equinox is up for 12 hours and down for 12 hours, illuminating all latitudes! (At the N and S poles, the Sun would encircle the horizon for 24 hours, either very slowly rising or very slowly setting for the entire day.) From the Sunwheel here in Amherst, the equinox Sun will be seen to rise and set through the stone portals in the East and West, a very lovely sight as we experienced last year. This year, the sky will be particularly beautiful in the early morning, with the waning crescent Moon visible before sunrise.

The U.Mass. Sunwheel is located south of Alumni Stadium, just off Rocky Hill Road. It can be easily reached from the center of Amherst, following Amity St. to the west, on the right hand side of the road about 1/4 mile after crossing University Drive. ALL VISITORS SHOULD WEAR WARM CLOTHING, SUITABLE FOR STANDING STILL ON WET OR SOGGY GROUND. In the event of rain, the events will be cancelled, and visitors are encouraged to visit the Sunwheel on their own. For more information on the U.Mass. Sunwheel, check out the web site at http://www.umass.edu/sunwheel/index2.html or call Judy Young at 413-545-4311. To arrange a Sunwheel visit for your class or group, please e-mail young@astro.umass.edu

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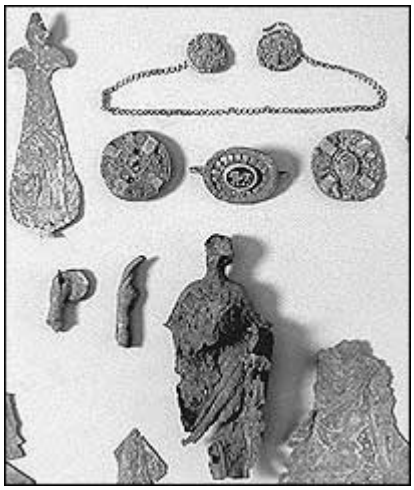

New Roman Goddess Found

A new Romano-British goddess called Senua has been identified among a buried hoard of gold and silver.

The goddess was part of a hoard discovered near Baldock, in Hertfordshire, the British Museum revealed on Monday.

Previously unheard of in the Roman world, she is believed to be a British version of the popular Roman deity Minerva, associated with wisdom, the crafts, healing and springs such as the spa at Bath.

British Museum specialist Ralph Jackson said: "Senua might have been likened to Minerva for any one or more of these perceived powers."

The hoard, found by a treasure hunter with a metal detector and now acquired by the museum, comprises 26 objects including gold jewelry, a silver figure and votive plaques of silver alloy and gold.

The museum said the treasure was buried in a manner that suggested it was being stored for safekeeping against possible raids.

One of the key pieces was the badly eroded 15 cm tall hollow silver figure identified as Senua dressed in a full-length garment, her left shoulder bare and her left arm supporting a fold of drapery.

Her hair is parted on the crown and formed into a bun on the nape of her neck, but erosion has taken away much of her arms, her feet and her face.

Although there was nothing on the statuette itself to identify it with Senua, a silver base for a figurine and inscribed with the goddess's name was found nearby and is believed to be the missing stand.

Along with the figure, several of the 19 plaques were also dedicated to Senua.

"Much work remains to be done on the hoard and on the investigation of its context, and it is likely there will be new and significant revelations," Mr. Jackson said.

"For now though, this find has furthered our understanding of religious practices at the time and added a new name to the Roman-British lexicon," he added.

The Baldock hoard, thought to date from the late 3rd or 4th Century AD, will go on display at the museum from the middle of September.

The hoard was discovered in September 2002.

Story from BBC NEWS:

http://news.bbc.co.uk/go/pr/fr//1/hi/england/beds/bucks/herts/3199191.stm

Published: 2003/09/01 17:02:49 GMT

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Editor's Note:

One of our subscribers sent in this etymology of the name Senua that offers some insight to Her name:

"Senua" looks related to "senos, senâ, senon" (of which, only "senos" and "senâ" are attested, afaik, and "senon" would be a reconstructed neuter form), which means "old, ancient." The Old Irish word "sen" (whence the modern Gaelic "seann" and "sean") is obviously cognate, as is the word "hen," found in Cornish, Welsh, and Breton. It could be "sen-" + *uâ or "sen-" + *u- + -â (the latter being the typical feminine suffix), but neither Gaulish nor Proto-Celtic lexicons list a word or root like *uâ or *u-, so these would be reconstructions and I would have to guess at a possible meaning. It could also be a dialectical variant of "senâ" (requiring a dialect that conjugated "senos" as a u-stem noun, for which there is no attestation, but we are talking about Brittonic here, and not Gaulish, so maybe; I'm not as familiar with Brittonic and its dialects) in which case it would mean "The Ancient One" (feminine).

Adoltoues Dêuonôm tei eti suobo,

Uolcomaglos Nesâcnos
(Croman mac Nessa),
Arduo-Drûis Nemetionos,
Vlatimo-Drûis Nesâcnonôm
http://communities.msn.com/CromansGrove/_whatsnew.msnw

Austria's Road Safety Solution: The Druids

By Michael Leidig, Vienna
The Telegraph, London
Sunday, August 10, 2003

Druids have been brought in to reduce the number of accidents on Austria's worst stretches of autobahn.

The Druids have put up huge roadside monoliths to restore the natural flow of 'earth energy.' After the huge pillars of white quartz were put up beside a deadly stretch of road during a secret two-year trial, the number of fatal accidents fell from an average of six a year to zero.

Gerald Knobloch, who describes himself as an archdruid, used a divining rod to inspect the 300-metre stretch of Austria's A9 highway in Styria and restore "earth energy lines".

"I located dangerous elements that had disrupted the energy flow," he told the Sunday Telegraph. "The worst was a river which human interference had forced to flow against its natural direction. By erecting two stones of quartz each weighing more than a ton at the side of the road the energy lines were restored."

The pillars had a similar function to acupuncture, he said. "Acupuncture needles also restore broken energy lines. What acupuncture does for the body, the stones do for the environment."

Harald Dirnbacher, an engineer from the highway authority, admitted that they turned to Mr. Knobloch as a last resort. "We had put up signs to reduce speed, renewed the road surface and made bends more secure, but we still kept getting accidents. At that point we couldn't think of anything else to do and decided we might as well try anything.

I admit when we first looked at it (energy lines) we were doubtful. We didn't want people to know in case they laughed at us, so we kept the trial secret and small-scale. But it was really an amazing turnaround."

Scientists are skeptical of the claims. "Natural sciences need evidence. Whatever can't be measured, does not exist," said Georg Walach, a geophysics professor at Leoben University in southern Austria. "These energy lines and their flow cannot be grasped or measured, and their existence is therefore rejected by scientists."

However, the motorway authorities are extending the Druids' role across the country, paying them about $5,600 for each investigation—a fraction of the cost of resurfacing the road. "Of course, the fall in accidents could be due to something else, as we are continuously repairing the roads." Said Mr. Dirnbacher.

Resources

Geiriadur Prifysgol Cymru, A Dictionary of the Welsh Language

Geiriadur Prifysgol Cymru, the great Welsh historical dictionary, has been completed after over eighty years' work. The project began in 1921 with the first 27 years being spent on collecting material for the dictionary. The first 64-page part appeared in 1950, and the final part (the 61st) was published at the end of 2002. Complete sets (4 volumes) of the dictionary can now be ordered through bookshops or directly from the University of Wales Press for 150 pounds sterling until the end of February 2003, when the price will revert to the usual 190 pounds.

Work began in January 2002 on re-editing the A-B section of the Dictionary, first edited in a very concise manner in the 1950s, and the first draft of this work is available online at:

http://www.wales.ac.uk/dictionary/gpc_pdfs.htm.

The second edition will also be published in parts, and a shorter electronic version is also in preparation.

For full details, please see the Dictionary's website at: http://www.wales.ac.uk/dictionary/. [Note: demand for sets has been so great that some volumes are currently being reprinted. There may be a delay of several weeks.]

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Irish Trees: Myths, Legends & Folklore by Niall MacCoitir

(Trade Paperback; 22.50 Euro / 26.00 USD / 15.75 UK; 229 pages, with illustrations throughout

Hardback; 35.00 Euro / 40.25 USD / 24.50 UK)

Ancient Ireland was once heavily wooded and a squirrel could travel from Cork to Killarney without touching the ground. So it is no surprise that the mythology and folklore of trees were part of everyday life. A sprig of mountain ash tied to the tails of livestock kept the fairies from harming them. A staff of blackthorn was the best to have when out walking at night to ward off evil spirits.

This book, beautifully illustrated in specially-commissioned watercolours by Grania Langrishe, brings together the myths, legends and folklore associated with the native Irish trees. There are two main themes: the tree as a marker of important places, such as the royal site or holy well, and the role of different trees as sources of magical power in folk customs and traditions. Many 'powers' were common to different trees in spheres as diverse as fertility, magic, and the tree as a link between this world and the spiritual.

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Calendar

The Autumn Equinox will occur on September 23 at 3:47 a.m., Pacific Daylight Time. Grove celebrations will take place on Sunday, September 21at 4 p.m.

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Samhain Essay: Paying Respects

Reprinted from A Druid Missal-Any,
Samhain 1989
By Emmon Bodfish

Samhain, Celtic New Years, the Day Between the Worlds, the Druid year starts on Samhain. The sun is half way between Autumn Equinox and Winter Solstice. Samhain marks the end of the harvest season. All fruit and grain not gathered in by Samhain Eve must be left in the fields to feed the birds and wild animals, the flocks of Cernunnos, and its vegetable life essence, its "spirit" becomes the property of "The Little People," "the Sidhi," and feeds them. (Is our word "fairy," derived from "fear an sidhi," meaning in proto-Gaelic "a person of the Sidhi," one of the little people?) Sidhi is pronounced in Gaelic as English "shee." A Banshee, the spirit that gives prophecies and mourns for the dead, means literally "a woman of the Sidhi."

Another folk tradition, probably from old Druid times, holds that "Pukas," mischievous spirits, will come out on Samhain night and steal the nourishing essence of any food crops left in the fields, or, if it is not to their liking, will despoil it. Their mythic descendents swarm out in the forms of hordes of trick-or-treaters and disguised, costumed revelers.

This is the night when the Other World, the world of the dead, the future souls, and of the ancestors, comes the closest to our world and "dimension hopping" is the easiest. It is a time to honor dead ancestors, and remember old friends. This was the "day of the dead" long before the Christian era. The dead were thought by the ancient Celts to have a winder and truer perspective on things than we mortals do, and to be able to advise their descendents and friends. They know all history, are aware of all forces and causes, and can intuit the future better than we. Pay your respects at graves or memorials, ask questions of departed friends, ancestors, or mentors. Leave food offerings for them at you Samhain Eve celebrations and vigils. Get out old photographs. Review the past, this pre-Samhain week, and pay old debts, spiritual or emotional. Find lost belongings; make amends. Then celebrate.

Editor's note:

Readers might have noticed quite a few reprinted lead articles this past year. It has been a year of changes for your editor with the death of her mother and the unfortunately all too often ensuing family strife. Republishing was not meant to be a cop-out, but a way to maintain the standard of the Missal-Any as set by its founder Emmon, as well as to publish his words and research, which still have worth today and provide inspiration and impetus for further study.

News of the Groves

Carleton Grove: News from Minnesota

Carleton awakens, stumbles and continues. A few weeks into the term we have a few interested new comers (most of whom are from my dorm, and some of whom I didn't meet until they came to a druid event). We had a nice little fire on the Equinox. Currently, after a week cold spell Carleton warmed up a bit and now there is a plague of Asian Beetles, (for those not familiar, they look a lot like ladybugs except they bite) locusts, and others. We're waiting for all the town's first born to be taken next.

Dover Grove: News from Massachussetts

Eric, former member of Digitalis Grove in Washington, DC, has settled into Dover MA and established the Dover Grove of the Quiet Reformed Druids of North America. Using the Silent Liturgy that he and Mike Scharding devised in DC, he will meet regularly with his outdoorsy neighbours, Betty and Bob, at their local apple orchard or at the hills around Farm Pond in the town of Sherborn nearby or the banks of the Charles River by the railroad tracks on this lookout perch. They naturally are using apple jack at the services. As for recruiting, they're not really seeking more members, but just wanted to let us know they're doing fine, but anyone or anything that is there at the time of a service is welcome to partake.

Oh, disappointingly, there are no white cliffs, as far as Eric can tell in town, like its namesake in England.

Hemlock Splinters Grove: News from New York

Dark the night
Bare the trees
Cold the wind outside.
Sleeps the light
Laughter flees
Since the day god died

Rowan-Oak Grove, MOCC: News from Oklahoma

rowan-oak grove will be holding its convocation at our samhain costume party. we will also be holding a day of the dead vigil on nov.1 as part of our samhain rites the classes this month deal with development and control of mental and emotional discipline and how they relate to the druid path.

grove membership was added to when my new neighbor joined our outer court congregation making the official count 36 offline. bro. werebear has joined our staff as secretary/treasurer,

enormously easing the amount of paperwork the arch druidess must do.

rowan-oak grove is also forming a band called the new age bards (at least till we decide on a better name) and will possibly in a couple of months have our debut performance at the gypsy coffeehouse, our fave hangout.

That's all for now...

m.s. white raven, arch-druidess
rowan-oak grove, tag for mocc

Poison Oak Grove: News from California

Publisher of "A Druid Missal-Any"

Poison Oak Grove has held its first elections. Its new officers will assume their roles beginning Samhain for one year. The new officers are:

Archdruid: Stacey Weinberger

Preceptor Ignatz Fezman

Server Morag Bhann

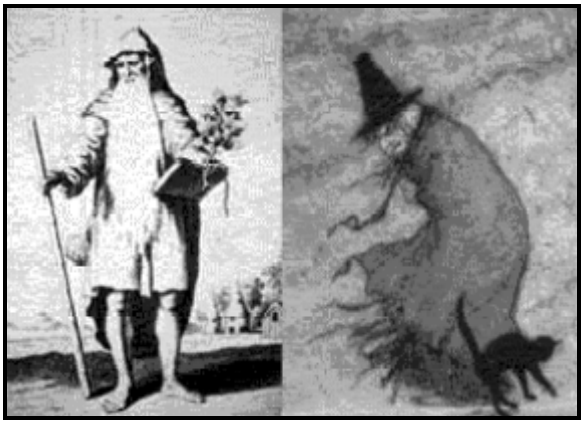
Based on the observation from last year that an abundance of acorns at the grove site meant a wet winter, we are keeping note whether this year's abundant crop will do the same. We are experimenting with learning to predict the weather based on nature, like what we assume the ancient Druids did.

Dalon Ap Landu Research Project

Stephen Crimmins, Carleton AD, has decided to compile a book of Dalon Ap Landu myths. (Yes, he knows that only 1 exists, so far.) He is looking for anybody interested in Dalon Ap Landu to add their own myth. As he sees it at the moment it would be best to vaguely follow the outline provided by Thomas Lee Harris Jr. (if he doesn't mind) provided in the Samhain 2002 edition of A Druid Missal-any. However, feel free to write myths unrelated to that story.

Other suggestions for myths; you may want to imbed jewels of wisdom (or not) within your story, or perhaps involve Dalon ap Landu in the history of your grove or your druidry (or not), perhaps even try to explain some of the mysteries of the RDNA (in truly mythical form) (or not). And don't worry if your myth contradicts with other myths (or not), it'll look more like a real cycle of myths.

If you are interested in contributing, or if you have questions, email Stephen @ crimmins at carleton.edu (for the next 9 months or so before Carleton kicks him out.)



Druidism and Wicca: a Comparison

By Daven (Member, Ord Draiochta na Uisnech)
Web: http://www.geocities.com/ordnadarachgile
Version 2.0 (Last updated 7-29-03)

***

In my contact with Druids from other groups I come across information occasionally that answers questions many of us in the RDNA have, in regards to who and what we are as druids and what do we tell others when they ask. Sister Rhiannon of Druid Heart Spirit Grove has addressed the question of what is he difference between Wicca and Druidism in an earlier Missal-Any (put in the issue.) This is an essay by Daven who gives another in depth view on the differences between Druidism and Wicca.

***

On first meeting a Druid, many Wiccans feel a bond - a commonality must exist. Normally the Wiccan will start talking about The Goddess, their Circle and so on and be somewhat lost when the Druid starts talking about the Triune Thought, the Triskel and Honor or other relevant terms who's meaning may not be immediately clear.

I feel that the confusion stems from misunderstandings and misconceptions. This article will attempt to explain some of these concepts that may confuse the Wiccan.

The Rede/The Law of Returns

Of all the differences that a Wiccan has with Druidism this is probably the most prevalent. In Druidism, there is no "rede." In fact, the only people that the Rede pertains to are those who ascribe to it, it is unique to Wiccans.

Most Wiccans profess some version of the familiar "an it harm none, do as you will" or another. They are truly shocked, confused and/or even irate when the Druid goes "That's nice" and disagrees that this moral guideline has anything to do with them. Some may even accuse the Druid of lacking morals.

Nothing could be further from the truth. In fact, the moral concepts within The Law of Returns and the Rede, when boiled out of their archaic language, permeate Druidism. Normally Druids call this the Celtic Virtues. Generally these virtues are described as Honor, Loyalty, Hospitality, Honesty, Justice and Courage. These six principals permeate the entire body of Druidic thought and ritual.

Briefly stated the virtue of Honor requires one to adhere to their oaths and do the right thing, even if it will ultimately hurt others or oneself in the process. A Druid is obligated to remain true to friends, family and leaders thus exhibiting the virtue of Loyalty. Hospitality demands that a Druid be a good host when

guests are under one's roof. Honesty insists that one tell the truth the whole truth and nothing but the truth to yourself, your gods and your people. Justice desires the Druid understands everyone has an inherent worth and that an assault to that worth demands recompense in one form or another. Courage for the Druid does not always wear a public face a-standing-strong-in-the-face-of-adversity, alone or with companions. Sometimes Courage is getting up and going about a daily routine when pain has worn one down without complaint or demur.

Outside of the scope of these six virtues, anything goes. Understand that the virtue of Justice demands that one consider the actions one is going to take before they are taken, since any harm to the inherent worth of another will demand that recompense be paid. It also covers many things like "The Law of Threefold Return." Justice, by necessity, is just. For actions that harm, you must pay a price, and actions that promote good things will pay good back to you. That's just. It acknowledges the divine in each and every person. It assures a truly committed society they don't have to fear a knife in the back, or a burglary. It makes sure that even enemies can sit down in a room together and be civil to one another.

It must be understood that the concept of Threefold Return came from Eastern Philosophy and is most closely associated with the Hindu and Buddhist concept of 'Karma.' There has never been anything similar to this concept in European thought.

These virtues do not preclude arguments or conflict. On the contrary, the Celts were some of the most combat-obsessed people we know. From myths we know Celts practiced blood feuds, had clan conflicts, wars. The individual Celt was proud, and fierce demands were made that self-independence was a supreme right. What the Celtic Virtues ensured were the continual functioning of an isolated tribal society.

Think about these concepts when applied to the current government. What if all leaders were truly loyal to those who swore loyalty to them? What if all those who swore loyalty to a leader were coerced by society to be faithful to that oath? What if a guest under someone's roof were guaranteed food and shelter? What if Justice was truly Just, not simply expedient or so concerned with the criminal's rights that crimes were un-recompensed?

This is the ethical standard of most modern Druids. Because it is not summed up in a couplet or long poem does not mean it's nonexistent. It is merely expressed in a different fashion.

Calling Quarters and Magic

Wiccan magic is concerned with projecting the willpower of the caster into the universe, normally through natural energy flows. Part of this magick and ritual is calling on the four quarters of the world, North, South, East and West. Generally there are classical Hermetic elements associated with those quarters, Air, Earth, Fire and Water. These elements give power and energy to the ritual and generally boost the "feel" of the ritual. Druidry is votive in nature, meaning that a critical component of the spirituality and magic is the relationship one has with the Gods, for they are never ordered or commanded, but they are petitioned as friends and companions.

Under very specific circumstances Druids occasionally used the same structure of calling upon the Natural World. Even then it's vastly different from "standard" Wiccan practices. In Druidic rituals the Land, Sea and Sky are called upon.

Each of the Three Realms has specific attributes and very definite associations with them. If I were to ask a Wiccan where the Gods lived, many would not be able to tell me, for the Elemental Quarters hold no answer. But ask a Druid who also uses and understands the Three Realms in a cosmological sense, and the immediate answer will be "The Sky."

Each Realm is associated with a time of life, a stage of development and a mental quality, as well as having several other associations, ranging from Magical to the Time of day.

The Sea is the time before time, when we are not born. All life comes from the Sea. It is where we go at death; it is the source of Dreams and Inspiration. It is the realm that is traveled over to get anyplace when coming from or going to Ireland.

The Land is the here-now. It is this moment, life, and creation, all that is around us. It is fertility, conscious thought, the Universe. All science fits into the realm of the Land, for it is all concerned with the physical realm.

The Sky is the dwelling place of the Gods, the super-conscious, logic and thought. It is where logical ideas come from, and it is a place we hope to gain eventually, to become one with the Gods. It is also where Divine Inspiration comes from.

Every single one of the associations for the elements in the classic Hermetic elemental structure exist in Druidic belief and practice within the three Realms. They are not broken out into separate aspects or spheres as they are in Wiccan beliefs and practices. There are no elementals, deva of the elementals, rulers of the elements or realms in Druidic belief or practice. The realms have no spirits, no consciousness of mystical places, and certainly no angels associated with them because the realms simply are all encompassing. For Druids, it would be like trying to reduce the entire universe down to one human consciousness.

Which brings us to Druidic magic. It's different in some very fundamental ways from Wiccan Magick.

In Wiccan magick, a Circle is cast, the Quarters are called, the Gods are (preferably) asked to bless the work, energy is raised and the spell is cast. After a while, the Wiccan will send that energy off with their desire "tacked on" to it. The intention being that the energy will work to bring their desire to pass.

A Druid, by contrast, is not raising energy. The Druid will invoke the Realms, invite the Gods to the ritual, possibly invoke the Hallows and Provinces (depending on the ritual structure the Druid uses) and then ask the Gods to do them a favor. For this, the Druid will offer food, service of body and/or mind to the Gods, a literal sacrifice to them. In one ritual to help me with a job, I dedicated a blood donation to the Red Cross to Lugh (for his Spear) and used that as my sacrifice to him for a favor I needed. In the same ritual, I baked the Dagda some bread and offered it to him and then gave it to the birds. It depends entirely on what you are willing to give and what the Gods want in return.

In this case, the reasoning is that as a druid, we are members of the Land. Things that could happen in the future belong to the Sky, where the Gods live. Therefore, it's easier for the Gods to make certain things come to pass than it is for us, since we are busy dealing with the now. So, asking the Gods to make an action more likely to happen is an efficient use of your energy. Nothing is free. The Gods will demand and have a right to demand a price from those who need something. If we want the object of the ritual, it makes sense for us to pay the price demanded in order to get it.

As my teacher pointed out to me, the Gods are reasonable. They won't demand anything that would decimate us to provide. If they did, it could be a test to see how strongly you are committed to gaining what you want. For example if a Druid was casting a spell to gain a new job, and barely had enough money to feed himself and his family, I doubt the Gods would demand gold from that Druid, mainly because the Druid probably doesn't have the means to gain the gold. They may demand a feast for themselves, which the Druid and his family would also share.

It should also be mentioned that witchcraft is a collection of granny-tales and native superstition, sometimes based in fact, but quite often based in protecting oneself from the Elves and Fairey. A Druid doesn't try to protect themselves from the realms of the Fairey, but rather strives to come to a partnership with those forces, so that they are working with the Druid, not against them. The High Magick in Wiccan practice is generally also influenced from other sources, most notably the Kabala of Judaism and the Ceremonial and Hermetic Magick of the Middle Ages. Druidic magic, rather than being "Do Steps A, B, C, D and E, in order to get outcome 78," is more of a give-and-take between working partners, a quid pro quo system of cause and effect.

Sacred Space and the Circle

Along with Magic, a concept that often confuses Wiccans when dealing with the Druid is the lack of a Circle in ritual. They point out that Stonehenge and other places similar to it are in a Circle, mounds are circular in shape, many Griannes are circular, and so too are the Celtic forts or duns. So why don't Druids use Circles?

It's because the creation of the Sacred Space is much different to a Druid. Since we are part of the Land, and the Land is everywhere and includes everything we see, touch, smell and taste, all that we interact with is sacred already. How can we, at the beginning of the ritual, sanctify that which is already sacred? Creating a "Sacred Space" is therefore redundant.

The Circle for a Druid is not for containment, as the Druid him/herself will become the container for the energy channeled into the ritual. It is simply an area that is set aside as "more sacred" than the surrounding area, or as a doorway through which other beings and ancestors can travel if they so choose.

The closest a Druid will come to this Wiccan ritual is to invoke the Ancient Provinces of Ireland. In this, once the Realms are invoked and the Gods invited, a Druid would call upon the Provinces of Ulster, Leinster, Munster and Connacht as well as the Center of Uisnech. The Druid will call upon the qualities associated with those provinces and use them to help in rituals. This is about as close to "calling the quarters" as Druidism gets. Each Order may use different processes in this case, and different representations. Most Druids stick with only invoking the Land, Sea and Sky.

Another reason Druids do not use a Circle is that a Circle excludes as well as includes. When a Circle is cast, the primary purpose is to contain the energy raised by the chanting, dancing, singing and other energy raising activities. Additionally, it protects the people inside the Circle from external antithetical influences, and in some cases it is designed to protect those outside the Circle from what is going on inside. The twin purposes of a Circle, containment and protection, would cut the Druid off from the very forces he wished to invoke for the ritual. Thus, most Druidic traditions discard the Wiccan concept of artificially designated "sacred spaces" altogether.

The Gods and Goddesses

One of the major differences that Wiccans need time to understand is that Druidism is not duo-theistic, but polytheistic. Duotheism sees One God and One Goddess, both of which contain all the qualities possible within them selves, including attributes that could be assigned to the other sex. In this view, Kali is the same Goddess as Rhiannon who is the same Goddess as Sif who is the same Goddess as Athena and Artemis and Demeter and so on and so forth.

In Druidism, the Gods and Goddesses are separate individuals. Each has his/her own personality, desires, jobs, spheres of influence and flaws. Lugh tends to be arrogant, The Dagda overconfident, and so on. There is also no Maiden-Mother-Crone equivalent deity in Druidic practice. This also restricts the Druid to the Celtic Pantheon, although there is some choice as to which Celtic pantheon Irish, Welsh or Gaulish.

Shoving all the Gods together in one divine lump would be analogous to saying that I am the same as you, after all, we are both human. You have the same wants, the same needs, the same drives, the same hobbies, the same thoughts and opinions simply because we have the same general shape. To a Druid, this is not only incomprehensible, but also laughable to the point of idiocy since the Gods are not cardboard cutouts of each other. It's asking for a lot of trouble from the Gods for a human to tell Them what They will and will not be.

I feel this is probably the greatest sticking point for most Wiccans during their initial encounter with Druidism. But it can be overcome through the use of mythology.

The Book of Shadows and Mythology

Druids have no Book of Shadows. We may, as individuals, have a journal of our growth as people and as Druids, a place where we put down our thoughts and feelings on different topics. It's our Journal, and it's up to the individual to keep up to date.

When a Druid first joins an order or group, s/he may be given a ritual book, outlining the ritual structure or framework for the rituals the group uses, or a list of rites to do by rote for each of the holidays that are to be celebrated. This book of ritual structure and liturgy is about all they are given. Much of the spiritual path they will have to discover on their own.

Now, this does not mean that they have to eat hemlock to discover that it's poisonous. On the contrary, each Druid is encouraged to read and study the body of work that is available on different topics and not to take anything on faith or because their mentor says so. Studying is a requirement, not just an activity.

The student Druid is expected to read mythology, to read books on subjects such as the Ogham, divination, ritual structure, to study the whys and wherefores of the practice. Along with that they will, in some cases, be required to write articles on what they have found out, even if every other Druid in existence has already discovered and published the same piece of information. The student will still be expected to try to find it on his or her own. There is nothing like the thrill of discovery to ensure an idea remains in the student's mind.

It has been stated in the past that mythology is the key to Druidism, and that can be true. Not only are there clues and hints as to the actual history of Ireland, but also there are statements as to a Deity's personality, likes and dislikes, what will please one or anger another. In addition, hidden in the myths is a wealth of information on the beliefs of modern Druids. What qualities do the Land, Sea and Sky have, where are the places of power, how can one divine from the flights of birds what will happen and other such gems?

Without this reading and study, these gems will be hidden from the student, and in all honesty the student who is unwilling to do the work will probably be dismissed from the ranks of the Druids. But, in addition to this study, Druidism is a way of life. It is something that will be reflected in every action and every

thing the Druid does. You may not be able to say that someone is a Druid, but once you know you will never mistake it for anything else.

Unfortunately, there are no "one book and I'm a Druid" books out there. True Druidism is a compilation of many different books, not all of them directly related to Druidism, each of them providing a part of the puzzle. It's the gathering of pieces and putting them together that is the quest and hallmark of the modern Druid.

History

In this section I wish to make one thing clear, I am Wiccan myself as well as being a Druid. I have very few illusions about Wicca and I'm simply stating what I know to be the only conclusion one can come to based on current facts. I am not trying to put Wicca down nor am I glossing over facts.

Gerald Gardner created Wicca. He didn't create it in its present form, for like every living thing, Wicca outgrew what he thought it was and changed to something not readily recognizable by him. Does this invalidate Wicca? Not at all. Does the fact that a radio was invented invalidate the walkie-talkie?

Wicca has a history that can only be traced back to the 1950's or so. Some scholars place the actual dates of Wicca's invention earlier, some later, but most agree that it was in the mid 1950's. This ultimately means that Wicca is not centuries old, going back to the Paleolithic caveman as some have claimed. No religion that we currently have goes back that far. As society changes, so too does it's religious institutions.

While Gardner pulled from multiple sources to make Wicca, he did pull a few elements from the Celtic practices based on what was believed at the time. But Wicca is not Celtic. Ian MacAnTsaoir and Dawn O'Laoghaire covered this particular point in detail in their essay "Why Wicca is not Celtic". [1]

Druidism has a documented history going back to the late 1600's and the Gentleman's Clubs and Societies of the time. John Tolland organized the first "Druid" Society in Europe, the Universal Druid Bond. From there, groups kept joining and splitting off, being created and dying, each with a kernel of Tolland's to start their particular brand of Druidism. The most recognizable group that is a direct line descendant of the UDB is the Order of Bards Ovates and Druids, or the OBOD. The OBOD and the Ancient Order of Druids stayed in existence through WWI and WWII and continue to the present.

In 1963 in Minnesota, the Reformed Druids of North America was formed, starting the first Druidic group on the American continent. With the focus shifting from a Fraternal order (which, admittedly, the descendants of the UDB grew out of) to being a scholarly order, modern Druidism was born. From humble beginnings as a protest against the requirement of Carleton College that there be religious services held for many school events with mandatory attendance, many new groups sprang into existence. The ADF (Ar nDraiocht Fein) started in the 1970's [Actually, in the early 1980s.] and spawned many splinter groups, The Henge of Keltria being the most famous and successful so far.

Modern Druids have a verifiable history that has been documented and researched. Druids do not claim straight-line descent from the Celts for that would be dishonest. We don't have to invent a history going back to the caves to justify our faith.

Tools

Tools do tend to be important to the Modern Druid. The tools aren't used the same way a Wiccan would use them.

The tools that are important to me are the Staff, Cauldron, Spear, Sword and Stone. Other Druids may disagree with this list. I have heard of other tool lists and certainly each Order will have their own valid ideas concerning what tools are necessary. Also, it should be noted, that a Druid can do a ritual without any tools at all except the mind.

These tools are not important in and of themselves, they are important for what they represent. For Wiccans, each tool is consecrated and identified as personal. Only the owner should touch/handle an athame for example because it is infused with their personal energies and another person handling the blade could contaminate that energy.

When a Druid sanctifies a sword for example, it is a representation of the Sword of Nuada. Any other Druid with access to it can use it in theory. The athame is exclusively the Wiccan's, the sword is Nuada's and it is He who grants his permission for Druidic use.

The Spear previously mentioned is the Spear of Lugh, the Cauldron the Cauldron of the Dagda, and the Stone is representative of the Stone of Fal. Each of these were treasures that the Tuatha de' Dannan brought with them from their cities when they came to Ireland from the North, and are each very magickal artifacts.

The Staff is representative of a Tree, and a Tree connects the three realms, namely the Sea (represented by the water table) Land (Earth it rests in and on) and Sky (the air). As such, it reminds us to do the same thing, and to try to keep those connections in mind. This is why trees are revered in Druidism, although not worshiped.

As a part of this, the Pentagram or Pentacle do not appear anywhere in Druidic practice, at least not those practices that do not have a heavy dose of Wicca in them. The two main symbols of Druidism are the Triskel and the symbol of Awen /|\. Both these symbols have threes contained within them, representing triune thought, in that everything comes in threes, Good-Bad-Indifferent, Land-Sea-Sky, Mind-Body-Spirit, and so on. The Triskel reminds us that it's important to bring those three qualities, whatever qualities they may be, together into one and in that point where they connect, become balanced in the center. This triune thought is central to Druidic thought.

Divination

One last component that may make many Wiccans do a double take is Divination. For the most part, Tarot cards are not used in modern Druidic practice. Now, that is not to say that Druids don't use Tarot to divine the future, because they do. It is saying that Tarot cards are not taught as a divinatory tool per se. Other means of divination are stressed and the Tarot only taught after those initial means of divination are mastered.

The tools most Druids use in forecasting the future are Ogham script, watching nature, and divining by scrying into water, smoke or even the fire. In most schools, Ogham is taught as one of the primary means of divination. Each of the 20 or 25 letters of the Ogham alphabet (there are several different and conflicting sets of Ogham letters that scholars have identified; none yet know which is more authentic than others) have a relationship to a tree, and in each case, that tree has a personality that can tell us a lot about what the Letter is saying. While interpretation may differ from FUThARK superficially, the results and the spreads are the same.

In watching nature, the Druid simply sits outside and watches. They will watch the clouds, the flights of birds, the patterns water skimmers make on the lake, the sound of the crickets chirping, listen to the birds of the Gods and so on. Each of these will tell the Druid certain things from which he can extract information.

It must also be mentioned that in some cases, the Divination of a Druid comes from searching the mythology. By Druidic belief, things move in cycles, in circles. Actions in the past can and do repeat themselves in the present and in the future. By looking into the history or the myth, one may be able to extract what could happen next and make informed guesses and predictions on what should happen next based on what happened before. It is an intuitive leap to a possible new outcome based on understanding of the stories that we study.

Groves vs. Covens

The basic structure of Wicca is the Coven; the basic structure of a Druidic group is the Grove. Each has similarities in that there are attendees, leaders, watchers and guardians. Each person in the group has a role, and each has a specialty, even though ideally, everyone present has the same skills.

In contrast to a Coven, however, a Druidic Grove usually has a connection to a larger order. Whereas a Coven will normally only be connected to another Coven if it "hived off" from it, a Druid Grove is part of a larger overall structure. A central organization, like the ADF, is a larger umbrella group that directs all the Groves that call themselves part of the ADF. They have the final decision regarding who is or is not a member of their order, who may or may not study with their order and so on. Because of this, all Druids who are part of that order are members of the umbrella organization. Thus an ADF Druid from Lyon France could travel to Sydney Australia and worship with an ADF Grove there, and vice-versa as long as the language is not an issue. He could also travel to the United States and worshiping in any Grove in the States.

That also means that there is one office of information for the Order, one spokesman for the Order, and that the Head of the Order (sometimes referred to as an Arch Druid) can speak on behalf of the entire organization. The Head can also make rules, collect fees, give degrees and ordinations and so on. Most Druidic organizations like this are 501(c)(3) certified, which makes them a church in every legal sense of the word in the United States.

Each Grove, while not totally autonomous, does have its own teachers and leaders who are authorized to act on behalf of the Order in local matters. While the local Druid head of the Grove may speak out on taking down a monument in the local city, a statement on matters of national importance (like the Presidential Election) or world importance (like the Pope's apology) would come from the Head of the Order.

Solitary Druids do exist. While these Druids have every right to call him/herself a Druid, s/he should only speak for him/herself and not try to make all-encompassing statements. Solitary Druids are free to follow their own conscience concerning their beliefs and practices. Many Solitary Druids eventually become members of an Order to get a grounding in the basics of a style of Druidism, and from there may move on to develop their own form of Druidism. This is how the Ord Draiochta na Uisnech developed.

These differences are key to understanding the dichotomy between Wicca and Druidism. This document does not claim one is better, more right, more ancient or any thing else than the other. Instead, it is trying to explain the things that a Wiccan may not necessarily understand about Druidism. It is hoped it will help foster understanding and amicable relations between the two groups. Its goal is to affect an understanding that while we are both Pagan religions, Wicca is not Druidism and Druidism is not Wicca. Both have their strengths and weaknesses. Both are critical components to modern Neo-Paganism and both have a lot to learn from each other.

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About the author: Daven is a practicing Wiccan of 12 years, having studied for a significant portion of his life. Daven recently joined the Ord Draiochta na Uisnech to continue his Druidic studies, ceasing to be a Solitary Druid. To read more of his articles and thoughts on Druidism and Wicca

Celtic Sports

Part One: Team Sports

By Mike Scharding, Digitalis Grove

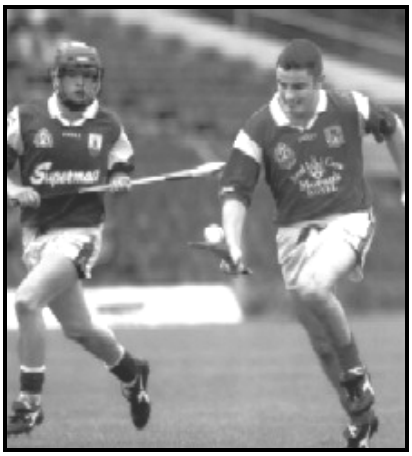
The ancient (and modern) Celts didn't just do board games, but engaged in a variety of athletic pursuits, and from these countries, many of the organized team sports can trace their roots. Most popular team sports are historically merely a recent phenomenon. It is likely that most team sports derive from sacred festival games, where you had large groups of restless young people, into the more secular pastime of today. When I refer to team sports, I am generally referring to seasonal play between consistent groups of people; and not just the target competitions, fighting bouts and strongman contests of a single festival, which will be covered in the next installment of this series. In this three part article, I'll discuss the basics of outdoor sports, highland games, and drinking/pub games among the ancient and modern Celtic peoples; based on internet research, some SCA background, and a half dozen courses on medieval history.

You need to understand the geographical climate of Britain. Until the 10th century, the vast majority of the population of the British Isles (perhaps a total of 2 or 3 million), lived in small self-sufficient hamlets, surrounded by bogs, moors, forests, mountains, stormy seas, with only rudimentary deliveries unless they were on a river or ocean or near the king's highway. Most people probably never traveled more than five to six miles from home, except possibly on pilgrimages, marauding in war bands, cattle drives to the market, fishing or on church business (forerunner of the postal service). Divided by local dialects, long standing feuds, and roving bandits; these small populations were very suspicious of the next village down the road. People were generally always hungry, not very healthy (have you ever seen those small suits of armor?), sports medicine was crude, unfarmed open fields were rare

(churchyards, river banks and market squares were still a possibility), and non-necessary physical exertion or practice was not a highly prized social virtue. Regional sporting leagues were thus rather unlikely, but where large numbers of youths congregated for military training, or fostering in a royal court, team sports could be assumed to have popped up as a supplement to martial training, as we'll find with hurling. The diverse climates of the British Isles brought about summer and winter variations of this basic diversionary activity.

From the 12th to 18th centuries, as times began to get more peaceful, cities grew, and trade routes opened up in Europe, church officials and local lords often disdained or barred team sports as likely to erupt in violent mobs (which they usually did), accompant gambling, and deviation from their spiritual and secular duties to the Lord and lord respectively. Such forms of peasant organization, training or traveling were considered subversive threats to the political-economic status quo, although the nobility themselves engaged in numerous ancient pastimes together themselves such as warring, whoring, hunting, and gambling with the fortunes of their country (the idyllic hopes of an actual knight was not too different from a gangster rap video if you read their epic ballads). Instead, serviceable peasants were encouraged to practice archery, do military drills, and prepare for war; which also was the most common form of population control at the time. Despite these bans, historical records increasingly find evidence of rudimentary sports developing; often in the form of progressively frequent bans on sporting activities, rather than detailed descriptions of the rules or team structures themselves.

Most sports federations, organized systems or rules, and teams date only from the late 18th or 19th century, when large portions of the population began attending public schooling; and some form of orderly dignified play was needed to release the repressed youthful spirits of children of Victorian Britain; who increasingly no longer needed to work in sweatshops all day. With increasing leisure time, free cash, personal hygiene, and interest in vigorous healthy exertion; sports soon bloomed as a respectable pastime for rich and poor until the 1970s. The world empires of the British, French, Dutch, Japanese and Americans quickly disseminated these games and lifestyles, and national teams began to proliferate and compete. Since the invention of the TV and computer games, and fitness clubs, with an ever-aging population demographic; sports participation has precipitously declined in Europe. In recent years, sports federations there have bemoaned an ever earlier age of specialization in one sport, intensifying focus on winning instead of playfulness, decrease in sportsmanship, increased interest in solitary exercise clubs, and a decline of interest in minor traditional sports by talented athletes. According to a recent survey, the top ten participatory sports in the United Kingdom are: walking, swimming, cycling, exercise, snooker/billiards, ten-pin bowling/skittles, weight training, darts and—finally—soccer.



Large Team Sports

Hurling

Hurling is possibly the oldest known field game in Europe. It figures prominently in early Irish lore and the Brehon laws of the 6th century; thus going back at least 2000 years. The only definite thing we know about hurling is that this ancient game is the model for most Celtic sports, including camogie, a female version, Scottish shinty, Welsh bandy (or banty), Cornish out-hurling, ice hockey, field hockey, Gaelic football, and modern Irish hurling. Hurling was banned in 1366 by the Statutes of Kilkenny (along with mixed marriages by the invading Anglo-Normans) and strongly enforced by the Galway Statutes of 1527 due to the violent matches that would ensue after the game. Gaelic Football was devised as a substitute, by removing the hand-held sticks from the game. Hurling was revived in the 18th century by some local barons who added rules of honor to prevent fights, and hurling was institutionalized by the Gaelic Athletic Association in 1884. In the 19th century, variants of hurling, such as Scottish shinty (or camanachd at www.shinty.com) and Welsh bandy (played on ice) and hockey (Hokie), emerged and developed on similar rules. Golf (or kolf), a possible solitary descendent of Shinty, also became popular in the 18th century, but is recorded back to the 15th century, and probably has ancient antecedents of bored shepherds whacking rocks with a stick all over the world.

The legends, which were revived from extinction by Sechan Torpeist, a 7th century bard, tells the story of how Setanta, the nephew of King Conchobair Mac Neasa of Ulster, receives the name of Cuchulainn:

Setanta journeys to his uncle's court to join the boys' corps. He shortened his walk by hurling his silver sliotar (ball) and then throwing his bronze hurley stick after it. He would run and catch both the sliotar and the hurley stick before they hit the ground. Soon he arrived at court, and his hurling abilities amazed the boys of the corps. Legend has it that he was able to score with ease and when he guarded the goal he never let a shot in.

One day King Conchobair was invited to a banquet at the house of Culainn and asked his nephew to join him. Setanta agreed to go after he finished playing a hurling game. While at the feast Culainn asked the king if all the guests had arrived. King Conchobair, forgetting about Setanta, said yes, and Culainn unleashed his hound to guard the house. When Setanta arrived at the feast the great hound leapt up to attack him, but Setanta quickly hurled the sliotar at the hound and it went down

the beast's throat. The boy immediately grabbed the stunned hound by his feet and smashed its head into the floor of the stone courtyard killing him.

When the guests heard the baying of the hound they ran outside and were surprised to see Setanta alive and the beast dead. King Conchobair was overjoyed but Culainn was sad at the loss of his favorite hound. Setanta offered to find a hound worthy of the one he had slain and vowed to guard Culainn's home until such an animal could be found. Thus Setanta became known as Cuchulainn, which translates to "the hound of Culainn".

The stick, or "hurley" (called caman in Gaelic) is curved outwards at the end, to provide the striking surface. The ball or "sliothar" is similar to a field hockey ball with raised ridges. Hurling is played on a large pitch of 137m long and 82m wide. The goalposts are similar to those in rugby, with the crossbar lower than a rugby one and slightly higher than a soccer one. Each game lasts 90 minutes.

You may either strike the ball on the ground, or up in the air. Unlike hockey, you may pick up the ball with your hurley and carry it up to four steps in your hand. After those steps you may bounce the ball on the hurley and back to the hand, but you are forbidden to catch the ball more than twice. To get around this, one of the skills is running with the ball carefully balanced on flat of the hurley The Sliothair may also be kicked with the feet, but only the goalie may use the hand to stop a hit ball, and this really really hurts. To score one point, you must put the ball over the crossbar with the hurley, or under the crossbar and into the net by the hurley for a goal of three points.

There are usually 15 members on a team, although some variants will have fewer players. Goalkeepers may not be physically challenged while inside their own small parallelogram, but players may verbally or physically harass them into playing a bad pass, or block an attempted pass. Teams are allowed a maximum of three substitutes in a game, which can be quite strenuous. Players may switch positions on the field of play as much as they wish.

60 pages of official hurling rules are at:

http://www.gaa.ie/html/pdf/gaaguide.pdf

		GOALIE		
Right corner-back		Full-back		Left corner-back
Right corner-back		Center half-back		Left corner-back
	Midfielder		Midfielder	
Right half-forward		Centre half-forward		Left half-forward
Right corner-forward		Full-forward		Left corner-forward

Gaelic Football

Gaelic Football can be aptly described as a rough blend of soccer and rugby, although it definitely predates both of those games. It is a field game, derived from hurling, and it is thought that the rough Australian Rules Football evolved from Gaelic Football through the many thousands of Irish who were either deported or emigrated to Australia from the middle of the nineteenth century. Gaelic Football is played on a pitch approximately 137m long and 82m wide and each team consists of fifteen players, arranged like a hurling team. The ball used in Gaelic Football is a little smaller than a soccer ball and can be carried in the hand for a distance of four steps, and can be kicked or "hand-passed," a striking motion with the hand or fist. After every four steps the ball must be either bounced or "soloed," an action of dropping the ball onto the foot and kicking it back into the hand. You may not bounce the ball twice in a row. When played by men, it may not be picked up directly from the ground. Physical contact is allowed, shoulder to shoulder, but no tackling. The goalposts are the same shape as those that are on a rugby pitch, with the crossbar a little lower than a rugby one, but slightly higher than a soccer one To score, you put the ball over the crossbar by either foot or hand/fist for one point, or under the crossbar and into the net by foot or the hand/fist in certain circumstances for three points.

The rules of Gaelic Football:

http://www.gaa.ie/html/pdf/gaaguide.pdf

Rugby and Soccer/Football

The origin of soccer is widely contested by most countries in the world, which simply can't imagine a time when they didn't play it. I used to hear folklore stories from my father about English workmen in the 10th century who were digging in an old battlefield and uncovering the skull of a Danish soldier. Since the Danish had recently occupied England, the workers began to kick the skull around with glee, which probably hurt their feet. Most Celts reportedly showed greater respect for the

heads of their foes and friends. Actually, football games (known as soccer only in America) have been recognizably documented in the ancient writings of the Chinese (who generally kept detailed decent records of everything, long before the Celts even arrived in Britain) as early as 80 B.C., and soccer-like games have been appearing in Asian literature ever since. In Britain, the world-touring Roman soldiers who were unhappily stationed in that barbaric land probably introduced the game to the locals before the 5th century, possibly in an attempt to kill off the local population with this new violent sport. There is mention of the game as far back as 1175, in the book "History of London," and in those days it was a vicious mass scale hooliganesque contest between two villages:

"Up to two thousand people used to take part, there being no age restriction nor was it limited to the male population. There is evidence that matches took place between married woman and spinsters. The teams would meet at noon at a point decided upon by the leaders of the two villages, usually a point midway between the two villages, and a ball would be thrown in the air. The object being to take the ball back to one's own village where the goalposts were situated; these could be anything from a pool of water or center post in their own town square, and later in the town square of the opponent. The actual ball also varied from a piece of animal hide to a bundle of rags and signified either an item of warfare or of hunting. The means of getting the ball back to the goals was unspecified; but carrying it, kicking it and hitting it with sticks and clubs were the most popular. Some of the players were on horseback whilst others, carried swords in addition to their clubs and staves.

"The field of play was not restricted in any way and normally was anywhere between the two villages--up and down the hills, across valleys, through the farming fields and across rivers. Many people were maimed for life, some killed and others drowned when the mob went through a river or stream. It was thus an ideal way of settling family and other feuds. In many cases a game took place within a game, with ambushes being set to enable private duels to be settled. Play for the day was only abandoned at sunset. When a village was successful in getting the ball back to their own goal they symbolically killed it. The usual method was by drowning in the village fountain or rubbing it into the dirt at the local market. Afterwards the ball would be cut up and shared amongst the leaders."

A historical record of the development of soccer in England shows that Eton college produced the earliest known rules of the game in 1815, perhaps implying that until then, chaos was preferred over order, with street battles often ensuing afterwards. A non-carrying variant known as football soon began to be divorced from rugby. Order gradually came to the game, and standardized rules known as the Cambridge rules were adopted by England's major colleges. American Football began to radically diverge from rugby only after the invention of the quarterback's long-bomb throw in the 1930s at Notre Dame (due to a modification of the shape and a loophole in the rules), that allowed the ball to be thrown forward instead of sideways, that changed it into a staccato game to sack the quarterback or a few running backs, rather than the fluid chaos of rugby.

The rules they decided upon were roughly:

Each team has 15 players on the pitch (i.e. the field of play).

Only the player with the ball can be tackled.

No blocking, normally all supporting players must stay behind the ball carrier.

Forward passes are not allowed. Dropping the ball forward is also prohibited and is called a knock-on.

The ball can only be advanced by running or kicking the ball forward.

A tackled runner must immediately release the ball; the tackler must immediately release the tackled player.

Play is continuous; all stoppage of play must be immediately restarted (unless there is an injury).

A scrum (a large mass of players pushing together) restarts play after a forward pass or knock-on, a scrum can also be awarded in other situations.

A penalty results in the team penalized retreating 10 meters and the other team either tacking a quick tap ball, kicking the ball into touch for their own line out, or taking a penalty kick at goal.

A serious penalty or continuous infractions by a player can result in a 'sin binning'. The sin-binned player is sent off the pitch for 10 minutes and no replacement is allowed, reducing the team by one player.

After points are scored, the ball is kicked back to the scoring team.

The points are roughly: A Try for 5 points is awarded when the ball is carried or kicked across the goal line and downward pressure applied to the ball (i.e. touches the ball down) A conversion is the kick for 3 points is taken immediately after a team scores a try. The ball must be kicked through the goal posts.

History of Rugby:
http://www.angelfire.com/biz4/bigbrian/origins.html

Curling: Celts on Ice

For centuries, modern curling has been a favorite game in Scotland during the mild winters, and may be an old local adaptation of lawn bowling, which reputedly dates from ancient Roman times. The first unequivocal historical record of the sport is from notary John McQuhin, who noted a challenge about throwing stones across the ice between a monk at Paisley Abbey and a relative of the abbot in February 1541. Sir John Sinclair's Statistical Account of Scotland (1781 - 1799) wrote eloquently of the place in parish life that curling occupied. For example, the minister of Muirkirk in Ayrshire wrote: Their chief amusement in winter is curling, or playing stones on smooth ice. They eagerly vie with one another who shall come nearest the mark, and one part of the parish against another, one description of men against another, one trade or occupation against another, and often one whole parish against another, earnestly contend for the palm, which is generally all the prize, except that perhaps the victors claim from the vanquished the dinner and bowl of toddy, which, to do them justice, both commonly take together with great cordiality, and generally without any grudge at the fortune of the day; wisely reflecting, no doubt, that defeat as

well as victory is the fate of war. Those accustomed to this amusement, or that have acquired dexterity in the game, are extremely fond of it. The amusement itself is healthful; it is innocent; it does nobody harm; let them enjoy it.

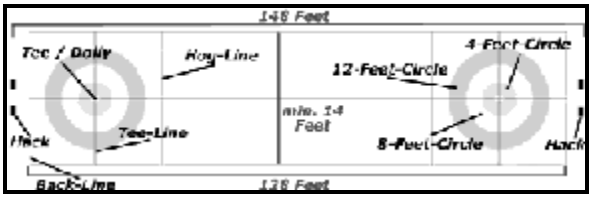
Although the Netherlands also has some evidence in favor of an independent origin, it was Scotland where the game matured and achieved popularity, and where you can still find the highest number of curlers per capita. Curling is popular in parts of Canada, United States, Australia, New Zealand, and a number of European countries. As early as 1924, curling made an appearance at the Olympics, as a demonstration sport, but it did not achieve full status as an official event until 1998, although it is probably the least televised aspect of the Olympics.

Curling is a large class of games, including lawn bowling, bocce, boules, shuffleboard, and (in some cases) marbles, that all have the same basic idea in common. Taking turns, competitors launch (throw, roll, or slide) a projectile (ball or puck) toward a target. After several rounds, the player or team with the projectile closest to the target wins; a large part of the strategy is displacing your opponent's projectiles while protecting your own. You get one point for each stone of yours that's closer to the target than the opponent's first closest stone.

It is only member of this class that is played on ice. A curling rink will have one or more playing surfaces, which are sheets of ice 146 feet long by 14 feet wide. At the end of each sheet is a circular bullseye-like target painted under the ice, consisting of a ring 12 feet in diameter with two smaller concentric rings and an inner circle called the tee, which is the target. The projectiles are big round granite stones about 12 inches in diameter and weighing up to 44 pounds. Handles on the tops of the stones enable the players to control them on the throw, and give a little spin. Each team has four players, and each player has two stones. Starting at one end of the ice rink, a player will "throw" (slide) the stone toward the target. Teams alternate until all the stones have been thrown, at which point the score is counted. Only stones within the outer ring of the target can be scored. The team with the stone closest to the tee wins that end (or round), collecting one point for each of their stones that are closer to the center than any of the opposing team's stones. After eight or ten ends, the team with the highest score wins.

The stones have a tendency to curve, or curl, as they slide down the ice, similar to bowling. By putting a deliberate spin on the flung stone, players can control the direction and extent of that curl and use it to their advantage. But the stone's fate is not determined only by physics after it is thrown, the fun still continues. As the stone slides toward the target, one or two players will slide in front of it, sweeping the ice vigorously with little brooms or brushes (called besoms). This looks rather goofy, but it's a key strategy of the game, because brushing the ice is actually polishing it, giving the stone a smoother surface of melted water and thus extending the stone's range and influencing the direction of the stone, making the competition much more complex.

http://www.gonzaga.k12.nf.ca/academics/physed/curling%20rules/rules_of_curling.htm



Handball

Handball is simple and involves only two or four players (singles or doubles), a ball, durable hands and a few walls. The size of court (60 feet x 30 feet and 40 feet x 20 feet) depends on local custom. Handball is actually much like squash (but without rackets) with the players striking the tiny ball against the front wall, in the hope that it will bounce past their opponent or bounce twice on the floor earning them a point. You've probably seen kids do this at school with tennis balls. The ball is struck with the palm of the hand, or sometimes with a closed fist. When a player has twenty-one points, they have won the game and the player who is first to win two games is declared the winner of a match. One of its great appeals is that it can be played to middle age and beyond.

Uniquely among the Irish Gaelic Games, handball has a thriving international dimension due to Irish emigration in the nineteenth century, but US Army personnel were responsible for bringing the game to mainland Europe. Wherever the game is played throughout the world, the various versions are all thought to be linked to the traditional Irish game, with the possible exception of "Fives", a game played in the United Kingdom and "Pelota", a game similar to handball which was first played in Spain's Basque region.

What about Cricket?

Sadly, I'm out of space this issue, and Cricket is about as English a game as exists. Go to the following page for more information:

http://www.geocities.com/mikerdna/cricket.html

The Soul of Juliana Spring

By Irony Sade
Copyright November 2000

Chapter Sixteen

Russell Raskin lay like a skull on a pillow, his hands gnarled and nearly lifeless on the sheet that pinned him down. Wires trailed beneath the cloth. A tube bled oxygen into the air beneath his nose. His eyes followed me as I entered the room. There was a chair by the window. I sat.

"You knew." His voice was quiet.

I nodded.

"How?"

"I looked into your eyes and saw the truth that lived there."

"God told you," muttered Russell. "He told you, so that you would tell me, that I might see my life for what it was. The bastard. You are no better than I was. Why should He let you win?"

I said nothing.

"He did not lie, you know."

"I do not think the gods can lie. It seems a purely human art."

"He told me no human hand would stop me, too. I did not realize that meant He would."

"Perhaps he was giving you the chance to stop yourself."

"Shut up with the righteousness, will you?"

I studied the wires and tubes, the machines that stretched his life.

"Look at me--a dying preacher discussing God with a Druid. I must be mad."

"I once read that the important religious distinction was not between those who believed and those who did not, but between those who loved and those who did not. What you or I believe may not matter so long as we act with love."

"Which does not leave me any better off," growled Russell.

I looked away.

"You loved them both, Russell. You could not have hated so powerfully else."

"Do you believe that?"

I shrugged carefully.

His eyes blazed.

"Answer me, damn you! Do you believe that? Or are you feeding me lies so I'll die content?"

"I was offering an interpretations of events that might bring you peace, should you choose to believe it. How could I know what you felt?"

"You knew what I did."

'What is not the same thing. Besides, is it not the role of priests to bring comfort to the dying?"

"Not this priest. I've never wanted comfort. Comfort keeps you from facing the truth."

"Facing the truth just got you killed."

"Bullshit. Hiding the truth got me killed. Owning up to it just let me die--that and your damned questions. And don't expect me to thank you for that either!"

"I don't. Believe me."

Raskin coughed, exhausted by the effort.

"Why did you do it, anyway?" He asked.

"For Juliana."

The preacher was silent.

"I heard her play, you know. At the concert. A friend of a friend told me about it. That's how I found you. She is good. If God loves music you may not have done such a bad thing."

"She has thrown her whole life into the harp," I responded. "I only hope she forgives me that."

"If not, it's nothing worse than what I've done."

"So? You only hid the truth. I let her believe a false one."

"That's not as bad as murder. Maybe I will see you in Hell after all." The pale Christmas sunshine sidled slowly down the wall. Church bells caroled in the steeple outside.

"Why did you want to see me?" I asked.

The old man chuckled.

Who else was I supposed to talk to? Juliana? My flock? Haven't you read your Nietzsche? All friends lie. Only your enemies will tell you the truth."

I smiled ruefully. There was nothing I could say to that.

"Speaking of which," said Russell sharply.

I stilled my features. Dying as he was, this man could still wound me.

"I've heard it said that Juliana sold her soul to play the way she does. Do you know anything about that?"

"There are different ways to sell ones' soul," I answered very carefully. "One can drive a supernatural bargain, one can destroy some thing or quality central to ones' identity, or one can commit ones' self so completely to a single pursuit that everything else must be neglected. Out of countless paths Juliana has chosen one--and never left it. She has never explored anything else, never tried to discover other worlds, other loves, other things she could be. She has brutally pruned her own possibilities, and thus accomplished something practically

impossible. In that sense she has sold her soul. To me that is an admirable and terrifying choice."

Juliana's father watched me very quietly.

"There was nothing supernatural involved?"

"There was nothing supernatural involved."

Russell grunted. It could have meant anything.

"What a strange way to think," he muttered at last.

Minutes drifted by. Raskin's breaths were getting weaker.

"Is Sam alright?" He asked me suddenly.

"A few stitches. He will be fine."

"Good."

A certain tension went out of him.

"Last request time, isn't it?"

I bit my lip, nodded.

"Tell Juliana she can perform at my funeral." He grinned savagely. "Bet she always wanted to play me to death."

"I'll do that."

Russell Raskin glared up at me. His grey eyes burned, dimming.

"Thrice damned Druid! Take care of my little girl for me."

"I will," I whispered, and he was gone.

Chapter Seventeen

Very few people can manage a funeral and a wedding in the same week with any sort of grace. Sam was one of those few. Watching him move amongst the wedding guests and the mourners from Russell's church, I realized what it was in him that my lovely harpist loved. Juliana Spring Raskin Hammersmith refused to have the wedding put off. She put on all the requisite roles and played at both events.

There was something new in her music now. In her triple guise as daughter, widow, and angel of death, she played at the funeral something I had never heard. There was grief in it, and longing, forgiveness, surcease and healing. She was burying both her parents that day, though none but we three knew it. She played what she played, and the gathered mourners wept, longed, suffered, and forgave, without ever understanding what it was for.

"What was that?" I asked her later.

"The music in my dreams. I just sat and listened and played what I felt. It is the first time that has happened."

"Maybe it was worth it," she added.

She was staring at nothing at all as she spoke. I knew not if she addressed myself, or the grave.

"Juliana," I began.

"No." She stopped me. "I am not the best in the world yet. Almost, but not yet. That might not be so important now, but this new thing is. This is a thing I need to explore."

She rose and left me where the wind played games with the snowflakes and the headstones, the memories and the souls.

At the wedding she played love, but that is an impoverished word to call what was in her music. She played the passion of the newly wed, the depth and humor that comes of knowing another life and mind through twelve long years. She played the tender care of a parent- and this from someone who had never had a child. And she played something else. A thing too powerful to name, that choked me with a private longing. It reached inside to drag out notions I had sworn I would never entertain, and left me shaken with its passage. Juliana's eyes caught mine as she touched the strings, and she smiled at me for the first time since the concert.

At last she released us and took Sam's hand in hers. The guests gaped, daring only to breath. The pastor stood slowly at the head of the chapel. He stretched forth tremulous arms and raised his face to the heavens.

"Amen!" He exclaimed.

And that was the wedding.

Chapter Eighteen

Now I grow weary of the passage of time, and this telling has nearly reached its end. Five years later Juliana was the best harpist in the world, without a doubt, by any standard you cared to name. There were those who said she was the best musician in the world; that she played on peoples' souls instead of strings.

The seasons' changeless change had swung through to Beltain again when the couple came to visit me. I led them down to the workshop where I had labored all winter.

"I have something for you," I let on as we approached.

Standing on the bench was a small traveling harp of darkest mahogany, completely unadorned, polished as glass. Its strings glowed like liquid sunshine in the clear spring light.

"Is that what I think it is?" Sam wondered aloud.

"Golden strings," I smiled. "The best harpists have always had them."

"You're trying to make a legend out of me, aren't you?" Said Juliana.

I laughed.

"If I am, I am too late. You are that already. I just wondered what gold harp strings might sound like, that is all, and you are the only one good enough to do them justice."

She gave me a quick hug.

"You are too kind."

"Hardly. But come outside. The Maypole is starting."

Chapter Nineteen

The rest of the day was a time of celebration and life, that fluid, wonderful, time defying clarity that once seen remains forever living in a persons' heart. The feast was consumed, the pole danced and braided, the King and Queen of the May chosen, crowned and married. I sat on a sun soaked log to rest my knees after the ceremony, watching the wedding games. The King and Queen stood in a circle of revelers, their hands tied to full wine cups, holding a kiss between them. Those in the ring joked, teased, and shouted, gleefully doing everything they could short of actual contact to make the couple laugh and break it off.

Juliana collapsed lightly to my right, flowers in her hair and laughter in her eyes.

"All these years, all these Beltains," she began. "How is it that you never married?"

I looked at her in surprise. Her eyes teased mine.

"Who would have had me?"

"I might have."

"I am twice your age, dear."

"Not any more you're not."

"True. But you had Sam."

"True." She gazed at him fondly from across the green.

"We are thinking of having children, he and I. I am not quite too old yet."

She laughed. "But what sort of mother would a soulless woman make?"

"Juliana Spring," sighed I, and took her hand in mine. "I never took your soul."

She stared.

"You what?"

"I never took it. Your soul has been yours all along."

"But you did! Our bargain--you spoke those words and I felt it leave!"

"It was all in your mind then. I do not really know if souls can be sold. Lost, saved, destroyed, nourished, abandoned, loved, certainly, but to the best of my knowledge your soul is with you always, love it or hate it, to do with as you will. What would I have done with an extra soul, anyhow?"

The harpist's jaw worked soundlessly.

"But if you couldn't buy my soul, why did you even want to meet me in the first place?"

"I wanted to see what it was like to want something that badly. I never have, you know. Most people never do. I could not imagine a desire so strong in a person that young. I had to meet you."

Laughter erupted throughout the glade. Someone had started people-fishing with doughnuts.

"You tricked us," she said at last.

"I did. Are you angry?"

"I don't know yet... If there was no bargain, then everything you've done..."

"I did nothing." I cut her off. "It was all you, Juliana."

"But why?"

"What would you have done all those years ago, if I had told you souls could not be sold, that only practice, passion, and infinite dedication could make you a better harpist? What if I had told you that even with guidance, time, and expert teachers there was no guarantee you would ever be as good as you wanted, or that dream music could never be properly reproduced? I had never even heard you play, remember?"

"I might have become a nurse," she reflected. "Why didn't you though?"

"Because you were serious. Because you were strong enough to make me wonder. Because the gods love it when we act bravely." Her deep, deep eyes searched mine.

"And because, watching you, I got just an inkling of how powerful that desire might be."

In an ideal world she would have kissed me then. But we were in this one, and the moment passed.

"I will name my firstborn after you."

I laughed.

"Even if it is a girl?"

"Even better! I could never have done it without you."

"Nonsense," said I, but it is hard to sound believably stern when your cheeks are flushing crimson.

Chapter Twenty

Juliana played her new harp for us that night, while the couples snuggled and the stars blazed down. She sat on our log in a borrowed cloak with her hair blowing long about her shoulders. The strings burned golden in the firelight as they sang, and a whole generation of listening fools began to believe in magic.

It was the story of her life we heard, made music, wordless and eloquent. Dream songs from her childhood, her mother vanished, father possessed, early despair in her years in college and the flush of young love in meeting Sam. Then came the power, the wonder, the mystery and horror of an unspeakable bargain, the surrender, confidence and strange purity it engendered, and at last the full splendor of the mature theme began. Two decades of concentration and skill in one ascending spiral, the struggle, journey, grief, love, discovery, mastery... and at the end, when I was sure there could be nothing left to feel, came joy.

The End.

The Language of the Picts

From the Orkneyjar: the Heritage of the Orkney Islands site:
http://www.orkneyjar.com/history/picts/language.htm

At the forefront of the great mysteries surrounding the Picts, and one that has stimulated the most discussion and argument over the centuries, is the language these people spoke.

According to historical records written by contemporaries of the Picts, they spoke a different language to that used by the other inhabitants of Scotland. A clear reference to this can be found within the accounts of St. Columba's life in which we learn that he required an interpreter in order to converse with the northern Picts.

However as the Picts themselves kept no written records of their lifestyles, beliefs or heritage, their language has now all but disappeared. The only sources that can give vague clues as to its nature are some of the carved inscriptions they left, placenames and certain accounts of Pictish names written by external sources at the time.

As with all things Pictish, however, the lack of concrete evidence has led to a number of opinions and theories as to the form of the spoken language of the inhabitants of Northern Scotland in the early centuries of the first millennium. Some claim that the Picts spoke an old language indigenous to area--a language that predated the language of the Britons, the Scots and the Irish. This language did not have an Indo-European origin but was instead a survival of the ancient language used by the Bronze Age people of the area.

Then there is the idea that the Picts merely spoke a variant of a Celtic language related to the language of the Ancient Britons. When the Celts arrived in this country, they brought with them an Indo-European language that replaced the existing languages of country.

Along the same lines is the idea that the Picts spoke a version of Ancient British that contained elements of Irish Gaelic--fragments picked up over the years through contact with the Scotti--the invading Irish settlers who claimed territory down the west coast of Scotland. This theory is strengthened by the fact that the writing system used by the Picts--Ogham--originates in Ireland.

The final theory is not actually related to the spoken language of the Picts but instead focuses on the later inscriptions they made using Ogham. It has been suggested that although the Picts used this Irish writing system, they used Old Norse. This is a convincing theory that consistently appears to make sense out of what was once thought to inexplicable.

Dr. Richard Cox, a lecturer in the University of Aberdeen's Department of Celtic claims that the ogham inscriptions found in Orkney as well as in other parts of Scotland, were actually written in Old Norse, the Scandinavian language of the Vikings.

His discovery, published for the first time in 1999 went against the research community that had long believed the inscriptions to be an ancient form of Gaelic or a long forgotten Pictish language.

Dr. Cox explained: "The inscriptions are written in ogham, a writing system using a series of straight slashes on, through or below a central stem line. We think it was developed in fourth century Ireland and later brought to Scotland. While the system was used to write Gaelic in Ireland, no one has been able to make sense of the inscriptions in Scotland.

"But using Old Norse, the inscriptions can be translated meaningfully. Many are memorials, recording who carved the stone and in whose memory it was erected."

The 19 inscriptions Dr. Cox studied make-up about half the ogham inscriptions found across Scotland.

"This discovery is of major significance for our understanding of the early history of Scotland and Scandinavia. There is plenty of evidence, through placenames for example, of Scandinavian influence in some parts of Scotland but these stones provide clear evidence of strong links between Scotland and Norway in areas where other areas is absent." said Dr Cox.

"In Scandinavia memorial inscriptions like these would be carved in runes not ogham. The question is why are these stones carved in Old Norse but using a system of writing developed in the Gaelic speaking world? The evidence suggests strong links in language and learning and in religious custom between Norse and Gaelic-speaking communities."

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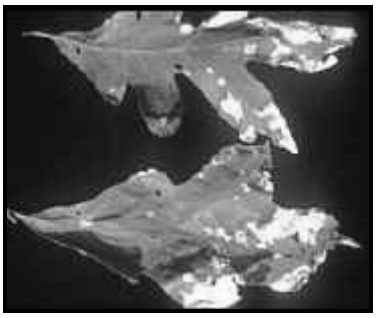
News



Breakthrough for Treatment of Oak Death

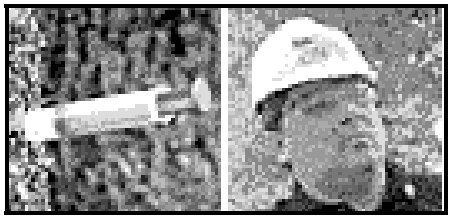
Scientists say Product Helps Infected trees fight disease

Peter Fimrite, Chronicle Staff Writer
Friday, October 3, 2003
URL:
sfgate.com/article.cgi?file=/c/a/2003/10/03/BA253925.DTL

The first major breakthrough in the treatment of the tree killer known as sudden oak death has been approved for use on oaks, a development that could save thousands of homeowners' trees from the plague.

The phosphite product, developed by the Australian company AGRICHEM, protects endangered oaks from infection and helps infected trees fight off the disease, according to UC scientists.

The California Department of Pesticide Regulation approved two versions of the compound Wednesday--one is a spray, the other an injection—for use by professional arborists and foresters.



"This is not the final solution," warned Matteo Garbelotto, the UC Berkeley forest pathologist who has led scientific research on the deadly microbe. "It is just one tool in a series of efforts to stop the spread of the pathogen. But it also gives us hope. The general belief had always been that you can't do anything to stop disease in the forest. This shows there are things that can be done."

The microscopic disease, known scientifically as Phytophthora ramorum, has killed tens of thousands of tan oak, coast live oak and black oak trees in California and Oregon, and has spread to at least 27 other tree and shrub species, most of which act as hosts but do not die.

Scientists believe 11 other kinds of plants and trees have also been infected, but the research verifying them as carriers has not been completed.

The virulent microbe, which throws off spores like flowers shed pollen, has, in essence, scraped whole sections of California's oak dotted hills and valleys bare.

In some canyons in Big Sur every tan oak tree has been killed. Some 40 to 45 percent of the majestic live oaks have died in hard-hit areas, including Marin County.

The chemical, also known as phosphonate, is expected to be available for use on private trees by Oct. 22, after arborists who want to use the product go through two days of training at UC Berkeley.

On Thursday, Garbelotto demonstrated its use—expected to cost homeowners about $30 per application. One way to treat oaks is to inject the chemical into the tree's vascular system with a syringe. The other is to spray the bark with a mixture of phosphite and organosilicate, a chemical that helps the bark absorb the chemicals.

Phosphite is absorbed into the tree and moves up into the leaves, Garbelotto said. It then enters the cambium, the part of the tree the pathogen attacks. The presence of phosphites in the cambium prompts the tree to release chemicals that fight off infections, he said.

The original studies on phosphonate in 2001 showed marked reductions in lesions on trees, but it was registered as a fertilizer and could not be used to fight sudden oak death.

Garbelotto said further studies in Australia, where a different phytophthora is killing trees, proved the compound worked against the kind of disease affecting oaks.

The new product is good news for homeowners whose oak trees can add $30,000 to the value of their property.

But the battle continues on many other fronts.

The disease has been found in nursery plants in Sacramento and in Placer and Stanislaus counties; in King County, Washington; and in Medford and Portland, Ore. A nursery in Vancouver, B.C., was also found to have the disease. And, for the first time, the two mating types of the disease were recently found in Portland, leading to fears that the two could mate and create a new kind of killer immune to the phosphite treatment. The other mating type was previously found only in Europe.

And, even if the disease can be controlled in some places by the newly approved chemicals, it can still live for years and years in hosts like the bay tree and infect future generations of oak trees.

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Longtime Berkeley Bookstore Closes

TO ALL THE FRIENDS, COLLEAGUES AND PATRONS OF SHAMBHALA BOOKSELLERS:

It is with great sadness that I must inform you that I have decided to sell this business.

I have put this decision off as long as possible hoping that the economics of the book industry would stabilize and that of the community in general would improve. I have shared the grim realities of our situation with you in several previous "Open Letters". While many of our long-time friends have rallied to our support, market forces have proven stronger and the trend has continued to further weaken us.

For some months now we have been unable to pay our bills in a timely manner despite rigorous efforts to cut overhead, reducing both hours and staff. The past two years have seen a steady decline in business, a 20% drop in sales in 2002 (operating at a loss) and an additional 30 to 40% so far in 2003.

Things, as they say, can't go on this way.

There are many different factors that have contributed to this situation, but the principal two are the general economy and the current nature of the book industry. The downturn in the nation's economy has adversely affected small businesses all around the country, with perhaps a special focus on California and the SF Bay Area in particular.

Still, 35 years is a pretty good run for a little bookshop. I have always treasured and have striven to continue the legacy of Shambhala Booksellers. It has added untold benefit to my life to have worked here these past 24 years. It has been a privilege to have served and worked with you.

I urge those of you who have outstanding trade or credit slips to please come in and make use of them. I wish, as far as possible, to leave no debt outstanding.

Hopefully we will see, as the elders have told us, with every ending comes a new beginning.

Many thanks,

Philip Barry
Owner/Manager

Events

Oak Ash & Thorn in San Jose

Nov. 15th

Ah yes, another season is passing...twenty dollar bills are beginning to turn bright colors...governors are falling from the trees...and the cool breeze of autumn bears the faint whiff of another batch of home brew gone terribly, terribly wrong.

Must be time for a South Bay show! Join us at the Fiddling Cricket Folk Club on November 15th for an evening of food, drink and song as The Espresso Garden & Café presents an evening of sonic debauchery with Oak Ash & Thorn.

Tickets are $14, the show starts at 8 p.m. and seating is limited, but the food is great and the beer is cold, so come down early for dinner and a good seat. Better yet, reserve a place by calling (408) 394-3353 or e-mail brundle@attglobal.net For

more information or directions, visit www.fiddlingcricket.com or our website at www.oakashthorn.com

We look forward to seeing you there!

Cheers,

Oak Ash & Thorn

3rd Annual Interfaith Pagan Pride Parade and Celebration Returns

Sponsored by K.P.F.A. 94.1, The San Francisco Bay Guardian, and Berkeley Community Media (Ch.25)

ALL DAY!

Theme: "DIVINE FEMININE"

SATURDAY MAY 15TH, 2004, 10am-5pm at CIVIC CENTER PARK IN BERKELEY, CA

New Location! New Celebration!

We are pleased to announce our third Annual Parade and Celebration, which will no doubt prove to be the best yet! This year, we have expanded the celebration to include vendors, crafts, and food (positioned nearby.) We are also exited to announce that we will be featuring an "Author's Circle," in which you can meet and converse with the Pagan community's leading published Authors!

Speaking of Authors, our Parade Marshal for this year will be none other than the wonderful Ms. Diana Paxson, author of NUMEROUS books, and Priestess of Hrafnar, an organization which practices the native religion of the Germanic peoples (Asatru) and Norse shamanic skills, such as oracular seidh. Find out more about Hrafnar and Diana Paxson Here:

http://www.hrafnar.org/

And Don't Forget...

AWARDS FOR FLOATS AND COSTUMES! We are continuing to encourage the participation of floats and costumed participants this year, and will offer special awards for both BEST FLOAT and BEST COSTUME, so don't miss your chance to show us how creative you can be!... and if your serious about building a float, We have a new handbook entitled "Building a Parade Float: A guide for Amateurs" that we would be happy to send you. Just drop us a line at paganparade@earthlink.net. Also, this years event will be covered by our newest sponsor, Berkeley Community Media (Ch.25,) so dress in your brightest and smile for T.V.!

Camera Shy? Bring a mask, or come down and cheer the community on...we would definitely love that!

What? You have not heard of this event? Then you are in for a treat! The Interfaith Pagan Pride Parade and Celebration started in March of 2001, as a community service to the "Interfaith" members of the pagan community, as well as friends and neighbors who support the unity that this celebration represents. The event is inclusive in that it brings together those members of the Pagan community (as described by the Interfaith Center at the Presidio,) who follow Earth-Based, Nature Centered, and or Polytheistic Beliefs. Among the many groups included in this description are Native American (North, Central, and South), Afro-diasporic, Neo-Pagan, Taoist, Shinto, Aboriginal, Hindu, traditional Shamanic, and African spiritual communities. These communities comprise roughly 1/4 of the World's Population, and we members of most of these communities to participate in the Event.

We are endorsed by the Interfaith Center at the Presidio, the San Francisco Lesbian/Gay/Bisexual /Transgender Pride Parade, Reclaiming, the Berkeley A.C.L.U, and the Covenant of the Goddess; all internationally recognized organizations.

Please feel free to pass this invitation on to others, and bring your Family and Friends! Check out our latest Newsletter here:

http://ppp.magiclamp.net/mn/Newsletter.asp

2004 Pagan Pride Day...Modesto

Greetings Everyone,

We are happy to announce that the date and location have been set for the 2004 Modesto Pagan Pride Day Harvest Fest!

The 2004 Harvest Fest will be on Saturday September 11th, 2004 at the American Legion Hall in Modesto, California. Admission to the event will be completely free with a canned food donation.

We plan on offering 20 to 30 craft vendors, covens, and non-profit booths in addition to 4 to 5 authors and speakers. Bands, mythic dancers, entertainment and more will grace our entertainment stage on the deck. We will also be featuring an art show, discussion panels, and a 9/11 memorial.

We hope some of you will be able to make the drive to Modesto and take part in our large 9/11 Memorial this year. It'll probably be one of the largest Pagan memorials around. We are planning a second memorial ritual in respect to 9/11. We will also be having a large Memorial Banner that we hope to get 100s of Pagan signatures on before we send it to New York and Washington DC!

You can get much more information about the Modesto Pagan Pride Day at this URL:

http://www.aupagans.com/Modesto/PPD.html

FOOD FOR THOSE IN NEED

AUP also features a year around food bank open to all of those in need of a little extra help. If you or someone you know would like to receive more information on the Association Of United Pagans Food Bank, please visit this URL: www.aupagans.com/Modesto/Services_FoodBank.html

Blessings and MoonLight,
DragonHawk & MoonRaven
Coordinators: 2004 MPPD
Modesto Pagan Pride Day
120 San Juan Drive
Modesto, CA 95354
(209) 549-1727
http://www.AUPagans.com

Resources

A Chàirdean,

Some of you may be familiar with Carmina Gadelica, a six-volume set of traditional Gaelic poetry -- hymns, chants, incantations, work songs, blessings, etc., collected by Alexander Carmichael between the mid-1800s and early 1900s. Carmichael himself lamented the fact that he was unable to transcribe the tunes and was only able to collect the poetry itself (although that, in itself, was a major feat of great importance).

Our Celtic group, Distant Oaks, has just released a new album entitled "Gach Là agus Oidhche: Music of Carmina Gadelica," which features thirteen songs from volumes I, II, and

III of the collection (various types of poems which we set to original music in traditional styles), along with dance tunes (reels, jigs, slip jigs, strathspeys) and slow airs (both original and newly composed tunes).

The line-up and instrumentation is as follows:

Deborah L. White: vocals, guitar, citole, cittern, fretted dulcimer, percussion.

Jared White: recorders, whistles, Scottish smallpipes, Border pipes, uilleann pipes, psaltery, bodhrán, percussion, backing vocals.

Shayne White: Celtic harp, Medieval harp, virginal, percussion.

David Douglass: Baroque violin

Julie Jeffrey: viola da gamba

Of particular interest to learners is the 20 page booklet, which includes all of the song lyrics in both Gaelic and English, along with historical and cultural notes concerning Carmina Gadelica, Alexander Carmichael, and the individual pieces on the recording (21 tracks of music in all).

If you're interested in reading more about it, listening to sound clips, seeing the beautiful hand-designed cover by Titus Woods, or obtaining a copy of the recording, please visit our new Web site:

http://www.northernwindrecordings.com

If you have any questions, please feel free to e-mail me at: gaidheal@distantoaks.com

Leis gach deagh dhùrachd,

Gobnait (Deborah)
Distant Oaks
Celtic & Early Music
http://www.distantoaks.com
http://www.northernwindrecordings.com

Calendar

Astronomical Samhain, when the Sun is half-way between the Fall Equinox and Winter Solstice will occur this year on Friday, Nov 7 as 15 deg of Scorpius at 12:14:45 a.m. Pacific Standard Time or by an alternate calculation as 16 deg 18 min. decl. 09:29:09 a.m.

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Yule Essay: Mistletoe

Reprinted from A Druid Missal-Any, Yule 1986
By Emmon Bodfish

Yule, Winter Solstice is one of the four minor Druid High Days. It is associated with the Holly and the Mistletoe, prosperity and purification. The hanging of mistletoe over doorways harks back to its protective function as the All-Heal. Sprits that bring disease will not pass under it. All mistletoe use and customs are carry-overs from Pagan, most notably Druidic traditions.

Though kissing under the mistletoe can't be traced back farther than the 17th century, it is probably much older. It reflects the herb's Paleo-Druidic attributes of protection, fertility, and prosperity.

Pliny the Elder, in his Natural History, gives us the best description of a Paleopagan Druid ceremony, that of cutting the Mistletoe. According to Stuart Piggot, the ceremonial mistletoe must be cut from an oak tree. The time of the ritual was set by the Moon as in Pliny's description.

"The time of the rite was the sixth day of the new moon, after preparations had been made for a feast and a sacrifice of two white bulls. A Druid in a white robe climbed the tree and cut with a golden sickle the branch of mistletoe, which was caught as it fell on a white cloak. The bulls were then sacrificed and all present ate of them."

The golden sickle is a puzzle, a pure gold will not hold an edge sharp and tough enough to cut through the woody stem of the mistletoe. Gilded, or simply polished bronze, are more likely materials. Though Pliny was allowed to witness the ritual, he probably could not approach the Druid or examine the sickle.

Nor would he have been able to talk to a Gaulish Druid without an interpreter. The ceremony was recorded in Roman Gaul. Gold may have been a description of a color, or a quoting of hearsay. Elsewhere in his book Pliny writes of the ritual necessity of gathering the mistletoe left handed, after fasting, and of the Celts plucking Selago without using an iron knife, barefoot and with the right hand through the left sleeve of a white tunic, but these were private rites, not public ceremonies. There is no mention in them of the presence of a Druid.

News of the Groves

Carleton Grove: News from Minnesota

Carleton sneaks on silently, nearly unseen (despite her best efforts). Winter blooms upon us, snow falls. And there is a great departure from the body of many students.

Nothing is, as yet, planned for Yule, which will probably be held privately, with most of the Druids off campus. However, we look forward to the return of the student body, and of my co-ArchDruid, Corwin Troost, from his self-imposed exile in Japan.

I am still looking for contributions for a collection of myth's about Dalon Ap Landu. It only takes a minute to write a myth and it can be about what ever you want it to be about (so long as it's about Dalon Ap Landu). You can email those to me, or questions, at: Crimmins@carleton.edu

Akita Grove: News from Japan

A simple New Year's card arrived at Mike's with the following message from Brother Pat: "All is well in the snowy lands of Akita. We were glad you had a chance to visit this year, and we may be visiting NC next March, and will definitely stop by in DC if we can get a connecting flight. Taiyo is growing strong, but seems to have a cold, perhaps because the sun is growing weaker in this season? We are too busy to write much, but try to read the Missalany in our spare time.

Blessings to everybody over there.

Pat

Bamboo Grove: News from Delaware

Reflections on Yule:

Whenever I do celebrate Yule (aka when I'm not frantically caught up in the chaos of the holiday plans of relatives and family and significant others' families, etc!) I tend to look for a simple way to celebrate the rebirth of the Sun King. My oldest memory of doing so was a simple red "log" candle, placed on a simple rectangular piece of thick, clear glass. I lit the three or four evenly spaced out candles on the log, and watched the tiny flames grow...the Sun King's reassurance to me that he was being nurtured for now, growing in strength, and would be ready to return for the New Year.

This year, while I was running errands and idly getting some early holiday shopping done, I stopped by the "SALE" area of the local Target store. (I'm fresh out of college aka broke, and Target is fast becoming my favorite store because it has great stuff that I always buy anyway!) Anyhow, I'd passed that section a few times but something drew me in this one last time. I saw an oil lamp that was in the form of a clear glass globe. Inside was a bit of an evergreen branch, three small pinecones, some "snow," and a bit of cinnamon, I believe.

It completely complemented the idea of what Yule means to me...a time to celebrate the joy and hope of the New Year

even in the midst of darkness and cold. The pinecones represent the seeds and potential of what is to come in the New Year, as well as the potent life force of the Sun King himself. The cinnamon is that bit of fire, a spark that will never go out within my soul even through the darkest times and coldest nights. The evergreen branch reminds me that even through the snow (the Time of Sleep) there is life...wild animals and flora quietly biding their time, waiting to be awakened, to unfurl their leaves once more. And so this simple candle holds promise for the future to me, which is a precious gift at this particular time in my life especially.

Grove News:

Although my ex-boyfriend/roommate has moved out with his snakes (sadly, one of his snakes we both cared for has passed on despite all our efforts) I have not had to "give away" any of the other Grove members; the Grove has managed to stay together through some minor financial miracles and I am grateful for that.

We are 9 members strong: myself (the only Human, and the Caretaker/Scribe);Archdruid (Bamboo plant); Muses: guinea pigs (Panda, Rygel); mice (Rascal, Spud, Lucky, as well as Cricket, who left this Earth so prematurely); rough green snake (Karma); and last but definitely not least, cat (Leo).

~*~A Big Announcement~*~

I suppose the biggest Grove News would be that I (Caretaker/Scribe of the Bamboo Grove) will soon be engaged to a wonderful and loving soul! He is in the Air Force Reserves, and his squadron is actively serving right now, which means a lot of chaotic work and such as of right now...not much dormancy! But Yule is the season of hope and of planting new dreams for the new year; my hope is that these dreams will take root, nestling into the fertile soil that lies beneath the cold frost, to burst into fruition in the spring and summer months ahead.

Blessings of Love and Light,

BrightMirage (Bard of the Reform, XLI)

Digitalis Grove: News from D.C.

Rumors abound that the ARDA 2 may make a debut in time for my birthday in Jan. according to Mark; but I will simply patiently wait and see if this comes true.

I missed a chance to attend a conference on Druidism in Alexandria in November, and Korean and Japanese matters have taken precedence over Celtic ones. And yet, every morning and evening I go out to walk the dog and stare up at the motions of the sun and moon, the falling leaves, and movement of birds and think on things. This and long commuting mediation and RDNAtalk discussion seems to be the whole of my Druidism lately. I also read from "Wisdom: Daily Reflections for a New Age" by Reynold Feldman.

As Christmas season approaches, and DC puts up the enormous Tree, Menorah and Yule log, I will get into the spirit and try to enjoy the holiday in the most Druidic way possible, chatting with my friends. Happy Holidays to everyone.

Dravidia Grove: News from Maryland

Hello All,

Sorry been off for a while, here we go...

A lot of weather changes going on here, and also got the chance to see the lunar eclipse about 2 weeks ago. School is rough, and so is work. In April we will be moving to Indiana due to my youngest daughter going blind, it will be difficult for her to adapt at 11 yrs old, and a major change in my life since I have lived in MD all my life... We have had a lot of rain, and I have spent a lot of time reading some of my new books. The funny thing is just when you think you have completed the works of one particular author, he goes and writes another book. Well just a few more to add to my collection again.

—Dolanimus

Rowan-Oak Grove, MOCC: News from Oklahoma

rowan-oak grove will be having a feast and ritual burning of the yule log for yule 2003. the samhain/day of the dead costume party and convocation went off without a hitch. among the decisions voted on were the confirmation of all board of directors members and their offices within the grove.

confirmed are:
m.s. white raven- arch druidess
bro valens- arch druid
sis m.s. white tigress- druid in training and co hps
bro marson- head of the guardians of the planet (environmental protection team)
sis tsarah- head of corn maiden society (handles decoration of grove, feast preparations etc)
bro werebear - secratary/treasurer and gaurdian of the planet, (also scribe for our newsletter more on that later) sis marrissa- novice ovate and corn maiden
sis alice- summoner

absent officers were bro jeremy who is in training at mocc furthering his knighthood training this office is basically open until he either returns to tulsa or someone else cleet certified wants to take on heading up our security and bro marson who was ill

bro werebear suggested the name talking leaves for the rowan-oak grove newsletter and this was ratified by vote. he will be posting at our online grove site the guardian of the planet articles and has as well as being the scribe and editor an article in talking leaves.

the samhain convocation was our biggest in the 25 year history of the grove community. we had 15 of our now 38 members in the offline grove community present and our normal attendance for classes and rites it between 8 and 10 of the active membership. of our active members (around 25 now) 2/3 are inner court or holding a secular position within the grove. so this made it a double blessing as most were present for all 3 days of the celebration.

our wishes for a happy and blessed yule season to all our druid miscell-any friends. stacey we really appreciate you!

The Grove of the Ancient Oaks, MOCC:

News from Utah

Greetings Stacey,

I have had in the past not much to mention. Our Grove had seamed to grow dormant for what felt like ages. I am happy to report that we are up and running again. We plan to have a grand party the night before Yule and do a comfortable indoor ceremony seeing as how it will most likely be 14 degrees outside. I am not sure what else you would like to know... so if there is anything else don't hesitate to send me an e-mail asking for more.

With Blessings from the Gods and Goddess'

Llyr Brae
Archdruid of The Grove of the Ancient Oaks

Nemeton Awenyddion: News from Cohasset, CA

Well, things have been transforming a lot here. Had Ceinlys, one of our closest members move to our area and she's sure been a help. Our online classes are going well and I just took on three more students in our Seekers Class, and including our first level class of eight, I think I'm going to stop offering more Seekers classes for a little while so I can work on other things, writing, harping, fiddling, and art. For our Alban Gwyddion/Yule we will be doing the regular indoor ritual, there's usually snow on the ground here by that time. Probably decorate a Yule log and name it Llew before we put it in the wood-stove incubator, and then an all night vigil and drink mead til dawn, play music and hold the general Bardagh circle.

Changes have been plentiful, as part of the letting go of the old year before Samhain I went through a separation and am now single again. Enjoying the winter holidays with our members/kindred has been most enjoyable. We're in the midst of planning a Calon Mai/Beltain celebration for this next year with camping and the usual gathering space open for non-members to come as well.

Blessings and Happy Yuletide to all!

Ysgawen Rhiannon Am Nemeton Awenyddion

Poison Oak Grove:News from California

Publisher of "A Druid Missal-Any"

From the mess-ill-anyous file: one of the drawbacks of getting a fictitious business name is that one starts getting all kinds of junk mail, applications for credit cards, small business loans, health insurance, ad nauseum. I don't know how this happened frankly. I sent the proper forms to the Oakland Tribune for the announcement to be posted for the required four weeks in the classified section. (Is the Trib selling the names of poor unsuspecting people merely trying to set up their own businesses?) The most interesting was the "A Druid Massal Any" pen sample. It's amusing to me how the Missal-Any's name has already been morphed by some poor drone paid to solicit business from a bought mailing list. Too bad the name was misspelled--a "true" Missal-Any pen would have been a nifty thing to have. It reminds me of years ago when Emmon had box matches made for Live Oak Grove, R.D.N.A. The person fulfilling the order must have misread the application and put R.O.N.A. We still have those R.O.N.A. matches.

Many apologies to the readers who might have sent in articles or subscription checks and have had their mail returned. When I filled out the forms for the post office box I put on the card Poison Oak Grove, RDNA, NRDNA, Reformed Druids of North America, even Live Oak Grove, but not A Druid Missal-Any, which is the name I requested readers send mail to! I will remedy this oversight as soon as I get back from holiday in the Trinity Alps.

We Get Letters!

From one of our subscribers: Speaking of the missal-any... I've got a sad but also hilarious story for you! Last week, my "hard copy" came in the mail, with the (blank) address sheet all ripped and torn, and stamped "damaged in the postal service." When I opened it, I found not the Missal-Any but a newsletter from a local church (not my church). I made a mental note to drop you a line asking for a replacement copy, and then started thinking of the implications. What did they think when it seemed that their church was sending out Druid documents?!?!?!? Wish I could have heard the conversation when they reported it to their minister! Unless someone had opened it, they wouldn't have known to make the substitution; what I thought had happened

From Senator Barbara Boxer, CA, concerning Sudden Oak Death:

Dear Friend:

For a decade, the majestic oak trees of California have been under attack by a disease known as "Sudden Oak Death." For almost as long, I have been working in the U.S. Senate to provide funding so that we may better understand this disease, fight its spread and protect this wonderful symbol of California.

I am pleased to let you know that the United States Senate has approved a request I made earlier this year for a total of $5.7 million for research to stop the spread of Sudden Oak Death Syndrome, which has killed countless oak trees in Northern California. The funding comes from both the Agriculture Appropriations bill and the Interior Appropriations bill.

Sudden Oak Death was first discovered in Marin County in 1994. It has since killed many trees in California and threatens to change the landscape of California. There has been some good news in recent months, as scientists have discovered a new treatment that may slow the spread of the disease. We need to continue to expand research in pursuit of knowledge that will enable us to slow the spread of this disease, and that will lead us to find ways to prevent it from killing this significant symbol of California.

If you have questions or ideas about saving California's oaks or any other federal matter, I encourage you to send your message to:

http://boxer.senate.gov/contact/webform.cfm

Sincerely,

Barbara Boxer

United States Senator

More Ramblings From Gandalf

By Gandalf, Amon Sul Grove

Many of us who study the ways of the Ancients are of the belief that their practices should be given consideration, but that modern day observances need to be tempered by the knowledge that has been accumulated in recent times. (As opposed to the strict re-constructionists who try to replicate previous practices with as much accuracy as possible.) Reconstructionism is particularly difficult when dealing with a culture that didn't leave much in the way of a written history, especially when what little was created has been actively destroyed by both the Romans and Christians.

I think that it is safe to say that most members of this list are focused on developing a perspective of religion that works for them on a personal level. I consider the RDNA to be one of the truly "big tent" religious organizations. (If, for the sake of discussion, you will allow me to refer to our loose confederation of Groves and individual practitioners as an "organization.")

For me, it was initially a struggle against my Christian upbringing. It was such a relief to be able to say: I am not a Christian. I do not want to be a Christian. It is all right not to be a Christian. I will not burn in Hell if I am not a Christian.

The preceding was the result of a realization that I could not accept any of the major tenets of Christianity: Jehovah is not the "one true God." Jesus was not his only begotten son, born of a virgin. There will be no Anti-Christ or Rapture.

Yeshua (if he existed at all) may have just been some poor old sod who was in the right place at the wrong time. There was a civil disturbance/riot in Jerusalem just before Passover (probably a protest against the Roman occupation/collaboration of the Sanhedrin). When it was time to "round up the usual suspects." Yeshua, as an outside agitator, would have been an easy target, especially if the story about the incident at the Synagogue is true. The moneychangers would have been renting their space from the Sanhedrin and paying protection money to the Roman army, only to be attacked by some lunatic. Business was probably off for several days. When the decision was made to make an example of someone, once again, Yeshua would have been an easy target (Barabbas was, by all accounts, a local boy).

Surviving crucifixion happened on occasion. Considering the fact that the accounts indicate that Yeshua was taken down early because of Passover, he might very well have been in a state of shock that resembled death. The entire Jesus mythology may have sprang from random events.

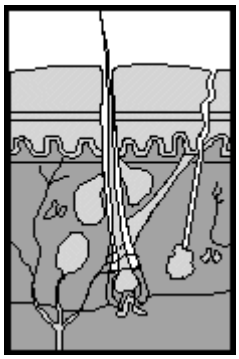
If Jesus was not literally the son of Jehovah, sent to redeem the world from its sins, then Christianity has probably been a huge mistake. Quo Vadis? Since I do believe that there is something that constitutes God, the study of which could be beneficial, Atheism was not a viable option. I soon realized that earth-based religions are what I am best suited to. For years I was a generic Pagan. (My reasons for not being able to embrace WICCA are best kept for another essay.) Although I am part American Indian, I do not look the part and I would feel out of place at a powwow. (When in the woods I often feel more Indian than Druid but I do not consider the traditions to be incompatible). My studies would eventually lead me to an exploration of Pre-Christian Celtic religious practices and a conclusion that I am most comfortable within that framework. I consider returning to the religion of my pre-Christian ancestors to be an effort to correct a fifteen hundred year old mistake. It is my sincere hope that others will come to the same conclusion.

Whiskey and Whiskers: What Makes Druids Hairy?

By Mike, Digitalis Grove

During a five-day camping weekend at the beginning of November, I decided to do what most men do when they are roughing it, forget about shaving and bathing everyday. When I woke up and prepared to return to work the next week, after showering I made one of those quiet heroic decisions, to put down the razor, hold my chin up high and look like the unkempt heathen that I am for a few nerve-wracking weeks. I'd like to share my insights and reflections into this mysterious process after a month of fretting before the mirror and other obsessive thoughts about these wiry tubes protruding from my face. I should warn you in advance that I've never taken a women's studies class or read anthropology, but why let ignorance stop a fun essay and stepping on a few toes?!

So, what really are my reasons for this rather small apparent act of rebellion against the norms of society? It certainly is not because it makes me look good; I'm simply not handsome material. I have a decent goatee, but it is a bit heartbreakingly scruffy on the cheeks; which has given me a lot of empathy for balding men, who ask why they have been blighted with balding, and the disturbing semi-nudity of scalp skin showing through thinning hair. The beard does feel nice, and has sensitized my face to the wind, and provides endless hours of fun of scratching, stroking and chewing. I've noticed many people unconsciously imitate this behavior when I do it, just as some people check for zits on their own face when they see a pockmarked teenager, or when one yawn triggers a whole room. Beards and facial hair runs in my family, mostly in the male members, but I have little fear so far of thinning at the temples (although my grove is currently overgrown), since that is apparently passed down from the mother's side. More than likely, I am probably compensating for something buried in my subconscious, as likely are most attempts at grooming and beautification. But what is it, and how deeply embedded is it in our consciousness?



Possibly, the motivation may be the same innate rebellious and questioning streak that led me into Druidism? Turning the question around, why should I not grow a beard? Why had I adopted the daily ritual of scraping a sharp piece of metal over my sensitive face, and indeed paying money for all these accoutrements, and possibly losing a liter of blood over the last 15 years? What condition or reality was I trying to avoid? Intractable life processes, including hair, hold their own lessons and mysteries. Scales, feathers, hair, nails and skin are all different forms of keratin protein growths on the body. Indeed, one hair after another will eventually fill out a head of hair, as does learning from multiple sources and experiences. Growing a beard, or any hair on your body, is both an exercise in doing nothing (because hair grows in lots of places, whether you want it or not) and also the inevitable grooming and maintenance (to keep others from forcefully trimming you.). In ancient days, people could roughly trim their hair, but due to technological difficulties in having effective shaving tools, most men in Europe and America grew some form of beard until the 19th or 20th century, except if they were rich or in a special institution; such as the military (for practical reasons) or priesthood (due to associations with sexuality maturity and balding habits discussed below). Then, with the growing awareness and constant commercial advertisement of self-cleanliness, mentioned by Brother Eric last year, "modern man" threw off their beards for the clean-shaven look that bespoke their discipline, conformity and delicacy.

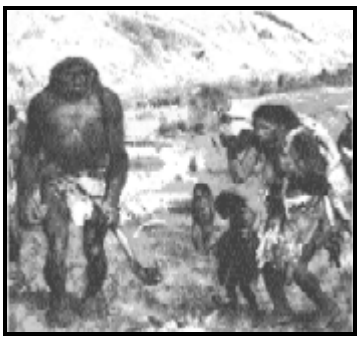
Now, there are many natural actions in society that are either expressly forbidden, or (when allowed) are highly regulated by customs and standards; such as sex (ok in marriage), murder (ok in war), drugs (ok with doctor's permission), lying (ok in politics), theft (ok in taxes and public development) and of course hearing voices in your head (ok in an established church). There are probably some good reasons for these restrictions, and the most interesting stories in cultures tend to revolve around exploring those boundaries of appropriateness.

Before we examine the restrictions, let's ponder why we have those facial hairs in the first place? Druidism has taught me that change is a constant in this life, not only in the way that my body changes throughout my life, but how human bodies have changed over generations and eons. Some say we used to have a lot more hair than we do now... or did we? In fact, we have just as many hair follicles per inch of skin as a chimpanzee, although these tend to be short, thin, single strands that don't thicken and proliferate. We also have developed more advanced sweat glands. We were once famously categorized as "the naked ape" by an author in the 1970s who examined humans from the viewpoint and terminology of those animal behaviorists who make those nature TV programs. Humans are also noteworthy among animals for their willful resistance to evolve physically, choosing instead to use tools, wear clothing and adopt social customs to survive drought, war, famine, pestilence, blizzards, etc. which would have killed weaker members of our society (including myself) and forced us to physically evolve into many new species, if we were only as intelligent as, say, cats or dogs. We likely dropped most of our chimpanzee-like thickened pelt about a million years ago in Africa, because of two theories: ocean and dirty homes.

Water and Earth are home to most of the animals on this planet, with a clever few able to know the mysteries of both environments. Apparently, a critical population of Homo Sapiens lived for a few hundred thousand years by the ocean and nearby river deltas of East Africa; and as any swimmer knows, hair causes considerable drag from friction; meaning lots of drownings. From the same period (I like to call it the Age of Sea Monkeys), we also gained partially-webbed fingers, bigger feet, a taste for salt, and down-turned noses to keep out water. In addition, since early humans lived in huts, tents, caves or lean-tos for a weeks or years at a time, that could lead to a lot of annoying skin parasites that love to hide in hair and animals hides (from 500,000 years ago). Being one with the Earth does not mean one must be dirty, as most animals demonstrate by cleaning themselves. Trying to groom all that hair would have taken an enormous amount of time; and that time was better spent on other activities. Then much much later, really only 20,000-45,000 years ago, people began to weave (based on the discovery of needles), enabling them to move into and stay put in temperate climates (instead of seasonally migrating north and south) where they kept their remaining hair; while those remaining in warmer Africa (and possible later emigrations to Asia, Pacific and America) continued to lose hair. Humans apparently liked this semi-aquatic phase, because over 75% of human population still live within 10 miles of the ocean or a major river, possibly bringing about the appearances of powerful maritime and riverine deities in the developing polytheistic religions among the descendents of a tree-scrambling mammal.

In addition, during that period, being less hairy, itchy and crawling with lice became a desirable trait in choosing a mate, a trait that continues to this day. Personality and eloquence became a desirable trait only with the discovery of language about 250,000 years ago. Groin and underarm hair keep the blood warm at these working joints (that's our best guess, besides indicating mating maturity), while remaining hair on the arms and lower legs kept those active members warm when they stuck out of the clothing and unscratched by bushes and branches. Hair on the fingers disappeared as an inconvenience when handling tools. Mono-brows only finally disappeared in the 1960s. You'd think that children, spending much of the day running about, would need more hair, but perhaps more common predators kept them close to the home hearth (invention of fire was 1 million years ago), more on kids later.

That much seems pretty understandable. But remaining body hair is not about practicality, but triggered by gender hormones of adolescence.



Which brings us to gender variations. So why do men generally have more developed hair on their lower face? It is possible that longer scalp hair was used in small handcraft activities, in addition to protecting the valuable brain from heat strokes and cold weather. Neither female or male primates are especially hairy on their heads, or bodies, but the solution may reside in the two types of mating habits found among primates; monogamous and polygamous. The females and males among the lemurs and smaller "primitive" monkeys tend to be about the same body size, less aggressive, vegetarian-inclined, nearly interchangeable in coloration, and rather faithfully monogamous pairs. (Does this sound familiar to a Golden Age myth? That break was over 30 million years ago.) One theory is that the males among the larger primates (like baboons, gorillas, chimps, and humans) tend to be about 30% larger, prefer to gather many females around them (conducive to building societies?), occasionally eat meat, and have strange traits that set them apart from the females (larger noses, bigger teeth, greater upper body strength, different color hair, exaggerated sexual organs, etc.) Doesn't make this right or desirable, but it is what they tend towards.

Another theory claims that perhaps the females are just 30% smaller than the norm; and this may be a reverse survival trait (along with other secondary female characteristics), to keep violent roaming males from confusing them with other alpha-males, ambushing the women and killing them during periods of ferocious raids. This is the reason it similar to why it is harder to hit an annoying 5 year old than an annoying 15 year old. Nature has stayed our hand because they are just cuter and look more immature, therefore not a threat. Well, the violence obviously still happened for other reasons, due to the strong libido and lack of self-control, especially among these male primates, but perhaps it was less often. I think it would have been smarter for the females to get bigger than the male to protect their young children when a new male took over the group and killed off those that were unrelated to him; but perhaps males selected smaller females that were easier to control? How many men like to date taller women, hmmm?

With our obvious physical differences, and a tendency for men to corral women and children when socially permissible, the growth of a beard indicated that the male child was now considered "sexually mature," and needing to be separated from the females. That "growth spurt" after an usually long childhood, was probably to get big enough to survive this dangerous transition period. Anthropologists could go into this in more detail about tribal sex segregation; but the important thing is to realize the symbolic association of a beard with a place in the male hierarchy. When people lived only 30 or 40 years old, beards at age 15 to 18 were actually a "mid-life" phenomenon. Many Celtic stories abound with stories of fast growing children (probably a story tool to keep the story moving after miraculous births and until the interesting issues of adulthood can begin again), and young warriors who achieve enviable levels of fame and prowess before even having any facial growth. In modern society for several centuries, possibly for accounting ease, we now legally mature at the same chronological age (16 for driving, 18 for marriage, work, voting, and contracts, 21 for drinking, 25 for insurance, etc.) regardless of actual physical or emotional maturity, with all the predictable problems for early and late bloomers. I remember at age 12-14 anxiously waiting for my first stubble, and then just as anxiously shaving it completely off, because I would some how not "fit in." One guy in my high school actually grew a rather nice beard, but the teachers vigorously disapproved, as if he was somehow trying to refuse their authority and move "a step ahead." Perhaps males want to continue to be submissive to other dominant males by continuing to shave and cut their hair, to seem less aggressive and mature, conversely growing your hair out was a sign of rebellion, especially since the 1960s ("Hey, hippy, cut your hair and get a real job,") while shaving your head is customary for entering many religious orders, a sign of penitence, mourning and militaries as a sign of rebirth or new beginnings.

However, in some religions and societies where gender differences are heightened and polarized, along dualistic lines, (i.e. 2/3 of the world), usually grossly in favor of male superiority, growing a beard is almost mandatory to avoid societal accusations of effeminacy. A common punishment in such cultures is to shave or yank out the hairs in their beard. Another symbolism of beards, as with accumulating wrinkles, is as an artistic short-hand for increasing age, with really old men with long beards being a sign of wisdom and experience (like Father Time or Jehovah in Renaissance paintings). Some men however do get confused and think their beard (rather than the transient social constructions) inherently gives them their social dominance and virility, and become superstitiously in awe of its power; even swearing oaths by it. Many kings (and queens) in ancient Egypt and Mesopotamia wore fake beards, especially during their young years. Some tribal women tattoo beards and mustaches on themselves, such as the Ainu women of Northern Japan (who are the hairiest people in the world next to cab drivers) and in New Zealand, I believe.

Even in polytheistic circles, like modern Paganism, there is a greater emphasis now of equality of gender in social roles (although priests can get a bit high and mighty), there remains definite exaggerated differentiation of male and female traits in deities worshipped; most so among duotheistic Wiccans, perhaps. However, as we know, real maturity is actually about the ability to care about the needs of others in the community, weigh both sides of an issue, and responsibly follow the orderly rules of society without constant oversight. Such a point may not occur until the 30s, or never, in some cases, although we may adopt the physical trappings of adulthood. Druids are, among all the world's priests, most likely to be portrayed in literature and art as wise, long-bearded males; and this propaganda perhaps lingers in our sub-consciousness because we know so little else about them beyond shallow surface observations.

Thus, in conclusion, there is a long history of reasons leading to our current state of hairiness. The encouraging factors for modern Druids to become hairier are powerful associated images of rebellion, exaggerated focus on male/female deities, an affinity for emulating wild life, time spent outdoors in cold weather, desire for wisdom, a general noticed proclivity for multiple partners, usual distraction by studies from personal grooming, and compensating for something we have no doubt not listed yet. So if these theories are correct, we may have an understanding of why so many young males in Druidic circles tend to grow beards and enjoy being generally shaggy. (And I'd add that many of the female Druids also tend to let all their hairs grow out, at least in college.)

That's all for my armchair philosophy this season. Have a nice Yule-tide and perhaps you'll pester your co-workers why Santa Claus is usually depicted as a long bearded older male, when St. Nicolas was probably a shaven orthodox bishop.

Preserving Sacred Places

A Little Druid Takes on the Feds

By Julie Ann

Some people are just born lucky. I'm not one of them. Many of you, through the RDNA webchat, have gotten to know me more through my misadventures than anything else. From the now infamous Sister Suzanne of Catholic School days past, to my supernatural freeloading ghost "housemate" named Walter, to my run-in this summer with a particularly disagreeable pack of ticked-off prairie chickens.

No, I'm not a lucky gal.

But eventually, all that bad luck building up has to erupt into something. Good or bad, sooner or later, she's gonna blow.

This September, it finally happened. I guess I need to give you a little background here. My brother, Mark, and I are tight. Out of all my siblings, he and I have always been the closest. Don't tell the others that, though. We're a team... the dynamic duo. Lewis and Clark... Bob and Doug Mackenzie (for those of you old enough to remember Second City Television). That's Mark and I. Mark and I had been talking for a while about doing a Boundary Waters trip together. For those of you unfamiliar with the Boundary Waters Canoe Area Wilderness, it is millions of acres of nothing but pure wilderness, nestled in the north woods of Minnesota. No roads, no houses, nothing for miles on end. Last chance for a latte is in Duluth. We set September 12th of this year as the date we would go in.

However, I can't speak for Mark... or any of the other characters in this story as it unfolds. I can only speak for myself. If you want Mark's side of this, you'll have to ask him. If you want Don the Fed's side of this story... I can get you his number. Stacy, a State staff archaeologist, is currently out "in the field", so you'll have to wait a while until she gets back.

This is my story alone.

Once we pitched camp, several miles into the Boundary Waters, we decided to do some hardcore bushwhacking to the next lake north of us. We were really out in the toolies. Once you get off of the portage routes, there are no trails; so you have to blaze your own. The scary thing about the Boundary Waters is depending on what direction you take, you can be walking in a place where no one has ever walked before. It's that desolate. It's really easy to get turned around up there. Because it doesn't get "traveled," the scrub grows pretty thick. What we were crawling through was unbelievable. Mark was the one who spotted the exposed Canadian Shield rock off in the distance (think large sheets of exposed rock). It would've been easier walking over hot coals than trying to crawl through what we were, so we squeezed and dragged ourselves over to the Shield. Walking the Shield was a whole lot easier. We were on the Shield for about ten minutes when we saw the first circles. A couple of little stone circles, about two feet in diameter. My first thought was "campfire rings." But these circles each had a center stone. And the rocks weren't scorched. These weren't campfire rings.

I don't know why we didn't think more of it at the time, but for some reason, we didn't. We continued walking, and a few minutes later we found a larger cluster of these stone circles. Each, again, had a center stone. None were scorched. Ok... now it had our collective attention. We continued walking to see what would happen. Along the way, we found more and more clusters of stone circles. Most were approximately two feet in diameter, but a couple got up to eight feet or so. All had center stones. No scorching. All I can vouch for is what was going through my mind at that time; we found something. We found something big.

Then Mark stopped dead in his tracks. For those of you who know me personally, you know I'm a runt... so Mark was

eclipsing the view for me. I walked around him, and my lower jaw hit the ground.

We were standing just outside the outer edge of a mammoth-sized stone circle. Boulders... boulders, folks. A perfect circle with a center stone. But that wasn't all. Neatly stacked on top of some of these boulders were more rocks, some were four stones high. Rocks don't do that by themselves, folks. These were cairns.

Mark slowly turned and looked at me. And for as long as I live, I'll never forget the expression on his face. Sheer terror. Last time I saw that look on Mark's face was back when Mark was in high school. When Dad found the beer in the trunk of the car that Mark had forgotten to remove the night before. His eyes were as big as saucers, and he said in almost a whisper "Is this like the Blair Witch Project, or what?" Leave it to my brother... that got me laughing. (Sigh) I love him dearly. When I finally composed myself, I said, "This is sacred ground. It's Ojibwe something-or-other, I'm not exactly sure what. But this is most definitely holy ground. Tread lightly, and disturb nothing."

That was when the camera came out. There was no way I was going to walk away from this without some sort of proof. We didn't touch the stones. I made sure of that. I wasn't exactly sure what it was that we were looking at; but as a Druid, I understand the significance behind circles. You don't break the circle. That is bad juju.

We continued to walk the site, taking pictures as we went, trying to get an idea of the scale of this place. Keeping in mind that the circles were in clusters, we estimated the site to cover 2 - 3 acres. We found hundreds of circles up there.

When we finally canoed, crawled, and portaged our way out of the Boundary Waters, we discussed what it is, exactly, that should be done with this. Do we sell the photos to The National Enquirer? Do we bury this as a family secret and take it to our graves? Do we seek out assistance in finding out what it was that we found out there? What do we do? It was unanimously agreed that we wanted to know just what it was we found out there. But then what? What happens to the site? Nothing could shake me from "This is sacred ground and it needs to be protected." But... there's also a lot to be gained from its study. What legacy in stone did the ancients leave for us to uncover? Where is the happy medium here? I was elected, mostly by default, to be the "family spokesperson" for the site. I then brought it up on the RDNA webchat to get ideas as to what I should do with this. Norm Nelson (bless your heart, I love ya Norm) suggested that I take the photos to the State Historical Museum.

When I got to the Museum, they looked at the photos for all of about two minutes and decided this was way over their heads, and referred me to the State Archaeologist's office. So I went down there. You could tell they didn't believe a word I said. I even got the "If I had a dollar for every person who came in here SWEARING that they found an Indian burial mound on their property, that turned out to be a garbage heap from the 1940's that grass just grew over..." speech. Seriously. That's what they told me. Ok, fine... so I pulled out the photos. Dead silence. What followed can only be described as the Great Inquisition. They kept me down there the entire afternoon grilling me with questions.

"Did you see bottles or cans or wrappers laying around?" "No." "Did you see tent poles or rope?" "No." "Did you see saws or tools, or anything that may have been left behind by loggers?" "No." "Did you see old steel traps or chains, like trappers would use?" "No." "Did you see any old log cabins, or foundations from buildings from old homesteaders?" "No." "Were you by a portage or a trail or a campsite?" "No."

This went on, literally, all afternoon.

Then they finally pulled out the maps. "Can you show us exactly where you were?"

SCREECH! went the brakes. Now it was my turn to ask the questions...

"Why do you NEED to know EXACTLY where it is?"

"What exactly would you do if you DID know the location?" "How do I know you won't ransack the site?"

"How do I know you won't go souvenir hunting?"

"How do I know this won't wind up as the topic of someone's doctoral thesis?"

"How do I know this site won't become public knowledge, and you guys put a flipping admission gate on the front of it and make it a god*&$%#! attraction?"

"This is sacred ground...and it needs to stay that way!"

So now we're at an impasse. The State Archaeologists realized they had a legitimate site on their hands, but I was not about to put an X on the map for them to tromp all over it. And I'm no closer to finding out what it is we found out there. I don't mean to make it sound like it was hostile, because it wasn't. It most definitely wasn't hostile. We were talking and laughing and joking around... but neither side was budging, either.

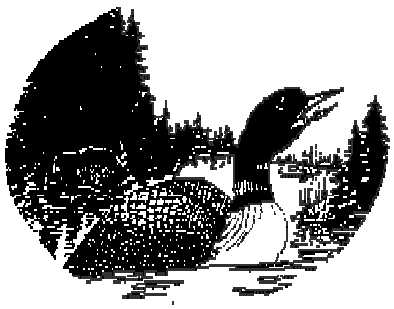
Enter the Fed...

Because the Boundary Waters is federally protected land, the State Archaeologists were required to get the Feds involved. Apparently, from what I gathered, the idea was that this site has most certainly already been found and researched and documented. The State could side-step me, by just calling up the Feds and asking them to send down everything they had on the site.

The Feds had no idea what they were talking about. Nothing like this has ever been found up there. Nothing like this has ever been found in Minnesota PERIOD! After hearing what the State guys had to say about this site, the Feds' interest was a little more than aroused.

In a move that surprised me, probably as much as it surprised the State guys, the Feds opted to bump the State Archaeologists and take over control of the site. They can do that… it's federal land.

But they still don't have that all-important X on the map.



It was time for a family meeting. Don, one of the Feds, wanted to meet with me that weekend, to discuss the site and see the photos. While it was unsaid, I knew I was going to be asked to put an X on the map.

Since family meetings are hard to arrange on short notice, we did this via the telephone. We had to discuss our priorities. What is it we want to achieve? Our objectives boiled down to two: find out what it is that we found up there, and ensure that the site will be protected.

With this under my belt, I hopped in the Jeep and headed north.

I met Don the Fed at a class he was teaching on flint knapping. I guess this is what archaeologists do with their Saturdays to earn extra income. I walked into the classroom and asked for Don. Don strolled over and politely introduced himself. Then I told him who I was. While still shaking my hand, he smiled while he gave me the once up-and-down glance and said "Well, you're the right size for a Voyageur." (Fateful words, those, but I'll get to that later) That was a compliment. The Voyageurs were, even by standards of the day, runts. They had to be small to fit in the canoes, but they were unbelievably tough. These tiny men, who probably weighed no more than 130 pounds toted 180+ pound packs across miles of wilderness, blazing trails as they went. I fully expected that I would be sizing up the Feds... I had no idea that I would be sized-up myself. Apparently... I passed. Don wasn't anything like I'd expect for an archaeologist... much less a Fed. I guess what I was expecting was the "king of the nerds" who spent all his days buried in basement archives pouring over decaying documents and papyri; someone who perpetually smelled of dust and mold. Don, instead, was a big man, very tall, extremely muscular. Long graying hair pulled back in a ponytail. I'd put him about mid-fifties... and from the weathered look about his face, you could tell he spent most of his time "in the field."

So while Don taught the class, and while I was learning to make my very first arrowhead, we got our chance to talk. With others around and within listening distance, we had to keep the discussion vague. After the class, Don offered to buy me dinner while we got to the meat and bones of this site. Over dinner, Don poured over the photos and was stunned speechless. I went over and over how we came to find the site, how bloody inaccessible it is to get to, and everything we saw while out there. Then came the same questions the State guys asked (cans, wrappers, bottles, rope, tent poles, saws, tools, traps, chains, log cabins, foundations from old buildings, and distance from portages, trails, and campsites, etc, etc, etc ad infinitum).

Then came the million-dollar question. Don pulled a map from his backpack, and said, "Can we discuss the precise location?" Which was when I leaned back in my chair, crossed my arms, and said "Before we get to the X on the map, we have a few things we need to discuss." Don laughed a booming laugh, and reached back into his backpack and pulled out a notepad and pen. Still laughing, he said, "Something told me you were going to do this." Which was when I laughed and said "Yeah, well... something told me you were going to ask for an X on the map." Don, grinning from ear to ear, simply said "Touché"

He uncapped he pen, resettled himself in his chair, and with a heavy sigh gave me a long hard look. Finally, he said, "Look, I'm going to be up front with you. Probably a little too up front. We want this site. We want it bad. So what do you want for the X on the map?" I took a deep breath and began...

"We want to be kept in the loop every step of the way. We want to know what it is that we found out there."

"Done... what else do you want?"

"We want the Feds to take full responsibility for ensuring that this site is protected. The location can never be made public knowledge. No one will write a thesis paper on this site. It won't appear on any websites or books. We want this site to vanish. Study it; learn from it what we can. But then all documentation on this site has to be buried under so much beaurocratic red tape, that effectively, it vanishes from the face of the planet. This is unbelievably important to me, and is an absolute deal breaker. This is non-negotiable."

Don looked at me for a second on this last one. He was studying me. He finally said, "Why is this so important to you?"

"Because... this is sacred ground. How would you feel if someone strolled into your church, synagogue, or mosque and ransacked it? You'd be horrified, wouldn't you?" Don just nodded, and I continued, "Well... this is a peoples' church. Show some respect." Don was silent. I noticed his eyes left my face, and landed on the gold Celtic cross I wear around my neck. I wear the Celtic cross as a symbol of my attachment to my heritage; I'm a Celt... a Belgae Celt to be precise. Most people assume it means I'm Christian. It's a common mistake. And I could tell from Don staring at my cross, it was a mistake he was currently making. It's a Celtic cross, not a crucifix folks. So... assuming that I'm Christian... he finally said "But they aren't your gods." I said back "No... They aren't my gods. But that doesn't negate them."

Don leaned back in his chair, and grinned from ear to ear. Here was a (what he was assuming to be) little Catholic girl not only acknowledging other gods, but demanding proper respect be shown to them. (That right there should've told him that I'm not a Catholic)

After a VERY long pause, Don leaned across the table and said "Julie Ann... I'm half Ojibwe."

Now it was my turn to be stunned into silence.

It was Don's people, his ancestors, who built this site. No wonder he took such an active interest in it. No wonder he was so insistent on being the one who talked to me. No wonder he would've traded his first-born for access to this site, and was readily agreeing to all our demands. This was his heritage. This was his birthright.

We sat there in silence, just staring at each other. Here is a man who has a vested interest in protecting this site every bit as much as I do. Actually, even more than I do.

Finally, I had a friend among the Feds.

After an agonizingly long silence, I finally piped up "Before we continue on with how we're going to protect the site, can I ask you something?" He nodded, so I continued, "After we got home from the Boundary Waters, I had to make an offering. I mean we really felt like we were tapped, for some reason known only to the gods. They led us there. We were meant to find it. I owed a huge debt of thanks, and I repay my debts... but I wasn't sure what to offer. I didn't want to offend with my ignorance, but I couldn't let it slide without making an offering. So I burned two entire sage bushes and a pile of myrrh… was this appropriate?"

This put Don (who was still assuming that I'm Catholic) completely over the edge. He burst out laughing. Once he pulled himself together, he finally said, "Technically, tobacco would've been the appropriate offering." Then he leaned over the table, and grinning from ear to ear he whispered "But I'm sure the Great Spirit was touched by your thoughtfulness, regardless of what you offered."

Although it never came up in conversation after that, I'm pretty sure Don has figured out at this point that I'm not Christian, and that Celtic cross has no religious implications attached to it what so ever.

Once promises were made, and the discussion complete, Don got his X on the map. And the business of the expedition began.

From here I was passed to Brian, another Fed, who would be the one acting as expedition leader. My brother Mark and I were instantly asked to be on the team. They needed guides out to the site. Even with an X on the map, the Boundary Waters is a huge chunk of land. Guides are necessary. We know the best routes, we know the best portages, we know the best campsites, we know the most direct route in, and we know the general boundary to the site. Due to his family obligations, Mark had to bow out. That left me. There was no way I WASN'T going to go. Still leery about any Feds other than Don, I was going to go along to make sure they didn't booger up the site. (Insert a

mental picture for yourself of a snarling pit bull with a sigil around its neck)

The expedition was set for October 23rd - 25th. With winter approaching Minnesota fast, this was only going to be a quick in and out expedition to map out the outer boundary, take photos, start the paperwork, and get a general "feel" for the site. Brian and Lee were the Feds on the team. Stacy is with the State who was granted permission on to the team, as a representative from the State. And lastly, I rounded out the expedition, as "Sacajewea and Sherpa-extraordinaire."

Brian secured a cabin for us close to where we would be pushing off into the Boundary Waters; for the night before we went in, and for the night when we came out. I had to fill out the paperwork to become a Federal volunteer. It left a bad taste in my mouth, but the Feds were claiming me as a Federal employee in case an issue of liability came up. Which, actually, was very nice. If I got mauled by a bear, the Feds would be footing the bill. If I wrenched an ankle while bouldering during a portage, the Feds would be footing the bill. If I threw my back out while hauling the canoe, the Feds would be footing the bill. If a poacher decided I looked an awful lot like a deer or a moose, and took a shot at me, it would be an assault on a Federal employee. Well, I didn't get mauled. I didn't get shot at. I didn't wrench an ankle, or throw out my back. But I did get a lovely Federal Forest Services Volunteer patch that I can sew onto something.

The morning we were going into the Boundary Waters, we woke up to discover it had snowed during the night and was still snowing. Remember me telling you that I'm not a lucky gal? Yeah.

For the duration of the expedition, at no point in time was it not snowing, sleeting, or raining.

Yeah.

It was going to be a hard day. Long, hard, bitterly cold, and very wet.

I had no problem guiding our merry band of damp outdoor enthusiasts out to the site. It took several hours worth of canoeing, portaging, hauling, and with the sun behind overcast skies, periodic compass checking, but really we got out there in record time. We went in stripped down to bare essentials, so we were traveling light. And the archaeologists got a kick out of watching me sing Sinatra's "Swinging On A Star" over and over, as my little "zen-thing" that I do while I'm in "the pain cave" ("the pain cave" is where you zone out from this world, to block the physical pain of carrying a 40-pound canoe and a 20-pound daypack for a mile over a brutal portage. I completely blank out and sing "Swinging On A Star" over and over, for the duration of the portage. That's just how I handle "the pain cave") There were four portages in, and four portages out. I think they all know "Swinging On A Star" by heart now.

Once out at the site, the circles were brutally hard to find. The large circles were unmistakable; but the snow-covered smaller circles, the vast majority of them, were indistinguishable from the mounds of reindeer moss that is prolific throughout the area. If you are unfamiliar with reindeer moss, they're like big fluffy pom-pom tufts of moss. So all we could really do was walk the perimeter of the site, snap some photos, and start the paperwork. We couldn't look for artifacts in the snow. They explained that they needed "historical garbage" to use in conjunction with this site to help determine the makers. Right now, all we have are rocks. What we need are arrowheads, flint knapping shards, beads, broken bits of pottery, and the like. With the absence of "historical garbage" on the record they have to maintain that the site is "of unknown origins" Which is just fine with me. I don't want people coming out here and boogering with the site. Off the record, however, they seem pretty set on this being Ojibwe Vision Quest Circles.

The reason this site is so important is because Vision Quest circles have never been found in Minnesota before, much less four acres of them. Our early estimate of 2-3 acres was bumped up to 4 after the expedition.

Stacy, however, is still my ace in the hole. Stacy can date the lichen at the site. It will take her months to do so, but she can date the lichen. Once we have a ballpark date on the lichen, we'll know who the makers were. For example, if the lichen comes back 300 years old, well duh... that's Ojibwe.

For the sake of site preservation I truly hope we DON'T find any "historical garbage" out there. I would be tickled pick if this site had to be listed as "of unknown origins." Stacy can still date the site; we don't need the "historical garbage." So I'm very content to let her date it, and leave it at that. However, that brings me back to "what legacy in stone did the ancients leave for us to uncover." So...the site needs further study.

With the October expedition completely awash due to the snow cover, the expeditions have been set to resume in the spring. I've been asked, again, by both the State and the Feds to go along as "Sacajewea and Sherpa-extraordinaire." And, it's within compliance of my agreement with Don to keep us in the loop every step of the way.

So, I guess if you were hoping for a big resolution at the end of this installment, you're going to be disappointed. I'll have no new news to share with you until spring when the expeditions resume, or when Stacy dates the lichen.

My story doesn't end there, though. Since the expedition, some things have come to pass. Allow me to refresh your memory on a few things I stated early on. Don made a comment about me being "the right size for a Voyageur" and I made the comment that those turned out to be fateful words. I also mentioned that while talking to Don, I had made the comment that I couldn't shake the feeling that we've somehow been tapped; that we were led there, that we were meant to find this site. The time is now for me to clarify these things.

Winter is now in full swing in Minnesota, and now that I'm effectively grounded for the winter, I turn my hobbies to more "indoor tasks" One of them is I'm the family genealogist. I've been working my patrilineal side for years. Since I came back from the expedition, my mother has asked me to start working the matrilineal side of the family. I've been putting that side off for years because there isn't much information for me to really start from. However, she gave me what she had, and I began to work it. The job was further hindered by the fact that she really only had the women's names. Which wouldn't be a

problem, but once you get into the 1800's, when women really were little more than property, it's hard to track women down. One name in particular I had trouble with: Elizabeth Wells Gibbs. Before the age of 20 or so, she simply didn't seem to exist. I tracked her down to having lived in Beltrami County, Minnesota. Not being overly familiar with that county, way in the northern part of the state, I pulled out my atlas. It turns out that the Red Lake Indian Reservation occupies a solid third of that county. Then I hit pay dirt. I found out why Elizabeth didn't "exist" before she was 20 or so years old. Her name wasn't Elizabeth.

Elizabeth Wells was the name given to her by a court to make the recording of her marriage "prettier." Her real name was Nokezhigoke. Elizabeth belonged to the Red Lake Chippewa band of the Ojibwe. I had no idea I was part Ojibwe. My grandmother was darker-skinned, but many "white" folks have darker complexions. I have a couple of aunts who are "questionable" but they certainly pass for white. As for me hell when it comes to "passing for white" blonde hair and blue eyes are the only things that trumps my red hair and green eyes. But that is my PATRILINEAL Celtic blood speaking. I had no idea I was part Ojibwe... and I'm thrilled to find out that I am! I told Don that we were led there; that we were "tapped" for some reason. Don wanted this site because it was part of his heritage, his birthright. His ancestors built this site... and so did mine. Perhaps divine intervention did play a part in our discovery. Perhaps the ancients did lead a lost son and daughter home.

Don's comment on me being "the right size for a Voyageur" also turned out to be rather fateful. So how did Elizabeth / Nokezhigoke come to marry a white man? She lived on a reservation; and in the mid-1800's, white folks didn't have a whole lot of business being on a reservation. Not to stir up bad history, but let's face facts... there was no love lost there... on either side. Further digging led me to the Northwest Fur Company. In around 1850, The Northwest Fur Company dropped an outpost on the Red Lake Reservation to trade with the Ojibwe there. Only the fur traders had unhindered access and granted safe passage through the reservation at that point in time. I found out that my great great great grandfather was a Voyageur. Well I'll be dipped... Don was right.

In my life, I've been a great many things: daughter, sister, friend, wife, Druid, and Celt... now I get to be these things too.

Before I found out I was part Ojibwe, I was just a little Druid standing firm on my belief in protecting the sanctity of sacred places. And I was prepared to protect it with all the ferocity I could muster. But I had no idea when this journey began that it would become a personal one. Many things happened out on Shield rock. Many things lost, have now been found.

Maybe I'm lucky after all...

Yours in the Mother,

Julie Ann-

Note: If you noticed I was intentionally evasive on the location of the site...you're right...I am. I mean no disrespect; and while I don't worry about the Druids, all it takes is one idiot to learn the location of the site. One idiot can destroy the site. One idiot can pillage the site. One idiot can desecrate the site. I cannot, in good conscious, make the site's location public knowledge. I hope all of you understand and respect my decision.

Stay tuned as the expeditions resume next spring / summer. Updates to come...

Yule Gift Ideas

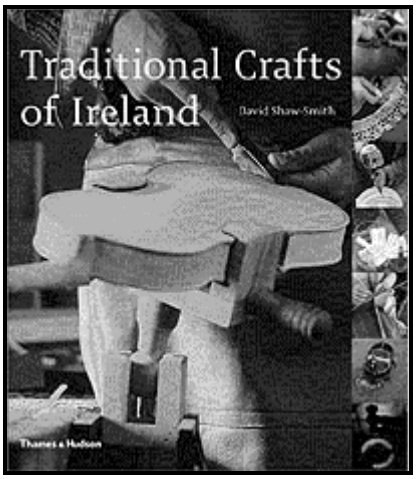
Traditional Crafts of Ireland

By David Shaw-Smith

The turn of the spinning wheel, the harnessed horses pulling the plow, the knock of the cooper's hammer, the scything of the summer's corn—all these were once familiar sights and sounds in and around Irish homesteads. They echo the history of crafts that may go back 3,000 years into Ireland's past.

In this book, time stands still as we meet the skilled practitioners of more than forty traditional Irish crafts, from woodcarvers, thatchers, goldsmiths, and potters to glassblowers of the world-famous Waterford crystal, crios weavers from the Aran Islands, and the makers of items as varied as harps and quilts, baskets and curraghs, drystone walls and Irish lace.

David Shaw-Smith has traveled the length and breadth of Ireland and its islands to assemble this record, documenting the crafts in their natural surroundings before they disappear completely. His superb color photographs include both poetic images of the finished craft pieces and informative sequences explaining the production process. They are accompanied by Sally Shaw-Smith's evocative drawings and by texts from some of Ireland's finest historians and craft writers.



A magnificent testament to the centuries-old traditions of a vibrant land, the book is both a chronicle of times past and a celebration of an enduring culture, and will appeal to anyone connected with the Emerald Isle or who has ever visited it. It is the culmination of a forty-year project, the first fruits of which were seen in David Shaw-Smith's earlier book, Ireland's Traditional Crafts, published in the 1980s.

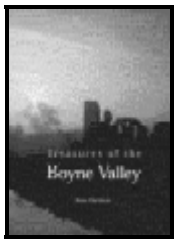
David Shaw-Smith is a Dublin-born independent film producer. His films on traditional Irish crafts have been seen all over the world and have received many awards, including the Golden Harp. His research and photographs on traditional crafts are scheduled to become part of the Irish National Archives.

ISBN 0-500-51142-X, 677 illustrations, 621 in color · 256 pages, US$40.00

Treasures of the Boyne Valley

By Peter Harbison

The River Boyne flows from west to east through the rich limestone land of Co. Meath, about 30 miles north of Dublin. Its combination of fertile soil and navigable access to the sea has ensured that it has been inhabited continuously from the end of the Ice Age. It is one of the most historic regional areas, not just in Ireland, but also in all of northwest Europe.



Peter Harbison's book discusses the history of the Boyne Valley, the landscape, the peoples who have left their imprint on the region since pre-history, the houses and monuments, the battle sites and all the other aspects that make it such a rich source of interest.

The highlight of the book is of course the three great Stone Age burial sites at Dowth, Knowth and Newgrange, all at least as old as the Egyptian pyramids, and the latter, one of the wonders of Europe. But Harbison also deals deftly with other matters: with the Battle of the Boyne (1690), so crucial for later Irish history; with writers like Mary Lavin, Francis Ledwidge and Lord Dunsany who lived in and wrote about the region; with the houses, churches and monastic settlements.

The book is richly illustrated with original landscape photography by Tom Kelly, himself a resident of the valley, and with historic prints.

Hardback, 192 pages, Publisher: Gill & Macmillan; ISBN: 0717134989, US$40.00

Legendary Ireland: A Journey through Celtic Places and Myths

By Eithne Massey

This beautiful book visits twenty-eight richly atmospheric sties and tells the mythological stories associated with them. Woven into these landscapes are tales of love and betrayal, greed and courage, passion and revenge, featuring the famous characters of Celtic lore, such as Cú Chulainn the children of Lír and Queen Maeve.

The historical and archaeological facts, and the folk traditions of each ancient site are explored. Some are famous such as Tara and Newgrange; others are less well known but equally captivating such as the Béara Pennisula in Cork.

In a world where many have lost touch with the land and their past, the legendary Irish landscape still survives and the stories are never quite over as long as there are people to tell them.

Hardback, 240 pages, publisher: O'Brien Press, ISBN 0-86278-766-1, US$30.00

Witness the Winter Solstice

SUNRISE AND SUNSET
AT THE UMASS SUNWHEEL
Sunrise @ 7:00 a.m.,
Sunset @ 3:30 p.m.
Sunday & Monday—Dec. 21 & 22, 2003

Members of the general public are invited to join Dr. Judith Young of the U.Mass. Amherst Dept. of Astronomy to watch the Sun rise and set over the tall standing stones in the U.Mass. Sunwheel for the winter solstice. This is when the Sun is at its most southerly position in rising and setting, at its lowest noon-time altitude, and when days are shortest. Sunrise and sunset gatherings will be held on BOTH SUNDAY AND MONDAY, Dec. 21 & 22, 2003. Visitors for the winter solstice sunrise viewing should arrive at 7:00 a.m. and visitors for the sunset viewing should arrive by 3:30 p.m. The sky will be particularly beautiful at sunrise both mornings, since the waning crescent Moon will rise just before the Sun, and Jupiter will be high in the south. For those interested in learning about the sky, there will be a presentation, which will include the cause of the seasons, the Sun's path in the sky, the phases of the Moon, and the story of the U.Mass. Sunwheel. Bring your family, your questions, your camera, your curiosity, and DRESS WARMLY. A $3 donation is requested to help cover the cost of additional stonework for the Sunwheel.

The calendars list Dec. 22, 2003 as the day of the winter solstice, with the exact instant of solstice being 2:04 a.m. Eastern Standard Time. The word solstice means 'standstill', and refers to the fact that the rising and setting location of the Sun stays relatively fixed on the horizon for a 2-week period around solstice, with Dec. 22 in the middle. Should rain cause the Sunwheel events to be cancelled, you can visit the Sunwheel on your own for another week and still see the Sun rise and set over the tall standing stones.

The U.Mass. Sunwheel is located south of Alumni Stadium, just off Rocky Hill Road. It can be reached from the center of Amherst, following Amity St. to the west. After crossing University Dr. at the light, continue on Rocky Hill Rd. for about 1/4 mile, and make your first right, on to Stadium Dr., and park. All visitors should wear warm clothing, suitable for standing still on frozen or soggy ground, and you may wish to bring a folding chair and/or blanket.

For more information, see:
http://www.umass.edu/sunwheel
Dr. Judith S. Young
Professor, Dept. of Astronomy
620 GRC Tower B
University of Massachusetts
Amherst, MA 01003
413-545-4311 (voice)
413-545-4223 (FAX)
young@astro.umass.edu
http://www.umass.edu/sunwheel

Celtic Studies Course!

There is a new Celtic studies course being offered at the UC Santa Cruz Extension campus in Cupertino.

The Story of the Celts in Ireland X479 History (1)

This course attempts to answer some intriguing questions about the Celts of Ireland, a people often associated with fairy tales, folklore and fancy jewelry. The questions will take us back in time to discover a heritage that some call "Celtic Magic." A few obvious questions include the following: Who were the Celts anyway? Was Brigid a goddess, an abbess, or both? Were the Druids a secret society? Where is the land of eternal youth? For answers, we will investigate Celtic spirituality before and after Saint Patrick. We will listen to stories of mystery and imagination in literature, as well as decipher patterns of Celtic art in metal work, illuminated manuscripts and sculptured stone crosses. From a variety of sources, we will fashion a mental tapestry of how Celts on the fringe of Europe imagined the other world while maintaining a harmony with nature. Throughout the course, we will explore the roots of contemporary recordings from artists of Celtic music.

MICHAEL DONNELLAN, Ph.D., hails originally from the west of Ireland. He has taught at several San Francisco Peninsula colleges as well as at educational institutions in the Midwest and on the East coast.

Fee: $195 ($215 if registering after February 7). Enrollment limited. 5 meetings: Saturdays, 10:30 am-12:30 pm, February 21-March 20. UCSC Extension, 10420 Bubb Rd.

EDP 033W11 (use this EDP code to enroll)

For more information call (831) 427-6695 or email: Camille Martinez cmartinez@ucsc-extension.edu Stephanie Dekking sdekking@ucsc-extension.edu

Calendar

Yule, Winter Solstice, when the Sun enters Capricorn, will occur on Saturday, December 21, at 11:40 p.m. Pacific Standard Time.

A Druid Missal-Any is published eight times a year. Post mail subscriptions are $8.00 and email subscriptions are free. Or write an article or send us a cartoon and receive a year's post mail subscription free. Write to:

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Part 11 of ARDA 2

SECTION THREE

Volume Twenty
2004 c.e.

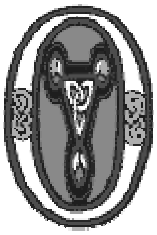
Drynemetum Press

A Druid Missal-Any
Oimelc Year XLI
Vol. 20 Number 1
January 30th, 2004 c.e.

A well done job

Oimelc Essay: Smooring

By Stacey Weinberger



imelc, the festival of Brigit, Brighid, Bride, Breedes, one of the major goddesses in the Celtic pantheon. The name Brigit is derived from the Old Celtic word brig meaning high, rank. She is sometimes called the Gaulish Minerva since both the Celtic Brigit and Roman Minerva were associated with healing and crafts. The same root brg is found in the northeast British tribe the time before and during the Roman period the Brigantes ("high or noble people") as well as in their patron goddess Brigantia. There is a stone relief of Brigantia at the Roman military site at Birrens, the site of a fort in Dumfries, southern Scotland that carries an inscription to Her:

BRIGANTIAE S AMANDVS
ARCITECTVS EX IMPERIO IMP F
"To Brigantia, Sextus Amandus,
former Imperial Architect,
faithful to the emperor (set this up)."

Like Minerva she shares similar iconography, wearing on her breast Minerva's symbol of the Gorgon's head and carrying a spear and the globe of victory, showing a link between the Roman goddess and Brigantia. Like Bride Brigantia was associated with fertility and healing, and was a patroness of the arts. On the Continent near Bregenz, Austria there is a Gaulish tribe, the Brigantii, who probably also called Brigantia their patron deity.

In Ireland we first read of Brigit as an Irish goddess in Cormac's Glossary written in the 10th century. She is seen here as a triple goddess of healing, smithcraft, and poetry. Cormac writes:

"Brighid i.e. a poetess, daughter of the Dagda. This is Brighid the female sage, or woman of wisdom, i.e. Brighid the goddess whom poets adored, because very great and very famous was her protecting care. It is therefore they call her goddess of poets, by this name. Whose sisters were Brighid the female physician (woman of leechcraft), Brighid the female smith (woman of smithwork), from whose names with all Irishmen a goddess was called Brighid."

In both 12th century manuscripts the Book of Invasions of Ireland (Lebor Gabala Erenn), the mythological history of Ireland, and the Battle of Magh Tuireadh Brigit is mentioned as the daughter of the Dagda, god of the Tuatha De Danaan. In the Book of Invasions she is called a poetess and is associated with domestic animals, cattle and sheep. She is solidified as protectoress of the flocks, which carried over into Her guise as the Saint.

Brigit was the territorial goddess of Leinster although She was venerated all over Ireland. It was at Kildare that it was said there was an altar dedicated to Her, where a perpetual fire burned, tended by 19 women. In Christian times 19 nuns tended this fire, and still do to this day, in honor of the Saint Brigit.

In Scotland Bride is still remembered as the patron saint of the family hearth, which hearkens back to her association with smithcraft and poetry, creative inspiration, which the Gaels "regarded as a supersensual form of fire (see the term "fire in the head" in one sense as poetic inspiration). Evidence of this can been seen in some of the kindling and smooring blessings collected by Alexander Carmichael in his collection of hymns and incantations the Carmina Gadelica. Bride was invoked in the kindling the fire or in smooring the fire. Where wood had been unobtainable, a peat fire kept burning perpetually, or "smoored" to last through the night. Carmichael writes: "The ceremony of smooring the fire is artistic and symbolic, and is performed with loving care. The embers are evenly spread on the hearth - which is generally in the middle of the floor - and formed into a circle. The circle is then divided into three equal sections, a small boss being left in the middle. A peat is laid between each section, each peat touching the boss, which forms a common centre... The circle is then covered over with ashes sufficient to subdue but not to extinguish the fire."

SMOORING BLESSING

I will smoor the hearth
As Mary would smoor;
The encompassment of Bride and of Mary,
On the fire and on the floor,
And on the household all.

Who is on the lawn without?
Fairest Mary and her Son,
The mouth of God ordained, the angel of God spoke;
Angels of promise watching the hearth,
Till white day comes to the fire.

BEANNACHADH SMALAIDH

Smalaidh mis an tula
Mar a smaladh Muire;
Comraig Bhride 's Mhuire,

Air an tula's air an lar,
'S air an fhardaich uile.

Co siud air liana mach?
Muire ghrian-gheal 's a Mac,
Bial Dia dh'iarradh, aingheal Dia labhradh;
Ainghle geallaidh faire an teallaidh,

Gu'n rig latha geal gu beallaidh.

News of the Groves

Carleton Grove: News from Minnesota

Though Carleton was out of session for Yule, I and one other Druid went out to the stone circle. Other people had been around, it was clear, from the prints in the snow. There was no service, mostly just an enjoyment of the moment and I ended, most sacrilegiously by making a snow angel on top of the center stone.

Carleton is now back in session, though the Druids have not had the first meeting of the year. However, there is exciting news in that my fellow Arch-Druid, Corwin Troost, has returned from a self-imposed exile in Japan and we expect to learn much from his trip.

Bamboo Grove: News from Delaware

Brightest Blessings to All!

Much has happened to the Bamboo Grove recently. There have been sad endings, and hopeful beginnings. During the season of sleep, one of our little muses --Lucky the mouse--passed away into the spirit realm to join one of our other little muses --Cricket (also a mouse)—who had gone on ahead. We now are eight in number:

*the Arch Druid, a stately bamboo plant

*Myself—Scribe/Caretaker/current Bard of the Reform XLI (who has been nowhere to be found for quite awhile, I know, I know! Sorry!)

*The muses—Karma the beautiful and graceful Rough Green snake; Leo the gentle giant of a Maine Coon cat; Panda & Rygel the oddball guinea pigs; and Rascal & Spud the creamsicle colored, ever inquisitive mice

~*~New Beginnings~*~

As for the hopeful beginnings—I recently got engaged to a wonderful scamp named Jeff, whom I think must have at least one "trickster" animal totem like myself! He's an Air Force Reservist and one of the most unique, endearing, and thoughtful souls I have ever had the honor of meeting in this particular lifetime (grin). I definitely feel blessed, and I look forward to this season of new life with renewed hope and anticipation.

Over the past few seasons, it seems that my personal life has seamlessly begun to meld and keep pace with the seasons and their symbolic meanings. I feel that when I stop trying too hard and finally surrender myself to the dance of life, things just seems to flow easier and much more naturally. Recently I designed my own phoenix tattoo and had it custom done, something I've wanted to do for years. It is a physical and tangible reminder of past trials by fire that I have survived, emerging stronger each time. It is also a reminder that though the fire within may have flickered to an ember at times, it never died out. Although I didn't coordinate the timing of the phoenix tattoo with the new season, it feels particularly appropriate at this time and will always hold extra significance to me.

Brightest blessings,

BrightMirage (Bard of the Reform XLI)

Dravidia Grove: News from Maryland

O.K. all, not much going on here, we had a major week of snow and ice followed by some power outage that lasted 6 hrs. Study is going good, and the grove is patiently awaiting spring (please hurry). A few new books of reference to study, and a new look at some old traditions. The Grove has as of yet to finish all the text that I have accumulated (editing that is), but I have discovered a few new outlooks by studying nature in its quiet season. Squirrels seem to be the most active, and it is incredible to watch them for six hours to see nature at it's finest. Also, the Groves official date to move to Indiana is March 27th of 2004, and we will still have the same email addy. Anyone else close to Louisville Ky., I will be about 15 mins away on the Indiana side.

Dolanimus

Hemlock Grove: News from New York

No new news from hemlock splinters. This is the season of enforced rest. Minus 16 may be normal for Minnesota but it has largely shut things down here. We harp, write, and struggle to earn money to burn things with next summer.

Rowan-Oak Grove, MOCC: News from Oklahoma

rowan-oak grove in tulsa has had a very full month in december. the new years brought us a new computer and a large donation which enabled us to get much needed office equipment and supplies for the grove. sis rhiananne is up for member of the year for that blessing. other news for january so far is not so good. the grove was devastated when the beloved familiar of one of our members was foully killed and returned its yard hours afterward with his head crushed. peruvian snowflake was m.s. white tigress and her boyfriend m.c.dov. she is our co hps/druidess in training and my next door neighbor. we had several deaths in the grove family over the new year.

m.s. white raven will have her birthday bash on the 24th of january. talking leaves will have about 6 or so pages this month because there is a lot of news to cover and the addition of two regular articles that's all for now i think.

m. s. white raven arch-druidess

Tuatha De Danaan Grove: News from California

Hi, Stacey! Just thought I'd let you know about Tuatha De Danaan Grove, founded 14 years ago when Tezra gave me 3rd Order. It is the old Berkeley/Mother Grove, and has held rituals from time to time; lately, it has been hibernating, but could come back to life if interest were aroused.

Back in 1984 or so, as a parting gift, Isaac handed the reins over to me, but, not at that time being a 3rd, I had to wait to make full use of his offering.

Please list my e-mail address as FrPA861@yahoo.com.

Peace!

Jeffrey

Poison Oak Grove, News from California

Publisher of "A Druid Missal-Any"

After a nearly four-year search we have found cabers to replace the ones rotting or falling over at the Grove site. The search was so difficult because we needed ones with bark still on them and not the (probably arsenic) treated ones more commonly found at lumberyards and building supply stores. Our Server Morag found them at Grove Way Bonsai Nursery in Hayward, the perfect size: 5, 6, and 7 inches in diameter and 8 ft. in length. Ironically it was the first shipment they have had in three years

Posthumous member Emmon had originally set the cabers on the periphery of the Grove site at the point where the Sun would rise on the particular High Day. He rose early on the High Day to mark where the sun came up and set the caber on that spot. He carved a notch at the top of each caber to sight the Sun from the altar. The altar had an indentation built into to it for one's staff specifically for that purpose. I feel like the Grove site is becoming complete again. It has been a four and a half year process that has included rebuilding the steps and replacing the sacred Grove trees as they had fallen over or died.

Caber adventure! After a nearly four year search we have found cabers to replace the ones that had rotten or fallen over due to age and the bucks using them to rub the velvet from their antlers, thanks to Server Morag. The week before Oimelc we transported them to the Grove site and hauled them up the hill. The best-laid plans of mice and men often go awry however. The week before when we had Druid services I had parked the Druid mobile with one wheel off the asphalt in the mud. This caused the wheel to spin be I still managed to back the car out. I thought the problem was because the car wasn't as heavy as the previous Druid mobile which never had a problem. But I was proved wrong. A friend who had a '61 Chevy Apache panel truck drove the cabers to the Grove site and got his wheel stuck in the same place. This time we had to call the automobile club to tow him out. Because of this delay and the rainy weather of the following day, the setting of the cabers will have to wait for sometime later in February. Extra hands are welcome.

Calling the mists.

Back to the Shadows Again

By Emmon Bodfish

(In the first incarnation of A Druid Missal-Any Emmon would periodically publish "see and do" articles for readers who wondered how to "do" Druidism. I found these articles ultimately helpful and practical and of course very do-able if one but put effort into them—Editor's note.)

The Druids of folktale were imputed with the power to create a magical mist, the "Cleo Trom" in which to hide themselves or to obscure the field of battle and aid their chieftains' armies. In fact, according to one source, ability to raise the Druid Mist was a test of anyone claiming to be a Fear-droi or a Wizard. This ability is also remembered in fragments of the Ossianic poems and in folklore from the Continent. In his book on magic, Steven Richards remarks that this "Invisibility is the peculiar mark of the Western magician as levitation is of the Oriental one."

In practice, there are different levels of making oneself invisible. At the first level is the crass psychological technique of diverting attention to something else while you quietly walk away, or perform the slight-of-the-hand that completes the trick. Stage magicians, thieves, and Sherlock Holmes are adepts at this one.

On the second level is the method actor's strategy of changing his emotional state, manner and gait such that he seems to turn into (or out to be) someone or something other than who he was, and so to "disappear" into the role. Crowley, working at this level of transformation, tells of the following incident that happened to him in London. When he was walking down a lane, he saw, coming toward him, a group of students who knew him and who were not particularly friendly to him or his ideas. Wishing to avoid their ridicule or worse, he ducked down a side street, but they followed him. The street proved to be a blind end. After stepping into a shop doorway, he rushed back out, having changed his gait and demeanor utterly, and bustled past them in a businesslike way. They did not recognize him and he escaped.

At the third level is something between this technique and that of thought projection or active telepathy. Mrs. Alexander-David Neil describes the first few rings of this level in her book of observations of mystics in India and Tibet. Basically it involves the ability to control your output of emotional energy, your projection of your "presence" in the situation. If you walk through a crowd shouting, bumping against people, and otherwise calling attention to yourself, you will make yourself

quite visible. However, if you steal along noiselessly, you may be able to pass without being seen. Animals know this instinctively, and use it to catch their prey. As J.H. Brennan points out, merely sitting motionless cuts down on your visibility. Beasts of prey avoid this difficulty by bobbing their heads, creating the illusion of motion. However quiet you are, though, there is still the unquietness generated by your mind. The work of the mind generates an energy which spreads all around the one who produces it, and this energy is felt in various ways by those who come into touch with it. If you can stop even that source of noise, you become as silent as one could be. You maybe seen in the way that a camera "sees" things, but you will not be noticed. No knowledge consciousness, (nampar shespa) follows the visual contact; we do not remember that this contact has occurred.

"When the mind inhibits emanation of its radiative energy," says Evans-Wentz, "it ceases to be a source of mental stimuli to others, so that they become unconscious of the presence of the Adept of the Art just as they are unconscious of invisible beings living in a rate of vibration unlike their own." It is like the ostrich burying his head in the sand. One draws his attention into himself, instead of directing it outward, and by stopping the flow of the mind, turns off the noise.

In the most elementary sense, this form of invisibility is just moving along quietly. "The real secret of invisibility is not concerned with the laws of optics at all," writes Crowley. "The trick is to prevent people from noticing you when they normally would do so." As the test of his power, Crowley took a walk in the street in a golden crown and a scarlet robe without attracting attention. Eliphas Levi makes the same point in several of his manuscripts. This non-projection technique of un-noticibility/invisibility is described by this author's friend, who is considerably good at it, as "pull in your vibe." The Druid Mist cannot hide you if you continue to project a strong emotional presence. Some people say this feels like a drawing in of their personal energy, pulling it back in through the area just above the solar plexus.

Begin, then, by becoming mentally silent, calming your emotions until you reach emotional neutrality, having withdrawn your presence into yourself. Being able to stop the sentences flowing through your head is essential to any success in spiritual or psychic endeavors. It is the first rung of the ladder. This is mentioned in so many different religious and magical traditions that it must be accepted as one of the essential ingredients. Second, you must learn to stop, or put aside, the mood of the moment. This means stopping the flow of emotional energy surging up and down the body. We can all do this, if for only a moment. Take for example the experience of waiting for an important phone call. It is important to you to make a good impression. But while you are waiting by the phone, you become involved in a heated argument with another person in the room. Emotion is surging up and down through your body. Then the phone rings; this is it; you must be personable. You stop. That moment of suspension when you have left the argument and before you turn your attention to the phone, is it, the emotional neutral-point. You can learn to prolong that minute of emotional silence.

When you have silenced your mental verbalizations and are holding a neutral emotional stance, pull in your social, interactive energy, and your presence will seem to fade into the background. You have become a shadow. A camera will "see" you sitting there, but you will not be noticed. You will not register on the consciousness or in the memories of other people. As a secondary benefit, this mental state allows you to see the world quite objectively, in increased detail and dimensionality.

To this state of unnoticibility you add the fourth level by forming the Druid Mist. While it is the least understood part of the art of invisibility, it has been used and described for millennia, just as out ancestors could throw a missile accurately without understanding gravity or trajectory. Forming the Cleo Trom may involve the ability to control either light, or matter, or perception. The Mist seems to absorb light; it is dull colored, gray, and visually uninteresting, as well as hard for the eye to focus on; it does not make itself noticeable. Forming it requires preparation and practice. First, you must train yourself to be able to concentrate on one thing for a fairly long time, ten to twenty minutes. Training the attention and developing the will are basics in all magical traditions. It makes the difference between magic as psychic phenomena and magic as wishful thinking. In learning these skills, small amounts of practice daily works better than long sessions, infrequently. The learning may take anywhere from two weeks to two years, but there are interesting experiences along the way.

Begin by getting mentally silent and emotionally calm. Staring at a dark, plain background, relax your vision, focusing in the middle distance. Concentrate your will and energy on a point in mid-air four or five feet in front of you. Madame Blavatsky found it helped to think of willing the matter making up the air to gather and concentrate at this point. This may require a number of practice sessions of ten to twenty minutes each. When the Mist starts to form, it is grayish and almost invisible. You may only notice that you can no longer see the texture of the dark backdrop. For some reason there is a tendency at first for the eyes to cross while practicing this, so privacy is recommended. ("Just what we need...a gonzo wizard." cf. Bored of the Rings) After you have produced some of the Mist, you can counter its tendency to disperse by willing it to spin counter clockwise and contract. When you have gathered a mass of the Mist, a good amount which you can definitely see, the final step is to place it where you want it to be, between yourself and noxious stimuli or yourself and other persons. My consultant describes the technique as holding the Cleo with your eyes and pulling it along with your gaze. A woman mystic whom Madame Blavatsky interviewed during her oriental travels, collected and controlled the Mist by moving her hands as though gathering something together and guiding it. This would be the mudra approach. It is a technique widely used by Western mediums. When you think you can form the Mist reliably, success is always sporadic at first, try practicing with a full length mirror, placed eight or ten feet away from you. This way you can see how much of your reflection is blotted out by what looks like a grayish film on the surface of the mirror. Until you are very adept, be cautious of inviting friends to watch. The phenomena requires all of your concentration, and because friends are more disturbing to it than strangers. Anything that evokes an emotional response from you dissipates the effect. When you are well practiced, it is possible to get up, wrapping the Cleo Trom around you like a circular curtain and move

about unobtrusively, unnoticed by those around you. But you must maintain the psychological silence and physical unobtrusiveness described as Level Three, or people will become aware of your presence, though not of the details of your physical appearance. H.S. Lewis tells an interesting account of this in one of his autobiographical essays. He was practicing forming the mist in a cafeteria, in order to shut out the noise of the people around him and be undisturbed. When he finished his meal, and went to pay, he recognized the owner of the establishment, an old acquaintance of his, working the cash register. He spoke to the man in a friendly way, but his friend treated him coldly, like a peculiar stranger and would give him no indication of recognition. On his way out of the restaurant, Lewis realized that he still had some of the Cleo Trom wrapped about him, not having dispersed it. This is usually done by dismissing it with your mind, willing it to disperse outward and upward, or in counter-clockwise swirls away from you. Some people find it is only necessary to "let go of it from the will."

"The Mist begins to gently lift. The air begins to clear."

The Mist will disperse naturally as you put your attention on immediate matters and become re-involved with the business of the day and the emotions of the moment.

Photographs I have seen of people practicing holding the Cleo Trom around themselves, show an unfocused area, or streaked appearance in the place of the person's image.

This may seem small stuff compared to descriptions in the old sagas, but even in the Iron Age, it required a fair number of Druids to obscure a battlefield.

Other Druid Groups

Ancient Order of Druids in America

Greetings all,

I'm pleased to announce that the Ancient Order of Druids in America has a website again—http://www.aoda.org—and is on its way out of five years of hibernation. There's a short history by the previous Grand Archdruid at http://www.aoda.org/aodahist.htm , for those who are interested in its origins and affiliations.

Mike Scharding's RDNA site is also listed on the AODA links page on the contact and links page, http://www.aoda.org/contact.htm .

Yours beneath the sacred oaks,

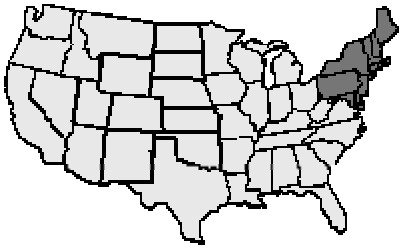
John Michael Greer

North East Druid Coalition

Welcome to all Followers of the Druid Path from the North East

The purpose of the North East Druid Coalition is to foster the goals you will see below in support of our path. Formed in August of 2003, the NEDC is comprised of and open to all orders, groves and Druidic organizations in our region. The North East Druid Coalition covers NJ, NY, PA, MA, CT, RI, VT, ME, NH, and Ontario, Canada.

Looking for Druid community in your area? We can help. See our links on the Navigation Bar at the top of the pages to the resources that we offer.



The goals of the NEDC are:

- To provide greater visibility for Druidism in this region...
- Provide a vehicle for a united voice in local, regional, national and international matters that concern us
- Provide networking opportunities and contacts for those on or wish to be on the Path of Druidism
- Provide support for the projects of the various orders and organizations
- To improve regional, national and international communications within the discipline and to work toward better regional organization of events and seasonal activities.

Our Structure

We recognize that modern Druidism encompasses many paths; therefore no group shall claim precedence over any other at our gatherings.

In keeping with the tradition of Druids throughout history we hold that Druids are men and women of peace and integrity, serving as teachers, philosophers, ambassadors, judges, seers, lawyers, healers, poets and bards for their tribes.

Every Druid group in our geographic region is entitled to have at least one representative on the on-line planning committee for events and seasonal activities

The NEDC offers the following workshops:

The Sacred Hearth: The Goddess Bridget and the Feast of Imbolc, Workshop on The Goddess Bridget and the Feast of Imbolc, followed by Imbolc Ritual based on authentic Scottish and Irish folklore and rituals. We will explore Bridget's role as Patroness of the Bards, Protector of Women and Children, and Mistress of the Elements. Fee is $35. Visit Dun na Sidhe website at www.mobiusbandwidth.com or Register via http://www.goddessofthesevensisters.com/ Date: Monday, February 2, 2004. Time: 7:00 Contact: Sharynne NicMhacha at highlandpriestess@hotmail.com

Irish Ceili and Set dance Workshops

At the Guiding Star Grange, 401 Chapman Street, Greenfield, MA. 2nd, 4th and 5th Sundays. 3 PM to 6 PM. Admission is $7.00. Leather soled shoes recommended. Call for info: 860-688-3094 Class dates: January 11, 25 February 8, 22, 29 March 14, 28 Date: Sunday, February 08, 2004. Time: 3:00 Contact: Cathy and Jim Mieczkowski at mairecait@att.net

The Triple Spiral: Intro to Celtic Magick and Celtic Spiritual Tradition

Three part workshop on Celtic Spirituality, Magick and Deities with Celtic priestess, Harvard Scholar and author Sharynne NicMhacha. Location and power of the Otherworld, sacred sites, cosmology, the Celtic year wheel, the three worlds and four directions, sacred talismans, and Irish, Gaulish, British deities. Wed. 2/11, 2/18 and 2/25 from 7-9 pm. Full descriptions at Dun na Sidhe website at www.mobiusbandwidth.com or

register online at www.GoddessOfTheSevenSisters.com. Contact: Sharynne NicMhacha at highlandpriestess@hotmail.com

Celtic Myth, Poetry and Language

Four part workshop on Celtic language, myth, deity names, incantations, poems and songs (Old Irish, Scottish Gaelic, Welsh, Cornish) with Celtic priestess, Harvard scholar and author Sharynne NicMhacha. Sliding scale $45- 55. Western Mass area - 1 to 1 1/2 hrs from Boston, Hartford, Brattleboro, etc. Sunday 2/15, Sat. 2/21, Sat. 3/20 and Sat. 3/27 from 4-6 pm. Last class is potluck and ceili. Date: Contact: Sharynne NicMhacha at highlandpriestess@hotmail.com

The Mysteries of Albion: Myth and Magick of Avalon, Britain and Wales.

Three part workshop, Wed. 3/24, 3/31 and 4/7 from 7-9 pm. Part One: Folklore, Fairy Lore and Magick of Wales. Part Two: The Spirits of Annwn - British and Welsh Legends, Deities and Mythology. Part Three: The Lessons of Avalon: The Spiritual Core of Arthurian Myth and Legend. Full descriptions at Dun na Sidhe website at http://www.mobiusbandwidth.com/ or Register via www.GoddessOfTheSevenSisters.com. Contact: Sharynne NicMhacha at highlandpriestess@hotmail.com

The Nine-Fold Path of the Celtic Goddess

Meet the powerful Goddesses of Celtic tradition, and explore nine major archetypes (including witch, healer, land goddess, sage, mother etc.) We will connect with and honour these divine women in ceremony, and learn how to develop relationship with them in our daily lives. Register online via www.GoddessOfTheSevenSisters.com Date: Monday, April 19, 2004 - Time: 7:00 Contact: Sharynne NicMhacha at highlandpriestess@hotmail.com

May Day and the Celtic Fairy Tradition

Join us for this celebration of Beltaine, the beginning of Summer! We will learn about traditional lore associated with the Celtic Fairy Faith, including how to make offerings to and honour the Fairies (the People of the Sidhe) throughout the ritual year. We will also participate in a meditation and ceremony to honour the Sidhe. Register online via www.GoddessOfTheSevenSisters.com Date: Monday, April 26, 2004 - Time: 7:00 Contact: Sharynne NicMhacha at highlandpriestess@hotmail.com

Tree Workshop and Beltaine Celebration

May 1-2, 2004 TREE WORKSHOP AND BELTAINE CELEBRATION with author, herbalist and Druid Priestess Ellen Evert Hopman M.Ed. Frederick, MD. Learn the medicinal and spiritual aspects of local trees and the basics of Druid ritual form. For registration and information Contact: 301-829-5048. www.springfever.com

Wisdom of Trees, Language of Birds: Intermediate Celtic Magick

Two Part workshop in Intermediate Celtic Magick and Spirituality. Part One: Exploring the power, symbolism and mythological language associated with sacred animals and birds, ways to honour and connect with these spirits. Part Two: The Voice of the Forest - The Mysteries of Ogam, The Irish Tree alphabet. Wed. 5/5 and 5/12 7-9 pm. Full descriptions at Dun na Sidhe website at www.mobiusbandwidth.com or register online at www.GoddessOfTheSevenSisters.com. Contact: Sharynne NicMhacha at highlandpriestess@hotmail.com

Druid, Shaman, Priestess: Intro to Celtic Shamanism and the Sisterhood of Nine.

Two part workshop on Celtic shamanism, mysticism and the Ninefold Sisterhood of priestesses. Part One: The three-fold cosmos, sacred animals and the power of flight, learn the basics of shamanic journeying and elements of the Celtic shamanic tradition. Part Two: Wisdom of Druids and Bards, vision and prophecy, and traditions regarding nine-fold sisterhood of priestesses or goddesses. Mondays. 5/17 and 5/24, 7-9 pm. Full descriptions at Dun na Sidhe website at www.mobiusbandwidth.com or register online at www.GoddessOfTheSevenSisters.com. Contact: Sharynne NicMhacha at highlandpriestess@hotmail.com

NEDC website: http://www.technovate.org/nedruid/

Resources

Cross Quarter Days

By Ignatz Fezman, Preceptor, Poison Oak Grove

(In the Druid Chronicles (Evolved) there was a Table of Moveable Feasts that showed the exact times, in Greenwich Mean Time, of the Solstices, Equinoxes, and the arrival of the Sun at the midpoints of the Fixed Signs and at the arrival 16 deg 18 min of declination North and South of the Celestial Equator, in other words the Cross Quarter Days. The dates and times were given up until the end of 1999, after that Druids were on their own. Until now. Grove Mathematician and Preceptor Ignatz has developed a program using to calculate the Cross Quarter Days, the astronomical High Days. The dates and times of the Solstices and Equinoxes are easily found in the yearly almanac or Pocket Astrologer. A Druid Missal-Any hopes to publish Brother Ignatz's High Day calculations to year 2100 soon. In the meantime here are the dates for 2004 along with the explanation of his methods. --Editors note.)

Astrodienst (www.astro.com) is a Swiss outfit that sells astrological services and software. They write and sell their own astrological programs; along the way, they have developed a software toolkit for programmers who want to write astrological software. The toolkit is called the Swiss Ephemeris and it comprises two parts:

1. A series of data files, giving the positions of all objects of astrological interest over a span of more than 10,000 years, based on a cleverly compressed version of the Jet Propulsion Laboratory's astronomical ephemeris. This is divided into a number of files, each covering 400 years.

2. A library of program functions for accessing the data, and for doing useful calculations, including various date conversions and co-ordinate transformations.

The Swiss Ephemeris is released under a dual license: if you use it to write commercial programs, then you owe Astrodienst a license fee; if instead you distribute your programs for free, or don't distribute them at all, then you don't need to pay Astrodienst.

The Swiss Ephemeris is written in the programming language C, and is intended for use by programmers writing in that language. Many other languages have what's called a Foreign Function Interface (FFI), which lets their programs use pre-compiled software written in other languages (i.e. the Swiss Ephemeris); however, in my experience these FFIs are often incomplete and poorly documented. Since my C skills are rather thin and I needed the practice, I decided to work in C rather than

in the languages I'd used for my previous cross-quarter calculations

Cross-Quarter Days for 2004

Greenwich Mean Time

Oimelc as 15 deg of Aquarius, Feb. 4, 2004 11:58 GMT
Oimelc as 16 deg 18 min decl, Feb. 4, 2004 14:55 GMT
Beltane as 15 deg of Taurus, May 5, 2004 04:04 GMT
Beltane as 16 deg 18 min decl, May 5, 2004 00:56 GMT
Lughnasadh as 15 deg of Leo, Aug. 7, 2004 04:20 GMT
Lughnasadh as 16 deg 18 min decl, Aug. 7 2004 07:30 GMT
Samhain as 15 deg of Scorpius, Nov. 7, 2004 01:60 GMT
Samhain as 16 deg 18 min decl, Nov. 6, 2004 22:59 GMT

Cross-Quarter Days for 2004, Pacific Time

Oimelc as 15 deg of Aquarius, Feb. 4 2004 03:58 PST
Oimelc as 16 deg 18 min decl Feb. 4, 2004 06:55 PST
Beltane as 15 deg of Taurus, May 4, 2004 21:04 PDT
Beltane as 16 deg 18 min decl, May 4, 2004 17:56 PDT
Lughnasadh as 15 deg of Leo, Aug. 6, 2004 21:20 PDT
Lughnasadh as 16 deg 18 min decl, Aug 7 2004 00:30 PDT
Samhain as 15 deg of Scorpius, Nov. 6, 2004 17:60 PST
Samhain as 16 deg 18 min decl, Nov. 6, 2004 14:59 PST

News

Call for Nominations:

MAA Graduate Student Committee

The Medieval Academy of America's Graduate Student Committee is looking for graduate students to serve on the committee for a two-year term, 2004-2006.

The committee acts on behalf of graduate students in North America and overseas to voice their concerns and promote their participation within the Medieval Academy of America (MAA) and the broader academic community.

For more information on the committee and the medieval graduate student Med-Grad listserv, please see the Medieval Academy Website at http://www.medievalacademy.org, under "Graduate Students." You do not have to be a member of the MAA to sign up for the listserv.

All graduate students interested in serving on the Graduate Student Committee, and who are/will be members of the MAA, are invited to nominate themselves. Please (re)introduce yourself to the med-grad listserv and send a brief statement, c.v., and the name of one reference as soon as possible to Richard K. Emmerson at RKE@MedievalAcademy.org. Indicate your university, discipline, and particular interest in contributing to the committee. We hope to represent a wide range of academic disciplines and geographic regions on the committee. Two graduate students will be appointed to the committee by the Council when it meets in Seattle in April 2004.

Military Pagan Network

Board of Directors

Selects New Executive Director

Columbia, MD - January 14, 2004: On the 14th anniversary of the founding of the Military Pagan Network, Inc. founder, Chairman and Executive Director John Machate stepped out of office. Upon resignation he stated "It has been a fun time but it is now time for the organization to stand on its own under new leadership." He also stepped down from his position as Chairman of the Board of Directors allowing Angela Peerman to be elected in his place. Mr. Machate will remain on the Board of Directors and run for re-election this year, he will also serve the new Executive Director as PR Manager and Webmaster.

It did not take the board long to determine who would sit in the top staff seat of the organization. Dr. Mark Drake Spaeth of Circle Sanctuary and the Lady Liberty League, most well known as Circle's candidate for military Chaplaincy was the outgoing Executive Directors one and only choice. After a brief interview period and introduction to the positions duties Dr. Spaeth accepted the nomination with the blessings of Selena Fox of Circle Sanctuary, "Drake has been helping Pagans in the US military for many years. Best wishes to him and MPN as he is expanding this work as MPN's new Executive Director! And thanks to John for his many years of service!"

Founded in 1992, incorporated in 1997 the Military Pagan Network Inc. acted as a store and group information resource for Neopagans in the military. The corporation now provides material regarding various Neopagan religions to the Chaplaincy, as well as fulfilling its original goal of providing contacts near military bases around the world. In 1997 the corporation expanded its services to include assisting military members with the proper handling of harassment and discrimination. In 1999 the IRS awarded the Military Pagan Network, Inc. an advanced determination of tax-exempt status in accordance with Internal Revenue Code 501(a) as an organization described in section 501(c)3. In 2002 that advanced determination was lifted and the Military Pagan Network, Inc. has been found to be tax exempt as described in section 501(a) as an organization described in section 501(c)3 if the Internal Revenue Code.

Note to editors: If you are interested in viewing additional information on Military Pagan Network, please visit the Military Pagan Network website at http://www.milpagan.org/ Copyright ©2004, Military Pagan Network Inc.

A Holiday to the Iron Age

(Iron Age House anyone?)

Holidaymakers will be able to spend a week living in the Iron Age at a new tourist attraction being planned in the Forest of Dean (England). Tourists will give up their clothes and modern items and dress in costume and spend time living in the village of Cinderbury. They will sleep in primitive huts and will have to cook for themselves, mine ore, make tools and weapons and look after the village's animals. Mobile phones and watches will be confiscated and the project website says that "make-up, jewelry, hair products and perfumes are strongly discouraged and will possibly be mocked".

The living history project is being created near Clearwell. Although corporate funds are still needed it is hoped the village will be open by May. Project boss Jasper Blake said: "The village came about in a weird kind of way. I have now been doing archaeology in the area for 10 years with different groups and I love working in this area but I wanted to earn a living doing it. I visited other places which are commercial operations and I thought I could do it with this place. We now have our plot of land and have made a deal with the landowner and we are pretty well ready to put in a planning application. This is going to be a high profile, media friendly project and there is nothing much like it anywhere else in the country so we expect interest to be high."

Mr. Blake added: "If we get corporate interest there is no reason why we can't be open by May. There is no way that we could get the whole thing built ready for then, but part of the experience will be to get people to get involved with building some of the roundhouses and help build it up as a living community."

Mr. Blake explained that although there were no remains of Iron Age huts in the Forest they would be using a template of what is known about roundhouses and use local materials to build them.

For more information see the Cinderbury website (http://www.cinderbury.co.uk/)

Calendar

Oimelc as 15 degrees of Aquarius occurs on Feb. 4 2004 3:58 a.m. Pacific Standard Time or by an alternative method as 16 degrees 18 minutes of declination on Feb. 4, 2004 at 6:55 a.m. Pacific Standard Time. Hang your Druid robe outside on the eve of Oimelc so that Bride might bless it as she passes by.

A Druid Missal-Any is published eight times a year. Post mail subscriptions are $8.00 and email subscriptions are free. Or write an article or send us a cartoon and receive a year's post mail subscription free. Write to:

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March 21st, 2004 c.e.

Spring Equinox Essay: Rhiannon and Macha

By Emmon Bodfish
Reprinted from Spring Equinox 1987,
A Druid Missal-Any

Spring Equinox, balance, awakening, a time of planting, a time in keeping with the theme of Irish Macha, Patroness of farmers, the Horse-goddess, who could run with the speed of a horse or become one. On the Continent She was called Epona. She was Rhiannon in Wales. She is a shape-shifting Goddess who can appear in human form, or in the form of a mare, or of a woman mounted on horseback. She is responsible not only for the fertility of herds, but of the ground as well. She is described in Celtic myths as the mother of kings or as capable of bestowing sovereignty on the rightful king. She is represented by the white mare whom the Kings of Ireland espouse at their coronations. Prof. J. Duran speculates that Macha and the mare represents the agrarian classes, the "Tuath," the third of the three castes in ancient Celtic society. (The other two were the warriors and the Druids. "Caste" is a poor word since these categories were not rigid, and some movement between them was possible, but it is used in Indo-European studies for lack of a better term.)

Macha may have been the Patroness of the Tuath, as Bride was the Patroness of Bards, and as the Morgani were associated with the warrior caste. Llyr, or Manannan McLlyr, it is said, also has ancient equine themes running through His worship. There is a theory that He was a Horse-deity back on the steppes of the Indo-European homeland, and that only later, when the Celtic peoples reached the Atlantic coast and the Island, did He become a Sea-god. He is always portrayed in a chariot, or riding in a boat, or in a combination of both, as in His sea-shell boat drawn by porpoises. This considered, He may be more a charioteer or vehicular god than a Horse-deity.* Epona rides astride. Cernunnos, the other shape-shifting, fertility-bestowing deity, never rides. He sits on the ground among the wild beasts, and is spoken of as running with the deer. These latter two figures hark back to the earliest Eur-Asian levels, very likely to the Paleolithic. Similar figures may have been common to the Ice Age peoples of Eastern Europe and West Asia from whom the Proto-Indo-Europeans sprang. In that early time, in the art of the Magdelinian hunters, a similar theme can be seen.

The Paleolithic dancer wearing a horse-head mask is a woman. The men wear disguises of horned animals, bear, or mammoths. The connection between Macha, the female shape-shifter-shaman-magician, and the horse may be very old, paralleling the male enchanter of horned animals, from the time when the Horned Man and the Horse Woman danced in Paleolithic caves.

*Could He be persuaded to protect us nowadays in our cars?

News of the Groves

Carleton Grove: News from Minnesota

Carleton runs along as usual. It's been a cold and snowy winter up until recently, which has made for some good celebrations (as well as broomball), though weather suddenly warmed up in the middle of last week, and spring seems intent on coming early.

While I am in semi-exile due to my senior project, Corwin is currently running the grove and doing a good job at innovation. He's come up with a new ceremony, which has been described by one person as druidical free-association. Corwin calls it calling. Basically you choose one aspect of the world to come and be with us for the ceremony, and list some of the important aspects/things it can help with.

We also celebrated "Create your own religious texts night." Only one religious text was created: The Book of Pass Around. The people who were present each wrote a verse and passed it to the next person. Some time next term we'll get together and everyone will bring their own version of what they wanted to happen, breaking off after one of the earlier verses. If all goes well I will submit those for the next Missal-Any.

Digitalis Grove: News from D.C.

Mike has been doing nothing but editing the Green Book and Magazine Volume, such that he has miserably memorized the two mega-volumes, and can think only of freedom from the endeavor. This month the Cherry Blossoms of Washington will distract him a little, and he is expecting a new puppy to train for the Guide Dog Foundation. He is currently seeking a job in the Federal Government bureaucracy, so that he can relocate after a few years to the West Coast.

Dravidia Grove: News from Maryland

All is well here, lots of rain, and the ground is soaked through. Have not had much time to do too much except pack and get ready for the move. Final date is 3/27/04 but don't worry, Dravidia Grove will continue in Indiana and I hope that the area change will provide new members as well. Have found a great place for purchasing swords. I collect them and have really got some beautiful pieces and at a real good price...These are not the high quality pieces, nor the cheap display pieces either, they are real decorative swords...

Well Blessed Be and cya in Indiana

Rowan Oak Grove: News from Tulsa, OK

Rowan-Oak Grove is undergoing a reorganization and general spring cleaning early this year. adjustments to delegation of offices and authority have taken a major load off arch-druidess m.s. white raven's shoulders. another change that is occurring is that as sis tsarah is preparing to move to another town we are going to have to have someone else with a vehicle that will provide our car pooling for field trips. even with all of these changes happening we just added the Gray Angels Grove in texas, adding another 25-30 members to our grove family, our 40th member to the tulsa grove and our 16th member (living in florida) to our online grove (having members all over usa and canada). at the same time the muskogee mother grove is going through changes that i'm sure my mentor myrddin will tell you of. it looks like for both of us it will be a busy 6-8 months. m.c. werebear, m.s. white tigress, m.s. maximus pheonixfire all received their elevations from novice to apprentice (1st degree sharayean trad) in the ovates classes and continue on towards achieving full druidic wicca training as the tradition itself evolves toward a more fully druidic path. secretary/treasurer m.c. werebear is catching up on all the paperwork that couldn't be done while the computer was down, including the yearly financial report for 2003 and the finalizing of the by-laws adapted from the original tbrsc by-laws, (our first grove now headed by m.s. cattwoman in wagner) bro valens our arch druid is head of the circle of Cybele study group and administrator the knights of the celtic cross with our sir redwolf as fully trained at mocc with the knights there and the head of our security team. the grove is also making plans for a business venture to more fully be self supporting and give grove members that have been unable to find work a chance at gainful employment. we will send you more on this as it evolves. beltaine looks to be one if our busiest convocations of all time with many things to vote on that will effect our grove family, in addition to our yearly field trip to renfaire at muskogee as part of the celebration. ostara rites will be held march 20 according to the grove calendar barring unforeseen events and the feast of sharaye and her consort the 31 of march which is a sharayean trad minor holy day.

the blessings of light, love and healing to you all

m.s. white raven, arch-druidess
rowan-oak grove

Poison Oak Grove, News from California

Publisher of "A Druid Missal-Any"

The ongoing work on the Grove site moves slower than molasses in January. Due to an extremely wet winter we have not been able to carve site lines and set up the new cabers marking the High Days. The weather seems to be cooperating with the coming of the Spring and we hope to get them up in time for Beltaine.

Poison Oak Grove is sad to announce the passing of the tenant of the main house, Mike Auerbach. Mike was a small yet strong and feisty woman. Sometimes she could be difficult about sharing the electricity and water, but this past year we came to an understanding. May her journey to Tir nan Og be a smooth one as she waits for her partner Charlie and her beloved dogs Kodak and Reno.

ARDA 2 Update

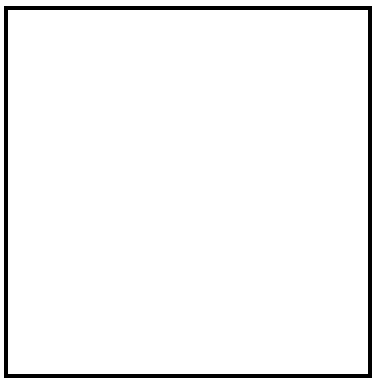
By Mike Scharding, Digitalis Grove

As you know, about this time last year, I promised that ARDA 2 would be imminently released, and continued to make deadline extensions. Well, after taking two of the book projects directly under my wing, the presses have finished the massive 847 page Green Volume and the 700 page Magazine Volume is nearly completed and will be sent to the printer in Early April. The 750 page Main Volume should be out in May, if all goes well, as it is the most complicated of the series. Those who ordered the book can begin to expect it in their pot of gold shortly after St. Patrick's Day by Leprechaun Rainbow Express.

The Green Books doubled from my early estimates, and anything that was vaguely copyright protected was removed from the Main Volume. The contents are viewable for free on-

line and can be downloaded, printed and bound locally by yourself at: www.geocities.com/mikerdna/arda.html

One problem I had is that it went way over-estimate, and hardcover binding is just simply not feasible at $45 per book, in addition to printing costs of $25; so I had them softbound like a telephone book at $10 per book. Library copies will still be hardbound. Another problem I had was that I waited too long to cash most of the checks you sent. I will return them with the first volume that I'm mailing out, and I'm hoping that you'll reissue new checks at the original estimate of $71 for the set of three.



http://www.geocities.com/mikerdna/newesticons/sp4ballymotebig.jpg for surrounding page's graphics.

Ogham Rant

By Mark Carter

(This article evolved out of a posting on the newsgroup alt.religion.druid as a sort of open letter to a single person. It has been rewritten by the author for inclusion here. We at the Missal-Any hope that it provokes some thoughts as well as some comments.—The Editor)

As many readers know, there's an extreme divergence of Ogham theories between the trained experts (historians and archeologists) and the neopagan community. Mainstream historians place ogham's creation in fifth century Ireland while many neopagans push it back to a much earlier time. For a moment, let's totally disregard the origins of Ogham and focus only upon its later usage and the changing interpretations of it. By the time we reach the manuscript tradition and start examining fourteenth century texts, like the Book of Ballymote, we are at least nine hundred years removed from Ogham's creation and its invention begins to appear irrelevant to the argument. Possibly Ogham had undergone significant reinterpretation between the fifth and fourteenth centuries and the Auraicept may no longer reflect the original tradition. The scribe was certainly copying from older texts but may have been unfamiliar with what he was copying or perhaps the text was incomplete. Portions of the Auraicept appear childish and we suspect the authors were trying to flesh out a system which was already in decline when they wrote.

Despite these flaws one fact becomes obvious; Ogham is a memory system. Regardless of what else it might have been the memory training possibilities are the most conspicuous when you look at the Auraicept, the kennings, and the variants such as river Ogham, church Ogham, and fortress Ogham. Yet, many modern druids have placed the cart before the horse in their interpretations of this system. They tend to believe that the kennings and other Ogham listings were used to conceal Ogham in literature; particularly in poems. Then, with this misconception in mind, they search Celtic literature for Ogham kennings in hopes of finding hidden messages. Not only do they search Irish literature but they spend a great deal of time examining Welsh literature as well, despite the fact that Ogham was an Irish invention and not Welsh at all. Consider what has been done to Cad Goddeu; a late and garbled Welsh poem constantly being reinterpreted in light of Irish Ogham theories. Robert Graves popularized this method and gave it the unofficial blessing of the literary crowd but it was heading that way even before him.

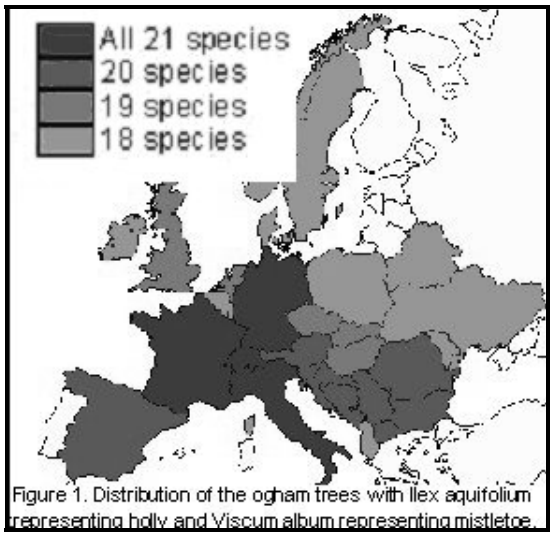


Figure 1. Distribution of the ogham trees with Ilex aquifolium representing holly and Viscum album representing mistletoe.

Distribution of trees mentioned in Ogham, related to Europe, showing a preference for a possible western continental origin.

Concealing Ogham messages in poetry is crazy. Just try to write out even the shortest druidic statement in Ogham kennings and then devise a poem around it. The poem would take hundreds of lines to convey a single sentence. Think of the most basic druidic concept; something like Mela's "act bravely in war, souls are immortal, there is another life after death." In English (rather than Gaelic) this totals 73 letters. You'd have to write out 73 Ogham kennings and devise a poem around them; keeping the same letter order, otherwise, the message would be garbled. It's impossible and justifies Macalister's claim that Ogham is "childishly impractical". Druids didn't do this. Later bards didn't do it either. If they did two things would be obvious: there would be several times more Ogham kennings in the surviving poetry and there would be much more surviving poetry itself because the amount required to conceal druidic believes would be massive. Clearly, there are no hidden druidic messages waiting to be found in the surviving poetry.

The question is: what was the point of the kennings and Ogham listings in the Auraicept if they weren't used for concealment? Obviously, the kennings and listings were used as a memory system. The real point of these lists wasn't to secretly communicate druidic messages but to memorize lists of important fortresses, churches, and common names of local birds and rivers; among other things. The Ogham thus became a mnemonic aid allowing the user to memorize long lists of important names, places, or events. In its most basic form this memory system needed no religious or poetic value at all. However, poets could draw upon these mental lists when needed and such Ogham listings could supply a needed word when the poet either suffered writer's block or recited impromptu poetry. A poet needing a word, which started with B, could mentally scour the various Ogham listings for a fortress, church, bird, or other object to flesh out his composition. Thus, occasionally, we find a single Ogham kenning in a poem but find no others.

Why? Not because the poem contains hidden messages but simply because the poet needed a fitting word or phrase and fell back on the memorized kennings to supply it.

Regardless of Ogham's age or its original intent one thing is clear; by the fourteenth century it was being used for a memory system. Probably, it had been used like this for centuries before the fourteenth century. Some of the kennings and other Ogham variants are incredibly childish and this is possibly because the authors of the Auraicept were recording a memory system, which was already in decline at the time. They were in fact attempting to flesh out a memory system, which was already partially lost. This also accounts for the false kennings and corrupt Ogham variants within the text. Some of the variants such as "man Ogham", "dog Ogham", or "cow Ogham" aren't true kennings. They simply substitute the number of letter strokes with the number of cows or dogs. Nuinne becomes five cows instead of five strokes; nobody is fooled by this and it serves no purpose. These "weaker" Ogham variants are either late and corrupt imitations or early attempts at creating a memory system from Ogham. I suggest they are late corruptions simply because the "stronger" points of Ogham seem to predate them and therefore prove that the stronger (i.e.: more useful) kennings are older.

The same can be said of many of the written variants upon the stemline. "Ridge Ogham", "shield Ogham", and all the other variants, which attempt to conceal the written script, are childish and fool nobody. They look like the sort of ciphers children use to pass notes at school and they would be no harder to decode. They are possible evidence that the scribe was attempting to flesh out a partial system. Either he was working from an incomplete/corrupt text, he was making things up based on what he thought Ogham was once used for, or (most likely) he was expanding upon a shorter text, which was nothing more than earlier notes taken by someone else who was familiar with the complete system. The earlier text possibly contained many headings and listings for Ogham, which were not given, and the scribe merely fleshed it out with what he thought those Ogham variants were. In modern terms: he was trying to write his thesis using only the Cliffnotes.

Therefore, Ogham could exist with no magic or religious purpose at all. It was merely a memory system and the magic/religious/poetic side could have developed either concurrently with Ogham's creation or sometime after the fact. This accounts for the close association between knowledge and poetry in Irish culture. You don't need to be smart to write poetry but it certainly helps and anyone who memorized the Ogham kennings and variants would have a mental spreadsheet in their head to fall back upon any time they were stuck with a poem. Thus, the more of this system you knew the smarter you became and also the more able to write poetry. Yet, any time you fleshed out a poem with an Ogham kenning you were, in a sense, putting "filler" into your poem. Anyone familiar with Ogham would notice the kenning and realize you were falling back upon hack methods. Thus, poets didn't strive to secretly utilize Ogham in their poems as some modern druids suggest. In fact, they strived to avoid Ogham kennings. Only this can account for the relatively few Ogham kennings in the surviving poetry. Those poems in which we find kennings aren't the best examples of Irish poetry, they are the worst. A poem depending entirely upon kennings and listings taken from this system wouldn't be a masterpiece; it would be hack verse, which any third year fili could write. This, in turn, explains why the Ogham variants were kept secret; how better to cultivate an aire of superiority than to conceal the system from the non-fili? Keeping the non-poet ignorant of the system meant keeping the masses in check; exactly as the fili did. Also, notice the fili's total disregard for the poetic opinion of the masses. The fili wrote for each other and didn't care what the non-poet thought of their work. They often had to explain their own poems to the non-poet because the non-poet was unfamiliar with the system and was unable to judge good poetry from bad.

Dichetal do Chennaib seems to prove the case and also suggests that this memory system is much closer to the fifth century than the fourteenth. Dichetal do Chennaib is "recital from the finger-ends" in which the poet recites an impromptu poem by somehow consulting his fingertips. Cormac's Glossary flatly states that Dichetal do Chennaib allowed the poet to create a poem instantly and without study. This is because the poet is counting off the Ogham on his fingertips and reciting the rhyming letter attributes derived from the Ogham ciphers. There is nothing mystical, or even religious, in this method. A poet reciting a poem upon the Irish character Balor could quickly count off on his fingers and rhyme Balor to a relevant fortress, church, and bird from his memorized list of Ogham variations. The result wouldn't be a deeply esoteric poem of druidic mysticism. It would be a piece of hack poetry based on commonly known Ogham associations. Dichetal do Chennaib's non-religious purpose is proven by the fact that St. Patrick allowed its practice even after the introduction of Christianity. He had banned Imbas Forosnai and Teinm Laegda for their paganism but apparently Patrick realized that Dichetal do Chennaib was non-religious in function; it was merely counting off on your fingers as you reviewed the ogham listings during recitation. Patrick knew he had to retain this system; it was the foundation of Irish memory training and therefore the core of Irish education itself. Patrick Joyce came near the truth when he said Dichetal do Chennaib was "the utterance of an extempore prophecy or poem that seems to have been accomplished with the aid of mnemonic contrivance of some sort in which the fingers played a principle part." Joyce also mentions that "the fingers were used as a mnemonic aid in the pagan Dichetal do Chennaib."

A rock with Ogham in Ireland.

Now we begin to understand the vague references within the Book of Ballymote, which imply Ogham hand signaling between the fili. Undoubtedly, this is a reference to the habit of counting on the fingers as the fili mentally cycles through his memorized Ogham lists. A fili mentally consulting the Ogham while reciting may very well count upon his fingers during recital. Another poet who observes him could easily reconstruct his thoughts because he also knew the relevant Ogham lists. Thus, one poet watching another count off his fingers could simultaneously arrive at the same rhyming word. If he blurted it out before his partner it would appear to the ignorant observer that the two men had secretly communicated the word from one to the other. To see this method in action simply stand in a crowd and count upon your fingers while reciting: "thirty days hath September". Inevitably someone will join the rhyme and this would appear to be the result of secret communication to any observers unfamiliar with the poem.

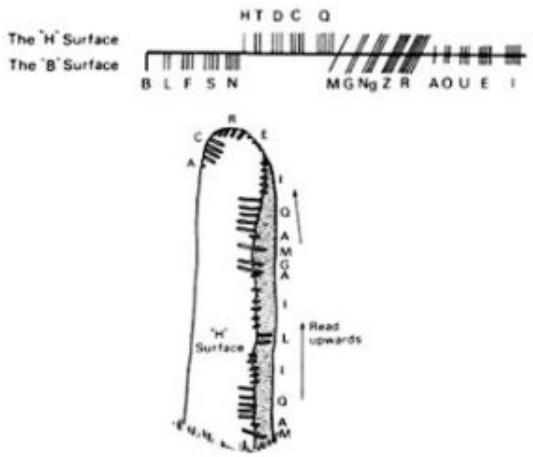
This finger counting method, incidentally, destroys the assertion that druids and later fili could conduct two different conversations at once; one verbally and another via signaling. Macalister suggests that such methods were possible and that the

fili could verbally say one thing while secretly conveying a contradictory meaning to a fellow poet via signaling. This was manifestly impossible. If the poet said anything during his finger counting it would most likely be a muttered recital of the Ogham listings he was reviewing. The ability to count off Ogham listings while simultaneously speaking on an entirely different subject is unrealistic. The fili could no more review their Ogham listings during conversation than a modern English speaker could find the fifteenth letter of the alphabet without muttering the entire alphabet under the breath and counting off his fingers until reaching the correct letter. Attempting to count off the English alphabet while discussing any other subject proves this.

If this theory is correct one question remains: why does the Auraicept mention "shin Ogham", "nose Ogham" and other Ogham signaling performed against various straight, flat surfaces? Is it possible that these methods were used as subtle prompts to reciting fili from an observing colleague? Impromptu recitals were part of the fili's final testing and demonstrated his mastery of the one hundred and fifty Ogham listings. Possibly a floundering fili received assistance from a colleague during his testing. Likewise, this signaling could be used during critical public recitals, thereby protecting the integrity of the fili order as a whole. This silent coaching was a far cry from the blatant signals flashed between coaches and players in modern baseball and is more akin to the modern practice of lawyers secretly prompting their clients during court testimony or the subtle cues used between celebrities and talk show hosts to ensure a smooth dialogue during live performance.

When did this system develop? If this interpretation of Dichetal do Chennaib is correct then this system must have been in place by Patrick's time at least; putting it contemporary with the majority of the known Ogham inscriptions. Significantly, this puts us in a druidic time frame and suggests the possibility that the Ogham memory system retains some druidic impact. It certainly did at some point but these druidic traits may not have lasted long enough to be well recorded in the fourteenth century. Ogham as a memory system may have been in decline in the fourteenth century and the manuscript tradition doesn't necessarily reflect earlier (more druidic) usage. By the time Ogham was put on paper it was being used for memory training and was clearly subjected to various corruptions, regardless of what it may have been before that. These corruptions included not only continual modernization which moved it further and further away from it's origins, but also attempts to restore the more pagan aspects which the later scribes believed were lost; Irish scribes possibly held some fairly inaccurate conceptions of their ancestors much as their Welsh brothers did. Lastly, the Ogham system was corrupted by other memory systems; mainly the cabal.

It seems that few people have commented upon the cabalistic influences within the Auraicept: the building of the tower, the dispersal of languages, and the 72 poets who collected the languages (led by Fenius Farsaidh, a descendant of Noah). All of this is cabalistic. By the time the Book of Ballymote was compiled all of these elements had already appeared in those cabalistic texts pouring out of Spain and France. This exact same story was used to account for the creation of Hebrew and the secret preservation of the cabal through the descendants of Noah. Certainly, this tradition isn't Celtic and the Celts wouldn't have credited the creation of Gaelic to a descendant of Noah on the plain of Shinar unless they were trying to tie their own beliefs into a Judeo-Christian system. It's been argued that the Auraicept contains intentional deception but that's almost beside the point. We're not concerned with whether or not the Irish believed the story; the mere fact that they knew the tale and included it proves cabalistic impact. Regardless of whether the author believed it or not he obviously drew from contemporary cabalistic sources of the time.



Also, few neopagans notice that the Auraicept contains Hebrew and runes as well. It's plain as day in Calder's translations. Page 313 lists both Hebrew and "Scandinavian Ogham" (runes). The 84th example in Calder's reproduction is listed as Hebrew and below it appears a similar script; perhaps a corrupt Hebrew variant. Calder lists it as "unnamed". There's other strange looking alphabets listed in Ballymote that are obviously not Ogham. Nor do they look like Hebrew, or any of the more commonly found magical alphabets (Celestial, Theban, Malachim, "Passing the River"). Page 307 reproduces three enclosed figures; two of which are often reproduced in modern neopagan texts. The third figure is seldom addressed. Why has it been ignored so often? Because it's not as intelligible as the other two. It resembles a magic circle taken from cabalistic text.

How much cabalistic contamination was there? Nobody knows but the fact that the two systems were merged at all indicates that the author of the Auraicept was at least partially familiar with both systems and saw a need to tie Ogham traditions into the contemporary Judeo-Christian system. Was he fleshing out a partial Ogham tradition with cabalism or was he attempting to compare Ogham tradition to the more popular cabal? Either way, the Auraicept strives to put Ogham on equal footing with the cabal, if not to supersede it entirely. Apparently, the Irish fili were not going to accept the importation of a foreign memory system without some compromise. The Auraicept dismisses Hebrew as the language "some say...the people of heaven had" and proceeds to offer Gaelic as the new divine language. The final result was a partial merger of these systems as the Celts struggled to tie Celtic history into biblical history at a time when biblical history was blindly accepted as the final word.

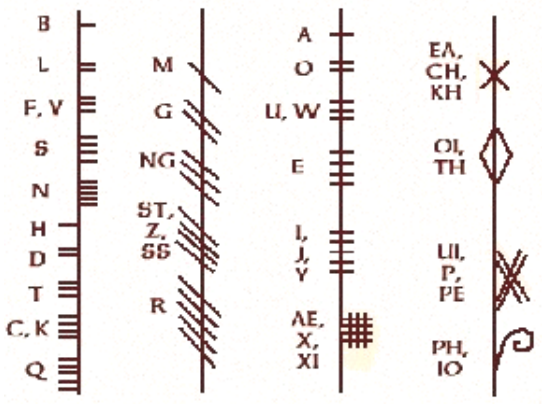
If all of this is correct, what is proven? The argument that Ogham memory training was a late invention completely modeled upon the cabal and earlier Greek memory methods seems faulty and can't be supported from the text of the Auraicept alone. The Auraicept's scribe certainly didn't create this system from Ogham in an attempt to create a native equivalent to the cabal; some sort of system already existed. If the theory of Dichetal do Chennaib is correct then Ogham memory training obviously predates any cabalistic impact; and we do know that the druids were respected for their amazing memory and they must have had some sort of system. Conversely, it could be argued that the manuscript tradition of Ogham is almost a complete rewrite of Ogham traditions. If Welsh bards could project their own misconceptions of their druidic past into their poetry then the same thing might have

happened in Irish manuscripts as well. Maybe an Ogham memory system existed in the fifth century and by the fourteenth century it was so corrupt that what we have today is mostly cabalistic corruption and recreations of what the Irish believed they had lost.

Incidentally, Carmina Gadelica contains the following prayer;

Uiriel shall be at my feet
Ariel shall be at my back
Gabriel shall be at my head
Raphael shall be at my side

It's unknown how long the Scots had this poem before Carmina Gadelica published it but nearly the same prayer is found in cabalistic literature. If nothing else it proves that cabalism was accepted into folk beliefs as authentic tradition at some point. Certainly, this predates W.B. Yeats and the Golden Dawn; although that doesn't necessarily push it back to before the fourteenth century.



Lastly, someone more familiar with Celtic literature could argue that this Ogham memory system traveled from Ireland to Wales. The Irish impact on the Mabinogion is well established. Some Welsh poetry seems to be modeled upon the Irish as well. T.G. Jones argues that Welsh poetic laws are based upon the Irish and there was communication between the two schools in the middle ages. We know the Bardic system lasted longer in Ireland and it was stronger there too. The lowest ranked Irish bard still ranked higher in courts than the highest ranked Welsh bard. It seems that at some point Welsh bardism was revived with a strong infusion of the Irish system. Some of the Welsh poetic rules appear to be weaker version of the rules within the Auraicept and it's possible that the Welsh had adopted some memory system as well; possibly based on Ogham, although it's unlikely. There's no known Ogham kennings in Welsh poetry but there are superficial similarities, which suggest they were copying the general idea: tree symbolism, finger counting, and rigid similes similar to kennings but lacking a concrete system. A Welsh poem cited in Barddas suggests that Wales had an identical system: "A didactic bard...on the fingers it is necessary to question him". The Welsh hero Hu Gadarn supposedly wrote the first Welsh mnemonic poem and his follower, Tydain, made such mnemonic poetry the primary method of record keeping. Barddas is a faulty document but it could at least suggest that Morganwg himself saw the memory applications of Ogham or Dichetal do Chennaib and tried to introduce them into Welsh bardism. Someone at sometime certainly saw the memory aspect and tried to put it into the Welsh system.

Calder, George, ed and trans. Auraicept na N'Eces. Edinburgh: Four Courts, 1995
Carmichael, Alexander. Carmina Gadelica. 2 vols. Edinburgh: Oliver and Boyd, 1928
Jones, T. Gwynn. "Bardism and Romance." Transactions of the Honourable Society of the Cymmrodorion. London, 1915. 205-310.
Joyce, Patrick Weston. A Social History of Ireland. 2 vols. New York: Benjamin Blom, 1968
Macalister, R. A. S. Secret Languages Of Ireland, The. Amsterdam: Philo, 1976

Bricriu building his drinking hall.

Bricriu's Bluff and Bluster

Based on Perudo and Liar's Dice and Bluff
(Dice and cups available commercially)
By Mike Scharding, 2004
Color board printout at
www.geocities.com/mikerdna/bricriu.jpg

Objective

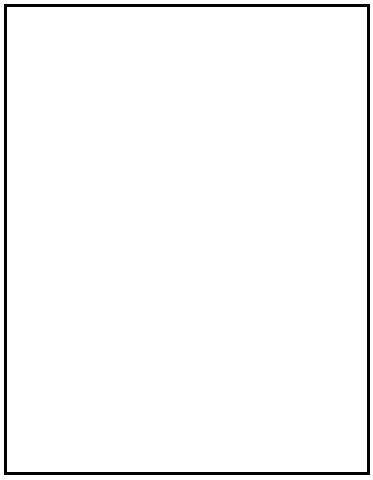
Bricriu, the trickster god of Irish legends, is holding the Trickster Convention, and has invited other trouble-making spirits from other parts of the world to exchange schemes, ploys and devious ideas. At the end he reveals a new tournament to decide where the next convention will be held in the next century. The game is played in a golden palace with 20 white shields and 10 red shields hanging on hooks upon the walls of the hall. Bricriu addresses the assembly and says the purpose of the game is to see who is the more conniving and devious spirit.

The goal is to be the last player to have at least one die in play. A game is played in rounds by two to six players (four or five is best) and takes 30-40 minutes for a full game. During each round, the players roll their dice, an opening bid is made, and play continues as the bid is raised until it is challenged, and the challenge is resolved. Players lose dice for incorrect bids or challenges. Once a player has lost all of their dice, they are out of the game.

Preparation

Print a color version of the board and laminate it. Collect five dice for each player. (30 white dice) Have one colored dice as a bid marker (preferably red). One plastic opaque cup for each player (six cups)

Game Board



Click on this weblink for a color print out
www.geocities.com/mikerdna/bricriu.jpg

The Red Die

Players will place this dice on the bidding circles track to declare their bids and make it easier to keep track.

The Bidding Circles Track

This is the white and red circle shields that ring the board. As the bids are called and raised, the red die is moved sun-wise (clockwise) on the bidding spaces around the track. Players declare their bids by placing the red die on either Number Bid circles or Magic One Bid circles allowing all players to decide whether its time to raise a bid or challenge. (If the bid, for some reason, goes above 20 White circles or 10 Red circles, just keep going around the board adding 20 (or 10) to the number written on the board.)

The Lost Dice Squares

Players place any dice that they have lost on these squares, where they will remain out of play. This aids other players to keep track of how many dice are in play or out of play; making bid calculations more simple.

The White Dice

Players will bid on ALL white dice in play, including those in their own cup (or those show outside the cup, but in play.) Dice on Lost Dice Squares do not affect game play. The single pip on the dice is a "Magic One." and will change to match the number called on any bid, without control of the die's owner.

Game Rules

0. Choose the First Bidder of the Game

Every one rolls all five of their dice, to determine who will start the game. The person with the highest total will start and then proceed clockwise around the table. Ties are re-rolled.

1. Roll the Dice

We begin. All players take a dice cup and five white dice. They shake their dice and give them a roll, but do not let their opponents see what they have rolled. Keep them concealed under the cups. You may peek in your cup as often as you like, but secrecy is a critical aspect of Bricriu's Bluff & Bluster!

2. Opening Bid

The first player can declare any amount of numbers (or Magic Ones) as their opening bid, even if they didn't roll that many. You base your bid on your estimate of all dice in play. There are two types of opening bids; Number Bids and Magic Ones Bids.

Number Bids:

The white shields along the bidding circle track are for Number Bids. A Number Bid is a claim that revealing all of the dice in play (your dice and your opponents') will show a particular number (Magic Ones count towards the number called, being like jokers in a deck of cards.) All matching number and Magic Ones on the white dice count together toward a Number Bid.

For example, if you have three 5s and your three opponents each have one Magic One (but no 5s), there are really six 5s in play (5+5+5+1+1+1). After reading your opponent's eyes for weakness, declare your bid by placing the red die with a six facing up on the white "5" shield circle.

Magic Ones Bids:

Red shields are used for Magic One Bids. A Magic One Bid is a claim that revealing all of the dice in play (your dice as well as those of your opponents) will show a particular amount of Magic Ones. Only Magic Ones will count toward a Magic One Bid, but this gives you another option in bidding and bluffing your opponents in tight situations.

For example: If you have three Magic Ones in your hand and you suspect that your other opponents each have a Magic One in their hand, then it is reasonable to advance the red die around the Bidding Circles Track to the red "6" shield circle and have the red die face upwards with a Magic One on it.

3. Bluff, Bluster and Raise

After the opening bid is made, play continues clockwise to the next surviving player. You cannot pass. Each player in succession will have only two options that they can make:

A. Raise the current bid, or

B. Challenge the current bid.

Remember, all the white dice in play, both yours and the dice held by other players, even the dice you can't see should be considered when you calculate to raise the bid. It's okay to bluff and bluster, and setting the next bid just a bid higher than the true odds, will force the next person into a difficult dilemma of whether to risk a challenge or raise it to even more ridiculous odds. Don't make it an easy decision for them.

Raising the Bid

Raising the bid is the key to strategy. Depending on your opponents' bidding and the dice showing in your cup, you can raise the bid in a few different ways.

A. Either keep the red die on the same bidding circle, or turn it to show a higher number on the die. (For example, if your opponent's poor bid was four 3s, then you can raise that with a daring bid of four 4s, four 5s, or four 6s.)

B. Or, move the red die clockwise to any higher Number Bid circle (White), and turn the dice to show any number you want on top. (For example, if your opponent declares a bid of four 3s, then you can upset

the game by confidently bidding five 2s, six 5s, seven 3s, and so on.)

C. Or, move the red die clockwise to any Magic One Bid circle (Red) and turn the red die to show a Magic One on the top. For instance, if your opponent declares a bid of five 3s, counter his impetuous bid with a bid of three Magic Ones (or even four Magic Ones), since it is in a position on the Bidding Circle Track that is higher (i.e. clockwise) from the already declared bid.

NOTE: If you are playing by the Show and Reroll rule, after your bid you should immediately announce or execute this maneuver before the next player makes their call.

Bid raises continue to rise from one player to the next until challenged.

Challenging the Bid

If you don't think there are enough white dice in play to support the latest bid, then you can challenge the bid rather that raise it. You can only challenge a bid on your turn, and must loudly and clearly call out the word "Challenge" or "call" for everyone to reveal their dice. This decision cannot be reversed or recalled.

4. Resolving the Challenge and Ending the Round

Once a player has challenged a bid, all players lift their cups and reveal their dice to everyone. Count all the dice in play that match the bid; numbers and Magic Ones for Number Bids; or Magic Ones only for Magic One Bids.

After you count the total, it is time to determine who lost.

A. If the actual amount of dice is equal to or more than the bid amount, the challenger loses the challenge, and forfeits one dice, and puts the dice on the Lost Dice Track in the middle of the board, and drinks once.

B. If the actual amount of dice is less than the bid amount, the bidder loses the challenge, and forfeits one dice, and puts the dice on the Lost Dice Track in the middle of the Board, and drinks once.

C. If you are player by the optional Special Rule "Perfect Bid," and the bid is exactly the same as the bid amount, then everyone but the bidder loses a die and drinks. This rule tends to unbalance the game's odds quickly, but is enjoyable because you get to berate the challenger verbally.

Challenge Examples:

Example One:

You challenge a bid of ten 5s. When all the white dice are counted, there are eight 5s and four Magic Ones. That's twelve 5 in all, two more than the bid amount. Therefore the bidder was right; there were at least ten 5 in play. So you lose the challenge and place one of your dice on the Lost Dice Track.

Example Two:

You challenge a bid of five Magic Ones. When the dice are counted, there are four Magic Ones. You win the challenge. The bidder loses the challenge and surrenders one die to a Lost Dice square.

5. Next Round

After the challenge is resolved either way it is time for the next round and the red die is reset to the white "1" circle with a one facing up. All load the dice you still have into your cup and roll again, as in the beginning. The player who won the last round takes the red die and starts the bidding in the new round. Bidding, of course, can begin anywhere on the bidding track.

Game continues until people run out of dice.

SPECIAL OPTIONAL RULES

Mix and match these rules to the players' preferences.

Show and Re-roll Rule

This is great for confusing your opponents. Immediately after opening or raising a bid, you may put one or more of your dice outside your cup for all players to see, then reroll and hide all of your remaining dice. Any rerolled dice that match your bid (if challenged) will count towards it. Showing and rerolling can therefore improved your chance of winning a possible challenge.

Your can show any amount of dice outside of your cup, as long as you have at least one die left to reroll. The dice shown does not have to match your bid at all, but that may help to convince the next player. The dice outside your cup remain there for the rest of the round, and count towards any future challenge, and can not be returned to your cup until the next round, possibly inhibiting your options, if the bid should revolve around the table to you again.

Perfect Bid Rule

If the amount of dice is exactly the same as the bid amount, everyone except the bidder lose the challenge, and must forfeit a die to the Lost Dice Track and drink once. This often unbalances a game, on average people will lose two or three dice in the game to this rule, if used, lowering the strategy quotient in the game. You could also have dice lost only by challenger and ALL but bidder must drink once, which is more fair.

Die Hard Rule (Corollary to Perfect Bid Rule)

You cannot lose your last die when there is a perfect bid, unless you are the player who is actually challenging the bid.

For example, you have one die left. Alex has four dice, Sue and Susan both have two, Shane challenges Sue's bid of eight 4s. There are exactly eight 4s shown. Normally in this situation, all players except Sue would have to surrender one die each, but under the Die Hard rule, because you didn't call the challenge, you are saved and can keep your final die.

Big Miss Rule

The difference between the actual amount of dice and the bid affects the number of dice lost. If there are more dice than the bid called, the losing challenger loses the difference in dice to the center track (if he challenges seven 5s, and there are nine 5s, then the challenger loses two dice (nine minus seven =two.) If the bidder bids seven 5s and there are actually four 5's, then the bidder lose three dice (seven minus four = three.)

News

Pagan Fire Festival Reignites with a Fee

By Alastair Jamieson
From The Scotsman
Thu 19 Feb 2004,
http://thescotsman.scotsman.com/index.cfm?id=196812004

THE Beltane Fire Festival, which heralds the arrival of spring with spectacular traditional dancing, is to return to Edinburgh after organisers struck a deal with the council to lease Calton Hill for a night.

The agreement, which puts the boisterous all-night event on a formal footing for the first time, will mean revellers from around the world being charged between £2 and £4 to go on to the hill to watch the celebrations.

Last year's event was cancelled for the first time in its 15-year history after council officials insisted the Beltane Fire Society needed a public entertainment licence.

It is understood councillors wanted the celebration to "grow up" and become more professional following complaints about excessive drinking, noise and risks to public safety.

The number of people attending the event, which has attracted crowds of 15,000 in the past, will be limited to 12,000 as part of the new arrangement.

A council insider said: "The event is fantastic and it is great to be supporting it again on a proper, contractual level. There were concerns that there was no control over anything and that people were just turning up and getting completely out of their heads.

"There were people so drunk that they were waking up on the hill the following morning."

The event is now expected to go ahead this year, with organisers agreeing to a string of conditions imposed by Edinburgh City Council.

As well as the limit on numbers, the festival will be forced to finish at 1am and provide stewarding to ensure crowd safety. The deal is expected to be approved by councillors at a meeting next week.

Organisers are introducing the entrance charge to meet the cost of providing stewards.

Ricky Henderson, the city council's leisure leader, said: "There will be some fairly robust conditions placed on their licence."

The fire festival, which takes place on the night of 30 April, features 300 performers and celebrates the beginning of summer in the old Celtic calendar. Staged at Calton Hill since 1988, it is the biggest Beltane celebration in the UK and attracts visitors from all over the world.

Beltane, which has strong undertones of fertility, has significance for pagans, who believe that the event marks the "coming of age" of the gods born at the previous corresponding winter solstice.

Dougie Kerr, the Calton ward councillor, said this year's event was the organisers' last chance to prove they could operate the festival without disruption to neighbours.

Mr Kerr said: "If it's going to come back, I'm determined it's going to come back on a proper footing. It has caused a number of problems in the past and it's not just problems to the residents. I have been seriously concerned about public safety at this event and I think in the past it has been non-existent."

But Mr. Henderson said organisers realized there would have to be controls to ensure the festival runs smoothly.

"I think the impression the officials have got from dealing with the Beltane Fire Society is that people seem to be far more serious and professional in their approach," he said.

The Beltane Fire Society has also agreed to stop the use of drums at 1am and finish cleaning Calton Hill by 9am the following day.

Steve Cardownie, the Deputy Lord Provost and champion of the Edinburgh Festival, said: "This has the potential to be a great event and can be an important part of Edinburgh's portfolio of festivals. It has always been popular, but there has been a need to improve the public safety. Hopefully, Beltane will remain an important part of the city's calendar of celebrations."

The Beltane Fire Society was unavailable for comment yesterday.

The Beltane Fire Festival takes the form of a procession which snakes around the hill between points entitled fire, air, earth and water.

The name is thought to have derived from a Gaelic-Celtic word meaning "bright/sacred fire". It was held to mark and celebrate the blossoming of spring, and coincided with the ancient pastoral event of moving livestock to summer grazing. It was a celebration of the fertility of the land and animals.

Historically, the Beltane festival was the primary focus of a community's year. Before the Romans divided the seasons into a calendar of 12 months, the Celtic year was marked by four quarter days: Beltane, Lughnasadh, Samhuinn and Imbolc. Of these, Beltane was the most frequently and significantly celebrated.

Druids Want Involvement at Stonehenge Project

From This is Bristol, March 2, 2004.
http://www.themodernantiquarian.com/site/458#news

Druid leaders yesterday called for the creation of a sacred site at Stonehenge for the re-burial of human remains unearthed during a unique road project in the area. They want a parcel of land near the "powerful temple of our heritage" to be set aside as a ceremonial shrine for the Pagan and Druid communities. They also hope to carry out important rituals at key stages of the

proposed Stonehenge Tunnel construction, such as the first ground breaking "to ease ancestral spirits". And they want to be informed of any archaeological discoveries during the £193million A303 road scheme in the World Heritage Site.

The Druid Network told a public inquiry they were in favour of the 4,500-year-old stone circle being returned to its natural setting without nearby roads and visitor centre. But they are concerned about various aspects of the proposed project, which is the subject of a 10-week public inquiry in Salisbury. Giving evidence for the network, Emma Restall Orr said the scheme "lacks any acknowledgement of this ancient site's significance as a working temple for existing spiritual and religious communities".

She said: "A major concern is the potential lack of respect given to our ancestors and their physical remains." Such problems could be diverted if "the sanctity of the temple" was acknowledged and respected throughout the work.

Ms Restall Orr said the Druids wanted to carry out their rituals at important stages of the three-year construction programme. These include the first sod-cutting and when the work nears sensitive sites such as Longbarrow Crossroads, the Avenue and the Heel Stone. Rituals were also required at times of significant archaeological finds during tunnelling at the heritage site, especially the uncovering of human remains.

She said: "Of particular concern are human remains. "We seek assurances that any Pagan human remains found during the work are treated with appropriate respect. While we do not wish to stop the archaeologists from gaining knowledge, removing human remains to store in museums is no longer acceptable within international Pagan communities. All human remains must be reburied with the appropriate Pagan ritual as close to the site of discovery as possible, together with their grave goods - or appropriate facsimiles. We would support the setting aside of a piece of land within the World Heritage Site that could act as a ceremonial funerary shrine for the Pagan and Druid communities. This could be used not only for the reburial of the ancient dead, but also as a place of honouring the dead within many modern spiritual communities."

Calif. County Votes to Ban Biotech

Wed Mar 3, 2004
By Paul Elias, AP Biotechnology Writer

UKIAH, Calif. AP)—Mendocino County voters approved the nation's first ban on the raising and keeping of genetically engineered crops or animals.

The vote Tuesday represented a big black eye for the biotechnology industry, which spent more than $500,000 to defeat the measure in a county of 47,000 registered voters.

"They had the money, we had the people," said Els Cooperrider, who led the local ballot measure.

With 97 percent of precincts reporting, Measure H had support from 56 percent of voters in the area known for its wineries.

Opponents of the measure could not be immediately reached for comment. Their campaign headquarters in Ukiah was vacant with a "for lease" sign on it.

Led by organic vintners and farmers, backers of the ban raised and spent close to $100,000.

The ban will have little direct effect inside Mendocino County, since there are no known genetically modified crops raised in the area.

But Mendocino County's organic growers said they would use the law as a marketing tool, especially in Europe, where opposition to genetically engineered foods is fierce.

The victory is also expected to embolden similar movements in neighboring Northern California counties as well as elsewhere in the county.

The biotechnology industry may file a lawsuit trying to overturn the new law. The industry argued that biotechnology regulation should be left to the federal government, otherwise biotech companies will have to wade through a hodgepodge of local laws.

Editor's note: This reminds us of the old ad campaign "It's not nice to fool Mother Nature." Communities are starting to stand up to the biotechnology industry and their bio-engineered foods. We don't know what the long term effects are on our bodies, neighboring plants, the environment. Best to leave well enough alone.

Announcements

Psychic Eye Book Shop Closing

WE REGRET TO INFORM YOU THAT
THE SAN FRANCISCO PSYCHIC EYE BOOK SHOP
WILL BE CLOSING.

We will continue to be open during this closing process, which should carry us through the next two to three weeks. Unfortunately, due to the state of the economy, it has come down to this, but we will endeavor to return to the San Francisco Bay area as soon as is humanly possible.

We have valued your continued patronage over the years, and we will continue to offer most of our merchandise via our website http://www.pebooks.com/shop/ (tax-free to California residents) and our remaining 8 locations will of course continue to offer readings, both in person and over the telephone. If anyone has any questions or comments, please do not hesitate to e-mail us at chris@pebooks.com.

2004 CSANA Conference

The 2004 CSANA conference will be held April 15-18, 2004 on the campus of St. Michael's College in the University of Toronto, co-hosted by the Centre for Medieval Studies, University of Toronto, and the Celtic Studies Program, St. Michael's College, University of Toronto. The conveners are David Klausner of the Centre for Medieval Studies and Ann Dooley of the Celtic Studies Program. St. Michael's College is located on the east side of the university campus, in the heart of downtown Toronto in a park-like setting that is close to museums, shopping, restaurants and art galleries, all easily accessible by public transportation (TTC).

Confirmed participants include Pádraig Ó Riain of University College Cork, Máire Ní Mhaonaigh of the University of Cambridge, and Graham Isaac, John Koch and Brynley Roberts of the University of Wales, Aberystwyth.

Travel:

For those arriving by air, a taxi from Pearson International Airport to the University of Toronto costs approximately $40.00. Pacific Western operates coach service from the airport to the major downtown hotels approximately every half hour at a cost of $14.95 one-way ($25.75 return). The closest drop-off hotel is the Delta Chelsea Inn on Gerrard Street West; from there it is a short taxi ride to the university campus and the conference hotels. Or, for $2.25 exact change, and a possible wait, one can take the Airport Rocket Shuttle to the Kipling subway station and take the subway from there to either the St. George stop (exit at St. George, turn left, and walk south to Bloor, then turn right and walk west on Bloor for Quality Hotel Midtown) or to the Bay St. stop (exit at Cumberland for the Howard Johnson hotel, walk left to Avenue, turn right, and walk north on Avenue); the hotels are a short walk from their respective stops.

Accommodation:

Arrangements have been made with two local area hotels. Please make your own reservations. Cut-off date for room bookings at the conference rate is March 15.

Quality Hotel Midtown
280 Bloor Street West (at St. George Street)
Cost: Cdn.$109.00 + taxes per night
Phone: 1-800-228-5151 or 416-968-0010
and quote "CSANA Conference - Group No. 102035"

Howard Johnson Hotel 89 Avenue Road
(North of Bloor Street)
Cost: Cdn.$89.00 + taxes per night
Phone: 1-800-446-4656 or 416-964-1220 and quote "CSANA Conference"

Conference Schedule:

All sessions will take place at Robert Madden Hall on the main floor of Carr Hall, 100 St. Joseph Street, St. Michael's College.

Thursday, April 15

1.30 p.m.-5 p.m. Registration and sessions 6-7.30 p.m. Reception: (Charbonnel Lounge, Elmsley Hall, 81 St. Mary Street) Optional evening event: Traditional music session at Dora Keogh's Pub, 141 Danforth Avenue

Friday, April 16

9 a.m.-5 p.m. Sessions (break for lunch 12.30-2 p.m.) 7.30 p.m. Chinese banquet (prior registration required)

Saturday, April 17

9 a.m.-5.30 p.m. Sessions (break for lunch 12.30-2 p.m.) Optional evening event: Informal gathering at McVeigh's New Windsor Irish Tavern, 124 Church Street

Sunday, April 18

10 a.m.-1.30 p.m. Sessions

Registration:

The registration fee is $30.00 (student rate $20.00). Registration for the Friday night banquet is also required ($30.00).

We encourage you to register by Friday, April 2, 2004 so that accurate arrangements may be made. Please make cheques payable to "Celtic Conference" and mail with registration form to:

Jean Talman
Celtic Studies
St. Michael's College
81 St. Mary Street
Toronto, ON M5S 1J4
CANADA
Phone: 416-926-7145
Email: jean.talman@utoronto.ca
Fax: 416-926-2330

The Celtic Cauldron of Creation

A Shamanic Retreat Exploring the Spirit-Powers of Dana Facilitated by Tom Cowan (author of Fire in the Head) and Frank MacEowan Assisted by Susan McClellan

Long before the arrival of the Gaels, an ancient race of people inhabited Ireland known through oral traditions and written history as the Tuatha De Danann, or the Shining Ones. This mystical race may have originated in the primal forests of Old Europe, somewhere in a Celtic Otherworld manifesting along the Danube. The Dananns were highly attuned to the mysterious elements of nature, possessed advanced spiritual powers, and may have been attempting to bring forth an enlightened society on Earth, as other mystical races around the world are thought to have been attempting in the dreamtimes of their own cultures.

A Druid Missal-Any
P.O. Box 5003
Elmwood Station
Berkeley, CA 94705
E-Mail: poppinjay@earthlink.net

In this weeklong retreat we will delve deeply into the ancient mysteries surrounding the Dananns and look at how their unique culture and spirituality shaped the beliefs and practices of the later Celtic peoples of Ireland and Britain. Our intention will be to prepare ourselves to be skillful recipients of the potent spiritual forces the Dananns tended in their own lands and within themselves, and which are still accessible to us. It is our belief that the Dananns are initiating people in our own day to preserve and carry forth their wisdom and spiritual knowledge for the sake of humanity and the nonhuman communities of life on our Mother, the Earth.

We will trace and track the dana energies as they reveal themselves in the Three Cauldrons of the Soul, as they help to shape the Wheel of the Four Airts, and as they originate in the Primal Mother Spirit called Danu or Dana by those earliest Celtic peoples. Through ritual and ceremony, we'll contact the Dana life-force behind the spirits of nature in our own lands so that we may become better healers and seers. By drumming, dancing, and dreaming we will spend intimate time with the dana energies and allow them to initiate us into the mysteries that the Shining Ones are calling back into the visible world for its renewal and transformation, not to mention our own.

TWO LOCATIONS:

August 18-22, 2004 near Denver, Colorado. Contact: Cynthia McMahon at 303-726-8508 or drummingcircles@yahoo.com

September 22-26, 2004 Kirkridge near Stroudsburg, Pennsylvania. Contact: Susan McClellan at 302-478-6844 or kwahul@aol.com

Calendar

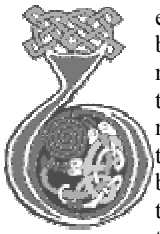
The Vernal Equinox, when the Sun crosses the equator, will occur on March 19, at 10:49 p.m. PST. The Sun rises due East and sets due West today and the Night equals the Day. Balanced now are we!

A Druid Missal-Any is published eight times a year. Post mail subscriptions are $8.00 and email subscriptions are free. Or write an article or send us a cartoon and receive a year's post mail subscription free. Write to:

A Druid Missal-Any
Beltane Year XLII
Vol. 20 Number 3
May 1st, 2004 c.e.

Beltane Essay: Shafts and Gatherings

Reprinted from A Druid Missal-Any, Beltane 1983
By Emmon Bodfish



eltaine, one of the greatest, and, now-a-days, best known, of the Old Celtic High Days, it marks the beginning of Samhradh, summer, and the "Season of Life." Historically, it signaled the moving of the herds out to summer pastures in the mountains. Great fires were built to welcome back the Sun, and the cattle were driven through the flames for purification before starting on their way to the high meadows. The Druid caste, priests and priestesses, presided over these rites at which all the clans gathered together at the ritual sites such as Tara and Carnutes for celebration, planning, and deliberation. Quarrels were settled and justice meted out. This was another Druid function, that of magistrate, with a specialized sub-group of the priestly class acting as judges. Sacrifices were offered to Belenos and on the Continent, to Gaulish and Galatian analogs of this Indo-European Sky God. Another opinion holds that this derivation of Beltaine from the name of a sun god, Beal, is problematical, and that Beltaine was, like Samhain, a festival of all the Gods and Goddesses.

For the New Reformed Druids of North America, it is the beginning of the Season of Life and the end of the Season of Sleep. The first spirits of the year will be added to the Chalice of Waters that is shared at each service, and the Third Order members will change their ceremonial ribbons, worn over the fronts of their robes, from white to red ribbons. The Earth Mother wakes from her winter sleep, and chants and praises are addressed to her.

Live Oak Grove plans to inaugurate the shaft grave, a Toll-Uaigh; we have dug this winter at Larry Press's (Archdruid) instigation, with an offering of some of the new Waters of Life from the first chalice of the new season. Shaft graves were build in Ancient Gaul, and perhaps elsewhere in Druidic lands. Offerings presumably to the Earth Mother, were put into these deep shafts at different times over a long period. Some of the "Tolls" were twelve meters deep, and offerings might include a whole tree. We plan to offer a piece of the sacrifice at each service which will be put into the shaft after the rest of the sacrifice has been placed in the altar fire.

News of the Groves

Galatia Grove: News from Turkey

We, The Grove of Galatia assembled accept the following principles as self evident: 1. The object of the search for religious truth, which is a universal and a never-ending search, may be found through the Earth Mother, which is Nature; but this is one way, yea, one way among many. 2. And great is the importance, which is of a spiritual importance, of Nature, which is the Earth Mother; for it is one of the objects of Creation, and with it we do live, yea, even as we do struggle through life are we come face to face with it.

The Grove Constitution will be forwarded to you within one or two days by the Secretary Rev. Ozturk Kosemen. At present the Grove has two Joint Archdruids elected by the membership Rev. M. Graham MacKenzie-Rolls and Rev. John Roderick Clay. Our High Priestess is the Rev. Ayshe Dikman. Our Chief Bard and Secretary is Rev Ozturk Kosemen. Our Annalist is Deniz Ozguhan. The total membership as of this date is 25. We have 3 Ordained Druids, 2 Ordained Bards and 10 Ovates.

We wish to apply to be recognized as a Proto-Grove or Grove of the RDNA. The Grove is located in Izmit Turkey and is associated with Kocaeli University.

Acorn Grove: News from Ontario

Hello from the, until recently, frosty north. It is Beltane and our last snowfall was just 4 weeks ago. Time for rebirth, renewal, and lots and lots of yard work... Especially when three of the faithful are rather large dogs (Scully, Roswell, Kodiac).

The Acorn Proto-grove has fallen of the RDNA radar screen of late largely due to the fault of the Arch-Druid (pro tem) to read all his email completely and respond to Stacey's call for News... Impeachment proceedings will begin shortly.

The group has had a slow down of activity of the Druish spirituality sort, but a rapid increase of the daily secular sort, One (Bella) moved to a faraway town, One (Ric) went financially bankrupt, One (Jim) is currently getting a divorce, but curiously Two of them are doing musical comedies (Tim & Ric). Perhaps seeking solace from day to day lives in the limelight of the theatre. Both have secured roles in the Aurora Opera Company's productions of "My Fair Lady" and "Hello Dolly". Neither of them is Dolly.

Of an interesting spiritual note the Dali Lama is coming to town (Toronto) and one of our cohorts (Jen) actually managed to get tickets to go hear him speak. Expect a healthy dose of Tibetan Buddhism to be added to our Zen-Franciscan dialogs in the future.

Plans for he Second Annual Grove Wilderness camp are underway, however, seeing that we are traditional Druids of the Reform, each of us has three or four opinions on where it is we should go. Last year we went to Awenda Provincial Park, this year a private cottage (Trina's) has been offered but plans are still uncertain.

Cheers

Ric Knight odm

Bamboo Grove: News from Delaware

Greetings! The Bamboo Grove has been a bustling place as of late. I recently won a contract bid to work on the Piping Plover Conservation Project; it's a 5 month contract and I will be working for DNREC (the Department of Natural Resources and Environmental Control). I am extremely excited to be able to put my degree to good use...finally! What's more, this type of work is in sync with my passion and purpose in life, to take an active role in protecting my wild brothers and sisters.

In other news, we have lost some beloved members and gained some new. Spud the mouse passed on after putting up a good fight...his spunk and spirit will truly be missed. The Arch-Druid has been transplanted and will hopefully enjoy being able to stretch its cramped roots. My fiancé and I have set up an aquarium, home now to a varied group of crabs--Fiddlers, Rusty, and Reds--as well as crayfish, guppies, and plecos. Our little condo is feeling more like home!

May you all have a wonderful Spring!

Brightest blessings,
BrightMirage (Maryann)

Digitalis Grove: News from D.C.

I took time from my intensive Job Search to go down to the National Mall to enjoy the beautiful weather. Hachi, Norway and I attended the opening ceremony of the WWII memorial in Washington DC on April 29th and ceremonially dropped a thimble full of whiskey in the fountain to bless the new site, and pray for the ecological damage to be quickly healed in the area.

In other news, I have been spending a great deal of time reflecting on the role of outreach to the community in a ministerial manner. As the RDNA doesn't have a great deal of public affairs practice or interfaith experience, I've been working with a number of on-line pagan-clergy conferences, talking with elder RDNA priests and writing little essays to clarify my personal thoughts on the likely issues. These might reach the precipitation point by Summer Solstice issue of the Druid Missal-Any.

Dravidia Grove: News from Maryland

Hello all,

Just getting settled in right now, not too much going on here except look for work and I got a chance to go see Thunder Over Louisville which is a big fireworks display they do here every year. It is pretty cool; it even includes an Air Show....Well all that about covers it.

Dolanimus

Nemeton Awenyddion: News from Cohasset, California

Things are finally coming back to life here as the warm sun continues to bless nearly everyday with beauty and the Spring life returns full force. Getting ready for a lively Beltain celebration/campout doing all the stuff, maypole, ritual, Bardic circle, camping, etc. There's more information in our Grove's website if you wish to find out more about our campouts.

Rhiannon

Duir De Danu Grove: News from California

The Hunt is On

And the two, the Co-Arch-Druid and the Preceptor, did hunt for a suitable place for ritual. They rode their fire-chariot on the roads, their only weapon a map showing the parks. But the parks were elusive. Yea they did flee from the people's gaze. Nowhere was there a grove suitable for ritual. But the two hunters pluck up their courage and continue to hunt, ever more determined to find a place for the Grove to meet.

Tegwedd ShadowDancer
Chronicler and Co-ArchDruid of Duir de Danu Grove NRDNA

Poison Oak Grove, News from California

Publisher of "A Druid Missal-Any"

There are a couple of sayings that are fitting for this past year: that which does not kill you makes you stronger, and the deities give you no more than what you can handle. Well, I'm pretty well thrashed physically and mentally and am at the "done" phase, so enough now, for a little while, ok Whichever Deity is Deciding to Test Me?

I negotiated with the new tenant of the main house last week to pay him a small monthly so I can continue to use his water for the grove site, and when it's hot he'll leave the driplines on for a few days. I'm also getting access to the neighbor's barn across the street for grove maintenance supplies. One of the neighbor's will be helping bring the firewood Emmon left me to the new house. How odd that with the timing I have a place to keep it now. Also odd is a sense of being "taken care of," with the acquisition of the house, the chandelier, the drapes, and now the firewood.

In the carpool on the way to work one day this week the radio played strains of "Here comes the Sun, It's all right, it's all right," bringing me out of my reverie of worry as a reminder that Beltaine was coming, the celebration of the return of the sun god Belenos, of the Season of Life, of Summer. It's been a year of travails, and distractions: the death of a parent, the loss of family, the death of a pet, of a good friend, the loss of the cabin by the grove site. The music was a reminder of the Here and Now, of the Bigger Picture, of the Balance that is so easy to forget. Oh Beal, forgive this one due to her own mortal limitations!

On this Beltaine day, whether you celebrate it on the First or astronomically on the Fourth, take some time to go outside, breath in the fresh air, skip around a tree if you don't have a May Pole, take a swig of whiskey, the waters-of-life, and celebrate the waking of the Earth Mother!

A Reformed Druid Anthology 2 Update

Well, with the return of the sun's strength since Yule, we were able to get the massive 850 page Green Book volume of the Anthology done in March by the staff of the East Coast office of the Drynemetum Press. Unfortunately due to some problems in the West Coast office, the Magazine Collection (2nd Volume of ARDA 2) is now 4 weeks behind our previous optimistic projections. Therefore, only 25% of the files are now available on the ARDA 2 website, but glacial progress should speed up with the warming temperatures, and more fortunate luck.

I have revised my estimate for the magazine volume to be 750 pages and it should be done in 6 weeks by the Summer Solstice, if we're lucky. By July, if things continue as they are now. We appreciate your continued patience also in the release of the Main Volume which is similar straits, but you can be assured that once it is in my hands from our associate in the Central Office, it will go fly to the presses within a week!

The website address is
http:/www.geocities.com/mikerdna/arda.html

Beltane Jokes

Q: Which brand of clothing would the Cerne Abbas Giant like to wear?
A: Tommy Hilfigur

Q: Which brand of yogurt do Druids love the most?
A: De Dannon

The Difference Between Wicca and Druidism

Because this is an on going topic of question in the pagan community, as people try to find and understand their niche, A Druid Missal-Any offers yet another perspective on the difference between Wicca and Druidism, this time submitted by Founder and Patriarch of the Fifth Order Norm Nelson.

One group says, "By the pricking of my thumbs, something wiccaed this way comes."

The other group says, "By the pricking of my thumbs, something wickered this way comes."

News

Sudden Oak Death Update

Feds Order Inspections of Calif. Nurseries
Fri Mar 26, 2004
By MICHAEL R. BLOOD, Associated Press Writer

LOS ANGELES - The federal government Friday barred California nurseries from shipping 59 plant species out of state until they can be declared free of a disease that has killed thousands of oaks in California and Oregon.

Beginning Monday, nurseries that want to ship plants that can act as hosts of the fungus-like blight, called "sudden oak death," must undergo inspections before products can leave California, the U.S. Agriculture Department said. The list includes species and subspecies of popular garden plants such as rhododendron, azaleas and camellias.

Similar restrictions have been in place in 12 Northern California counties since 2001.

One industry representative said the decision will delay shipments, but could reopen markets that recently closed to California nurseries.

"A number of states have blockaded California plants from entering. If this causes those states to accept shipments, there are some great benefits that come along with this action," said Tom O'Brien, a lobbyist for the California Association of Nurseries and Garden Centers.

The announcement came as another setback for California's $2.35 billion nursery industry, which is also threatened by an invasion of imported red fire ants and other disease-carrying pests.

Nursery plants are the state's third-largest agricultural commodity, behind dairy products and grapes.

In recent weeks, 10 states have restricted the sale of certain host plants, and Florida has banned the import and sale of all nursery plants from California.

The blight, which is related to the type of organism believed to have caused the Irish potato famine in the mid-19th century, does not necessarily kill the shrubs it infects.

No cure has been found for the disease, first spotted in 1995, and it is unclear how it spreads.

On the Net: http://www.suddenoakdeath.org

Cell Phones Alter National Park Landscape

Monday, April 12, 2004, 2:05 p.m.
By Becky Bohrer, Associated Press

When Sean Morrissey scaled California's 14,491-foot Mount Whitney for the first time a few years ago, he couldn't wait to take in the view. A woman who made the climb at the same time couldn't wait to dial her cell phone.

"This one woman was making call after call," said Morrissey, who is from Los Gatos, Calif. "It seemed very out-of-place. It seemed out-of-place to go through all that effort to make an outbound call."

Cell phones have long been virtually unavoidable on city streets and in shopping malls. But they now are showing up in some of the very places people go to get away from it all: national parks.

For park managers, this is a challenge. Officials with the National Park Service say they want to meet the needs of visitors and provide for their safety. But they also must protect the park and the visitor experience. And there is no set policy on how to strike this balance.

To some degree, the Park Service is complicit in the problem: At least 15 National Park Service sites have allowed telecommunications companies to put up cell towers within their boundaries. Yellowstone has five. (Also, many towers are situated just outside national parks, enabling park visitors to place calls even from some backcountry areas.)

Some conservationists complain that cell phone technology is ruining nature; not only by scarring the landscape with cell towers (one tower in particular, near Yellowstone's Old Faithful, has been criticized as an eyesore), but also by contributing to the death of solitude.

"It's possible you could come to a trail in Yellowstone and see someone yakking on the phone to their stockbroker," said Dennis McKinney, development director at Public Employees for Environmental Responsibility.

Jeffrey Hunter was jolted from his sleep at 6 a.m. by a fellow hiker who used his phone while at a shelter in Great Smoky Mountains National Park to remind his wife to bring sodas when she met him later.

"He woke everybody up in the entire shelter," said Hunter, of Chattanooga, Tenn., who was hiking the Appalachian Trail. "I was incredulous that someone would wake people up for a couple Diet Cokes."

And guide Neil Courtis recalled a private tour he led in Yellowstone National Park last fall that included a business-minded father from New York who was desperately trying to get a cell phone signal so that he could make calls or check his messages.

"When you're trying to give a tour, that's kind of annoying," Courtis said. "It kind of ruined the tour" for the others.

Lane Baker, Yellowstone's deputy chief ranger, said many people expect to be able to use cell phones and that Park Service officials cannot dictate how tourists use them.

"You can't control what they do at Old Faithful like you can't control what they do in downtown New York," she said.

And Baker said cell phones in the park have a definite positive side, making a difference in the way officials receive and respond to emergency calls. "I wouldn't want to do my job without one," Baker said.

Last July, a desperate cell phone call from 13,000 feet on the Grand Teton in Wyoming alerted rescuers that lightning had struck a party of 13 climbers near the summit.

Rangers flew in by helicopter and were able to pluck the most badly injured from the mountain before dark. One climber was killed by the lightning; the others survived.

But on the other side of the equation, Yosemite spokesman Deb Schweizer said the park also has gotten calls from hikers who are simply pooped and want a lift out. They get a polite refusal.

"Just because you're tired doesn't mean we're going to send someone out," she said.

Editor's note: In these times of easy and mindless convenience it is important as Druids to remain mindful and respectful of others who are out to enjoy Nature as well. If you must bring that cell phone while hiking, during grove services, or otherwise spending time in the great outdoors put it on vibrate!

Events

3rd Annual Interfaith Pagan Pride Parade and Celebration

May 15, 2004, Berkeley, CA

We are pleased to announce our third Annual Parade and Celebration from 10:00am - 5:00pm at the Civic Center Park on MLK between Center and Allston Way. This year our theme is "Divine Feminine", and we have expanded the celebration to include vendors, crafts, and food (positioned nearby). We are also exited to announce that we will be featuring an "Author's Circle," in which you can meet and converse with the Pagan community's leading published Authors. We are continuing to encourage the participation of floats and costumed participants this year, and will offer special awards for both Best Float and Best Costume, so don't miss your chance to show us how creative you can be. Camera Shy? Bring a mask, or come down and cheer the community on...we would definitely love that.

Information: 510-496-6051, paganparade@earthlink.net or visit http://www.paganparade.org .

Ancient Ways Festival

June 2 thru 6
Harbin Hot Springs, Middletown, CA

Ancient Ways hosts an eclectic pan pagan gathering of magical folk. Weekend includes workshops, rituals, camping in a clothing optional environment. Cost (before April 15): $70, 1-night; $105, 2-nights; $135, 3-nights; $160, 4-nights.

Information: 510-653-3244, festival@ancientways.com or visit www.ancientways.com

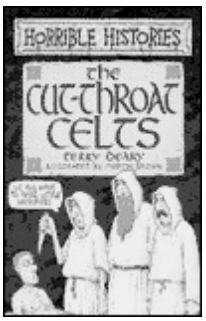
Modesto Pagan Pride Day Harvest Fest

September 11; Modesto, CA

The 2004 Harvest Fest will be held at the American Legion Hall. We plan on offering 20 to 30 craft vendors, covens, and non-profit booths in addition to 4 to 5 authors and speakers. Bands, mythic dancers, entertainment and more will grace our entertainment stage on the deck. We will also be featuring an art show, discussion panels, and a 9/11 memorial. We are planning a second memorial ritual in respect to 9/11. We will also be having a large Memorial Banner that we hope to get 100's of Pagan signatures on before we send it to New York and Washington DC. Cost: Free, with a canned food donation. Details TBA as plans progress.

Information: 209-549-1727,
wprayers@whisperedprayers.com or visit
http://www.aupagans.com/Modesto/PPD.html.

Book Reviews

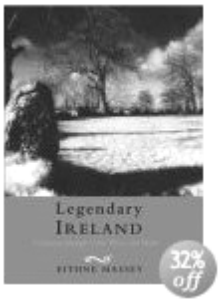


The Cut-Throat Celts

By Terry Deary
Published by Scholastic Ltd. 1997 About $7.
By Michael, Digitalis Grove

This is a 130 page heavily illustrated little paperback that is chock-full of "incriminating" material about the ancient Celts, delightfully presented in a humorous manner to thrill and shock the young teenager, but still readable enough for an adult. Dr. Terry Deary has written about 16 of these books in the "Horrible Histories" series, to encourage younger British readers to find the "juicy, insane, raw and bleeding" aspects of what is often a rather dry subject. Other enticing titles are "Rotten Romans", "Smashing Saxons", "Bloody Scotland" and simply "Ireland". He apparently has a big fan club, rare for a historian, a group he often execrates with typical British slang. He has apparently widely consulted and combed through the existing archeological and historical texts on the ancient Celts (covering mostly

700BCE-700CE, especially on Gaul), with often a surprising knack for remembering the stranger aspects and stories. The errors are surprisingly few for someone who is not an acknowledged Celtic specialist, although he glaringly confused Ogham and Nordic runes in one chapter. Naturally, there is much on the religious aspects of the Druids, and he is not mean spirited, but the sacrifice jokes do get a bit old after the first few chapters, and rarely goes beyond solid historical details of Celtic spirituality. However, even if you think you've read it all, read this and get a few chuckles about it; and leave it where your child can run across it. See Amazon for the author, or go to www.terry-deary.com for a full list of his titles.



Legendary Ireland:

A Journey Through the Celtic
Places and Myths by Eithne Massey
(Hardback; 25.00 Euro / 30.00 USD / 19.00 UK; 240 pages.)
From the Read Ireland Book News

This book is a vivid and original journey through the Celtic places and myths of ancient Ireland. Woven into the Irish landscape are tales of love and betrayal, greed and courage, passion and revenge, featuring the famous personalities of Celtic lore, such as CuChulainn and Queen Maeve, Diarmuid and Grainne, the Children of Lir, Oisin and Fionn. The book also reveals some of the less well-known but equally captivating stories, including 'The Hag of Beara', and 'Li Ban, the Mermaid of Lough Neagh'. The author has re-visited all twenty-eight sites and explores their history, archaeology and folklore. All of these magical and mythical places open windows to a heroic yet very human world. Illustrated with atmospheric photographs and elegant engravings, full colour throughout.

Read Ireland
342 North Circular Road
Dublin 7, Ireland.
Telephone and facsimile number: +353-1-830-2997.
http://www.readireland.com

Calendar

Beltane, the beginning of the Season of Life, as 15 degrees of Taurus, will occur on May 4, 2004 at 21:04 PDT or conversely as 16 degrees 18 minutes decl. May 4 at 17:56 PDT. Poison Oak Grove's social observance of Beltaine has not been decided yet.

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Summer Solstice Year XLII
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Summer Solstice Essay:

Danu and Stonehenge

Reprinted from A Druid Missal-Any, Summer Solstice 1987
By Emmon Bodfish

Midsummer Solstice, one of the four minor High Days of the Reformed Druid Calendar, is associated with the Celtic Goddess Danu, Mother of the Gods, the Tuath de Danann. She is particularly associated with rivers, and rivers from the Don in Russia to the Don in Scotland are thought to be named for Her. She is probably the same figure as the Irish Goddess, Anu, and the Bretons' Ana. Roman Diana and Greek Artemis may be other cognates of this Pan-Indo-European deity. These theories are based on the study of word origins, and on the witness of Gallo-Roman writers of the period who noted the similarities in character, rituals, and Seasons of Worship between Danu and Diana. These primary historical sources, written when the Celtic religion was still practiced in Gaul, corroborate the evidence from linguistic studies. There is opinion about that Danu was not an important Deity, or even that the Celts lacked a Mother-Goddess figure, but I can find no hard evidence in Philology, history, or Celtic Mythology for this point of view.

Like Roman Diana, Danu's totem is the boar, an animal also associated with a female agricultural deity in the Balkans. Danu, like Frigga of the Germans, presides over marriage and fertility. The luckiness of June weddings may be a distant memory of Her festivities. Mugwort is Her flower, an herb also sacred to Roman Diana; the ripe ear of grain is Her token. (This fits T. Edwards' theory that the Christian Madonna was modeled after (to co-opt?) the various Mother-Grain Goddesses of pagan Europe.) On the Isle of Man it is customary to wear a sprig of mugwort to the Midsummer dance, and in England, placing mugwort under her pillow is said to bring a young woman dreams of their future husband. **1** In Scotland, there are all night bonfires, song fests, and dances for the young, unmarried people of the villages.

This is the morning on which the Sun used to rise over the heel stone at Stonehenge, thus beginning the new season in the Megalithic calendar. It no longer rises at that point owing to the procession of the Earth's axis, but celebrations are held there, anyway.

The Druids did NOT build Stonehenge. It antedates their arrival in Britain by centuries. It was William Stuckeley in 1717 who mislocated the Druids there. He did some of the best archeological fieldwork of his day, but his theorizing later wildly outstripped his data. The mistake was an honest one, however, considering what was known in his time. He showed that the stones were not a memorial to King Arthur nor a Roman temple, the two then common theories. He was the first to establish the monument as definitely pre-Roman. The only knowledge of pre-Roman Britain he had came from Roman and Greek writers of the Classical Period. They said that Britain was inhabited by Celts whose priests were the Druids. So, if the stones were older than any Roman constructions, Stuckeley reasoned, they must have been put there by Druids. He knew of no other candidates. But in the last two centuries, archeology has provided us with many, even too many other possibilities. The currently favored candidates are the early Neolithic farmers of Natufian stock, a longheaded, slender, fine-boned people who inhabited the Salisbury area from 2900-2500 B.C. coinciding with the most accurate modern date for the first cycle of building at Stonehenge. A larger boned hardier people later took over the monument and set up the Blue Stones, but they too had disappeared before the arrival of the Celts around 480 B.C.

This is not to say that the Celts did not take cognizance of the huge stones. They worked monuments of other prehistoric peoples into their mythology and song. Numerous Bardic compositions refer to the Sidh Mounds of Ireland and the Carnes of Scotland as sacred places and the long abandoned abodes of the Gods. They may have done the same for Stonehenge, but the English traditions and Bardic works were almost all lost, while the Irish are among the best preserved of any oral lore.

> "Behold the Sidhe before your eyes. It is manifest to you that it is a king's mansion, which was built by the firm Dagda.It is a wonder, a court, and admirable hill."
>
> "The Sidhe of Donegal," a seminar by Prof. Duran.

Two or more different groups of peoples, sharing the same or similar astronomically oriented beliefs, contributed to the five cycles of construction and reconstruction at Stonehenge. Theirs was a fairly sophisticated culture for the time. They knew that the Solstices, eclipses of the Moon, and the courses of the stars were regular predictable events. Their stone moving techniques were on a par with the times. Though not aligned accurately enough for an "observatory" in the modern sense, the stones can serve as a calendar rectifier, an eclipse predictor, and, of course, as a ritual site for religious ceremonies. But what those religions were must remain a matter of conjecture. Clearly they had something to do with sunrise, Midsummer Solstice, moonrise, and lunar eclipses, but what they meant, and what the people did

there, is probably not recoverable. As Clannad sings "Forgotten is the race that no one knows." **2**

1 A friend of mine tried the experiment of putting mugwort under her pillow, but reported she had no dreams at all. "I guess I'm just going to stay single." She is till fancy-free three years later. If anyone wants to try this, you can get mugwort in most herb shops. Send in your results and we'll publish them for Lughnasadh.
2 Clannad, a modern Irish Folk Group. "Ring of Stones," good album.

News of the Groves

Sylvagaia/Elder Grove: News from France

Sylvagaia/Elder Grove is happy to present itself to the Druidic world. Although this grove consists mainly of trees, shrubs, lichens, woodland animals and myriad other life forms, we are represented by a spokesperson of the sapient persuasion. Who greets fellow sisters and brothers with joy. We strongly belief that nature is good, very good even (since we like to look after ourselves). We seek awareness in many of the things we do - even in some of the things we don't do. Our number is indefinite, since life forms come and go. A small family of humans have the honor to look after us in our divers encounters with the human race. Let's see how they will do.

The humans garden a lot and enjoy the freedom of not buying food to others. They think it makes them more self sufficient and independent. Furthermore they belief that various degrees of self sufficiency, coupled with a simple, frugal lifestyle will do good to the planet, the Earth-Mother, and consider this a holy act. Perhaps a personal and spiritual duty.

To contact us: cerne@club-internet.fr
(Green Willem; Homo Sapiens Sapiens spokes-being for Sylvagaia/Elder Grove, France).
To not contact us: ...../I\

Peace, in the Earth Mother,

Greenwillem

Creeks Called Rivers Grove: News from West Virginia

Hey, it's Darren from Creeks Called Rivers.

Time comes and time goes, and in time two of us have moved from Columbus and back to West Virginia. This doesn't mean that Creeks Called Rivers Grove is dead; it just means that without the 2 of us, it's much less likely to be particularly active. If you still want to keep CCR listed on the page, go ahead and direct email to this account.

Now, as for the future...we're pressing on as Little Mountains Grove (with the fine tradition of my fig tree as Archdruid). For the record, we are just outside of Parkersburg, WV, nestled among the oak and ash.

And, um, sorry for the lapse in communication.

From the bounty of the Earth Mother,

—Darren

Eurisko Grove: News from Virginia

I would like to announce the return of Eurisko Grove, an RDNA protogrove. In conjunction with PagaNet, we conducted a Beltaine ritual in Hampton Va. for approximately 30 people. For midsummer, members of our group will be celebrating with Earthrising, a CUUPs chapter in Newport News Va., & conducting a private ritual at Natural chimneys park in Mt. Solon Va. based on reading from Shakespeare's "A Midsummer Night's Dream."

Swamp Grove: News from Florida

Please add my new e-mail: spacerock@comcast.net and note that our little group is now located in Ft. Myers rather than Naples. We moved about a half hour north but we still have some of the old gang and some new folks as well. Saint Herbert (One of our longtime members) is helping me to make a new website, so I will let you know as soon as it is up. The move was hectic and many adventures occurred since our last contact, but the damn grove just won't die. I guess it is meant to be.

Summer comes quickly to the swamp Grove, filling us with more lethargy than usual. Our rainy season has started and it will rain for about 30-45 minutes each day until late September or early October. The summer Solstice is upon us and we shall celebrate another year with food and drink and the playing and smoking of the pipes. We look forward to winter the same way our northern brothers and sisters long for the summer, everything about our grove seems to be backwards but that's just the way we are. Our fruit trees are doing well enough to produce most of the year round; Figs, Oranges, Lemons, Bananas, Miracle Fruit, Surinam Cherries, Avocados, Papayas and Grapefruit. This year's garden was not the best, as we planted it too late and the sun gets too hot for veggies early here.

Dravidia Grove: News from Indiana

All is well here, had a lot of Tornado Warnings this past month, and not much time between work and them to scout a new location for the ceremonies. Settling in nicely though...Did some research at the library on Mistletoe growth in Southern Indiana, and it is all over the place here, just have to find a few patches and get a good out of the way location setup... Still have to finish the unpacking of my Altar and Books, and have not a lot of time to do it with work. Have to work a few more hours than normal to make ends meet here... Well that about ends it here.

Yours in the Mother.

Cat-in-the-Corner Grove: News from Colorado

Cat-in-the-Corner Grove is still here, albeit in a rather inward-focused state at present (not hibernation, more like introspection). Nothing wrong with that, Nature has cycles of rest & activity too.

Sunset Proto-Grove: News from California

As I sit upon this mossy rock
underneath the trees
I smell the earth and summer scent

...listen to the rustle of the leaves.
I leave an offering to the one
and have a drink of water.
I quietly listen to the passing deer
and birds chasing one another.
the sun shines through the gaps in the trees
as though a miracle has occurred
...and so it has.
deep breath.
a wonderful midsummer to all!
Don't leap too close the fire.

Poison Oak Grove, News from California

Publisher of "A Druid Missal-Any"

This Summer Solstice is the last High Day we will have the little cabin on Emmon's land. The new tenant of the main house decided he wanted it as a playroom for his kids, and being good friends with the director of the Muir Heritage Land Trust, guess who lost out. It is with tremendous sadness that I will be vacating the cabin by the end of July. Yes, I will have my own pity party. I've been the only friend of Emmon's who has been involved with the maintenance of the property, organized the creation of the memorial boulder, attended any of the town council meetings, or meeting the neighborhood associations to set up the land as open space. Not even a family member has taken part. I've been a good tenant and even paid for repairs out of my own pocket. It's like it hasn't even mattered. It just seems wrong. My greatest fear is that this is a pissing contest and we will no longer be able to use and enjoy the grove site, but have been assured this is not the case and I still have the support of the community. All things are ephemeral. We will learn to adapt. We have been incredibly lucky to have been able to use the cabin at all. For this we will always be grateful.

Witness the Summer Solstice at the UMass Sunwheel

Sunrise 5:00 a.m. & Sunset 7:30 p.m.
Sunday & Monday
June 20 & 21, 2004

Members of the University community and the general public are invited to witness the passing of the seasons by joining Dr. Judith Young of the U.Mass. Dept. of Astronomy to watch the Sun rise and set over the tall standing stones in the UMass Sunwheel for the upcoming SUMMER SOLSTICE. Visitors for the sunrise viewing should arrive at 5:00 a.m., and visitors for the sunset viewing should arrive at 7:30 p.m. The sunrise and sunset events will be held on both Sunday & Monday, June 20 and 21, 2004. The sky will be particularly beautiful at sunset both evenings with the waxing crescent Moon toward the west.

For those interested in learning about the sky, there will be a presentation, which will include the cause of the seasons, the Sun's path in the sky, the phases of the Moon, and the story of building the Sunwheel. Bring your questions, your curiosity, insect repellent, and be prepared for cool temperatures when the Sun is down. Visitors are also welcome to bring lawn chairs or blankets to sit on. A $3 donation is requested to help with the cost of stone pathworks and exhibit expansion, which are planned for the Sunwheel. Sunwheel T-shirts & sweatshirts will be available for purchase.

At the time of the summer solstice, when the days are longest and the nights are shortest, the Sun rises and sets at its most northerly location, over the tallest stones in the Sunwheel. The word 'solstice' means standstill, and refers to the fact that at solstice, the Sun appears to rise and set in the same direction for over a week. Even though the instant when the Sun is most northerly is on June 20 @ 8:57 p.m., visitors will be able to see the Sun rising and setting over the summer solstice stones from about June 17-26. The astronomical cause of the Sun's standstill is one of the topics, which will be explained during the Sunwheel gathering.

The UMass Sunwheel is located south of Alumni Stadium, just off Rocky Hill Road and across from the maze. The Sunwheel can be easily reached from the center of Amherst, following Amity St. to the west, on the right hand side of the road about 1/4 mile after crossing University Drive. In the event of rain, the events will be cancelled, and visitors are encouraged to visit the Sunwheel on their own.

For more information on the UMass Sunwheel, check out the web site at http://www.umass.edu/sunwheel

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Just How Far Have We Come?

Thoughts on the Berkeley Interfaith
Pagan Pride Parade

On Saturday May 15th pagans of all colors and stripes turned out for the Third Annual (and Final) Interfaith Pagan Pride Parade in Berkeley. This year's theme was "Divine Feminine: Celebrating the Spirit of the Earth Mother." Among

the variety of groups participating were NROOGD, Covenant of Unitarian Universalist Pagans, ADF, OBOD, Tambores do Brasil, Temple of the Hebrew Goddess, and it was the biggest, most colorful, and best attended parade in its three-year history. Diana Paxon, noted science fiction author was this year's parade marshal.

The very local paper, the Berkeley Daily Planet covered the event that was followed by celebrations in Civic Center Park, with speakers, ritual, blessings, and music. Rather than covering the event in a fair and informative manner this paper publishes a scathing, mocking article, taking us back 20 years to the era of misunderstanding and prejudice of the pagan community.

It made me spitting mad! Berkeley, that so-called bastion of liberalness, treats and considers pagans this way? The same town that banned American flags on fire trucks after 9/11? One of the centers of the anti-war and civil rights movements? It makes me realize the town is only open-minded and alternative when it suits it, like a permanently rebellious teenager.

There was a tremendous outpouring of anger and resentment by the pagan community in the form of well-written letters to the paper. And the Berkeley Daily Planet downplayed the biased article and wrote off the negative comments by saying the article was "only poking fun." What if it did that towards blacks or Christianity or Judaism or pot smoking? You betcha it never would. How convenient.

By the way, the organizers had decided to resign before the article because of all the bureaucracy they had to go to. The parade was relegated to a single lane on Shattuck Ave (a four-lane busy street in downtown Berkeley). No one could really see it unless they were on the sidewalk next to the lane the parade was in. It was very insulting and I wanted to cry.

They wanted the endorsement of the Sierra Club but had to change the name to do it. That's why it's no longer the Interfaith Pagan Pride Parade any more. How sad. How very sad. Stay tuned for next year's "Earth Heart Parade and Festival." Back in the closet again? At least we will be able to show our faces in public and not risk being burned at the stake.

Included below are the original article, readers' responses, and the response of the Daily Planet.

Pagans on Parade Cavort in Downtown Berkeley

By RICHARD BRENNEMAN, Berkeley Daily Planet, 05-18-04

Bay Area tree-worshippers, Goddess-worshippers, gay and straight wiccans, Shinto devotees and their kindred—many of them clad in lavish costumes—gathered in Berkeley Saturday for the always colorful Pagan Pride Parade and Celebration.

The day began with a parade through downtown city streets—where most of the spectators seemed to be equipped with digital cameras—before winding up in Civic Center Park.

The city managed to keep traffic flowing in both directions along Shattuck Avenue as the parade passed by, with parking enforcement and police officers, aided by barricades and cones, confining celebrants to one southbound lane.

Drivers hoping to use Milvia Street along the length of the Berkeley High School campus were less fortunate, finding traffic blocked in both directions. Allston Way adjacent to Civic Center Park was also closed, and traffic on several downtown side streets was restricted to a single lane.

Though paganism was nowhere defined in event literature, a visitor to the affair could have walked away from the festivities with the notion many adherents were polytheist peddlers.

The grassy area of Civic Center Park was encircled by a ring of booths offering crystals, dolls, drinking horns, clothing, jewelry, idols, drawings, prints, ointments, oils, incense, and palm and card readings.

One clothing seller was decidedly perturbed to see a reporter's camera aimed at his ware. "What're you doing?" he asked. "Tryin' to conduct an inventory?"

The Internal Revenue Service, it seems, has taken to wandering various shows and taking before-and-after merchandise photos in search of vendors underreporting their sales.

One notable exception to the commercialism was a group of five neatly groomed young adults standing next to a plastic barrel propping up a FREE WATER sign. Asking all comers, "free water?," they dispensed their refreshing libations with a smile and no further comment.

A curious reporter, pleased to have quenched his thirst after an hour shooting pictures under the bright, warm sun, asked one of the quintet, "Who are you, and why are you doing this?"

"Oh, it's Michael's birthday, and he thought it would be nice to come down here today and pass out water," one of them answered.

Michael turned out to be Michael Duenes, a distinctly non-pagan teacher at Redwood Christian High School in San Lorenzo, and a little more coaxing revealed his story.

"When we came down here, I didn't even know that there'd be a pagan festival today, but I figured there'd be a lot of a thirsty people. We don't mention who we are, because God's love is free," Duenes explained.

He said he opted to pass out the bottled water on his birthday as a symbol of the living water of Christ.

Duenes and his fellow water dispensers are members of The Berkeley Mosaic—"We think of ourselves as broken people united by Christ" —a congregation led by Pastor Dennis Tuma.

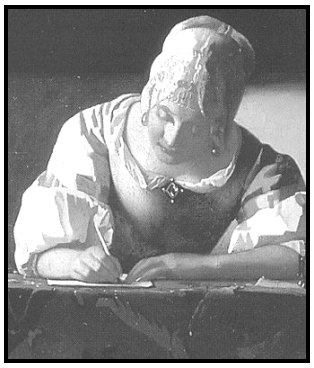
"I'm glad to see the Daily Planet here," Duenes said. "I got one of your t-shirts at the Solano Stroll, and I wear it to school sometimes on Fridays. The students seem surprised I'm from Berkeley, but I tell them I love it here."

The other dispensers of free things—recruiters for the Covenant of the Goddess and the Temple of the Hebrew Goddess and promoters of gay marriage, immigration rights for same-sex partners, and legalized prostitution (itself a fine old pagan tradition)—were restricted to the elevated plaza around the defunct fountain, an area that attracted few visitors.

The paganisms on offer were distinctly New Age version of ancient traditions. No animals (or humans) were offered up as sacrifices, and the closest thing to ritual scarification on view were tattoos.

There were no temple prostitutes and no orgies, though several costumed males wore the horns of satyrs and the ever-randy Pan, and the only bared female breasts appeared on modern-day replicas of ancient Minoan statues.

And the only equivalent of the All-Seeing Eye was the tripod-mounted video camera run by a red-coated gentleman from atop the tower of old city hall building.



Readers Respond to Pagan Parade Coverage

Berkeley Daily Planet (06-01-04)

Editors, Daily Planet:

I appreciated that your paper's coverage of the Berkeley Pagan Parade ("Pagans on Parade Cavort in Downtown Berkeley," Daily Planet, May 18-20). However I felt that focusing at least half of the article on a little Christian group giving out water, and not on the actual Pagans (which, by the way, should be capitalized out of respect, just like Christianity and Hinduism) and what their parade was even about. Turning one of the few times in a year that (minority) Pagans can come into the spotlight into yet another excuse to write about (dominant) Christians is very unfortunate. Not only that, but the article not-so-subtly compares the gentle Christian act of giving water to hypothetical Pagan orgies and animal sacrifice; this is downright insulting innuendo, and utterly unprofessional in the extreme.

Also, why must Pagans "cavort" when they have a parade? If it were a Catholic parade, would your journalists say they were "cavorting"? Or imply that one should expect to see Jews being tortured (as they were by Catholics centuries ago)? Of course not! And why? Because such innuendoes would be very offensive and insulting to Catholics. Yet your paper seems to think it's perfectly fine to say and imply similar things to Pagans.

Please show our religion the same respect you show the dominant ones in our country and keep these things in mind when your paper next covers a Pagan activity.

Brett Lowry

Editors, Daily Planet:

I assume Richard Brenneman's article on the Interfaith Pagan Pride Parade and Celebration was an attempt to narrate a visitor's experiences of the festival. However, Mr. Brenneman did resort to gratuitous negatives and common biases in order to define the event. I quote "paganism... nowhere defined in event literature," "no animals (or humans) were offered up as sacrifices," and "no temple prostitutes and no orgies" and "only equivalent of the "All-Seeing Eye was the tripod-mounted video camera... atop the tower of old city hall," and "promoters of ...legalized prostitution (itself a fine old pagan tradition) were restricted to...the elevated plaza..."

My impression of the event was entirely different. I read the program guide and found a wealth of information. I saw a wholesome celebration of interfaith groups, good selection of arts and crafts, plus marvelous music performances. The "all-seeing eye" happened to be Berkeley Community Media, Berkeley's own cable TV station, which filmed the festival from various locations including the old city hall tower. Also, proponents of the Berkeley ballot measure on prostitution were not part of the approved pagan pride event, though I did see one unauthorized petition gatherer walking from the adjacent Farmer's Market into the festival.

There is already too much divisiveness in the world to add "paganism in Berkeley" to the roster. I hope the Berkeley Daily Planet will do a follow-up story, an interview with an event representative, or a retraction regarding the above article. A follow-up would be an ideal opportunity for Berkeley's premier voice to dispel prejudice and inform the public about modern neo-paganism.

Gianna Ranuzzi

Editors, Daily Planet:

My father, Phillip Potter of the Baltimore Sun, brought me up to respect the profession of journalism, and used to revile "yellow sheet journalism" as an insidious betrayal of the public trust. Your recent article, "Pagans on Parade Cavort in Downtown Berkeley," is a fine example of the worst sort of journalism. I was there for the entire day, and note that almost every word of Richard Brenneman's article was spurious, inciteful, and devoid of truth. In this day and age of Christian and Islamic fundamentalism, hate mongering and violence, the last thing we need is journalistic religious intolerance. You owe the organizers of the event, the participants, and the community an apology.

Shame on you.

Susan Potter

Editors, Daily Planet:

As a dedicated reader of the Daily Planet I'm ashamed, disgusted and most of all insulted by your horrible, poorly researched article about The Interfaith Pagan Pride Parade. As an independent paper you require the support of your community, and you managed to disrespect a large number of us with this article. If you continue to publish this kind of garbage you're going to see your support base start slipping away. I will never read the Daily Planet again; you are a disgrace to Berkeley and all that it stands for. Fundamentalists would be (and I'm sure are) proud!

With regret and disdain,

Caitlyn Powell

Editors, Daily Planet:

I am personally offended by the article by Richard Brenneman on Pagan Pride Day in Berkeley. I am a Pagan myself and attended the event. I found it peaceful and a celebration of religions that are fairly new and religions that predate Christianity and not the prostitution peddling festival of tax evasion evil that Mr. Brenneman made it out to be. The way the article was written reveals his ignorance and bigotry of the pagan community.

I was really offended by his contrasting of the Christians who dispense free water (which was much appreciated) and the vendors at the event. He made no mistake portraying the scene like the pagans are a bunch of tax evading, religion peddling misfits and the water dispensing Christians as an island of righteousness in a sea of sinfulness.

I will not put up with this and will be distributing the article among other pagans as far as I can reach. I will be encouraging them to not read the Berkeley Daily Planet and it's affiliates until a full-page apology is made.

I have to congratulate Mr. Brenneman and the Berkeley Daily Planet on offending an entire religious community that practices nothing but love of each other, the earth and love of peace with his venom. If that's what was intended, it has been done.

Stephanie Jones

Editors, Daily Planet:

Regarding your article on the Pagan Parade: What a poor excuse for journalism. And, to assign blame where blame is due, what a lazy, irresponsible editorial choice to allow this story to run as written. Certainly the cynical, world-weary, sarcastically tongue-in-cheek approach to writing has its place, and one has to look no further than the East Bay Express and the Bay Guardian to find countless examples of this style, in which informative content is wholly subsumed by attitude. Until now, I've viewed the Daily Planet as a publication with a sincere interest in serving the Berkeley community. Mr. Brenneman's approach to his reportage of the parade, however, reveals a complete lack of interest in his subject matter, as well as an arbitrary, mean-spirited willingness to cast the volunteer efforts of a large group of community-minded participants in a negative light.

As someone who has regularly volunteered my own time as a professional musician to help with fundraising events for the Parade, it pisses me off no end to see the efforts of a talented, hard-working community of people dismissed out of hand as nothing more than selfish, immoral, parasitic indulgence. I pity the journalist who refuses to do even the minimum of research on his subject in order to free his sarcastic "wit" to function unencumbered by the facts. Brenneman is no Steve Rubenstein or Dave Barry, but if that's the type of writing he aspires to, maybe you should give him a column; that way, your readers won't mistake him for an actual reporter.

Mark Ungar
San Francisco

Editors, Daily Planet:

I found your article "Pagans on Parade" by Richard Brenneman to be really lame and disrespectful. Why does he delight in criticizing the hard work and positive energy of others? Here we have a group of people singing, dancing, drumming, and adding beauty to Berkeley, and the only good thing he has to say is about someone who wasn't part of the event (the Christian dispersing water). As a pagan, and a druid, I found his denigration of the celebration of my faith to be completely inappropriate. Does he walk by Bar Mitzvahs and find things to mock about the celebrants? Get a clue, dude!

Here's hoping he sleeps well at night with the comforting thought that 1,500 witches are pissed off at him.

Sweet dreams!

Kira Westfall

Editors, Daily Planet:

I was shocked that a city with the reputation for fairness that Berkeley used to enjoy would cover an event as all-inclusive and supportive of minorities as the Pagan Pride Parade with such poor journalism and unfairness.

A large portion of the feature was devoted to how Christians were dispensing "the living water" of Christ, while nowhere did the Planet's intrepid reporter get to the heart of what paganism is all about.

An article of this nature might have been appropriate on the op-ed page, or better yet in a Christian newspaper. The Planet is apparently turning Moonie.

John Koenig
Former Berkeley resident

Editors, Daily Planet:

I was extremely disappointed by the May 18 article by Richard Brenneman entitled "Pagans on Parade Cavort in Downtown Berkeley." I have never attended the parade. I heard about the event on KPFA and in the SF Bay Guardian. I support events that attempt to build bridges between spiritual communities, particularly in these extremely troubled times. I was hoping to read a comprehensive article in your paper describing the events of the day. Instead I found an article that was heavily biased and extremely disrespectful in tone.

Except for his section on the Christian group, Mr. Brenneman repeatedly utilized gross stereotype to frame his so-called report. I was touched and enjoyed the reporter's description of the Christian group offering water. Curiously there were no other attempts to personalize other less mainstream participants at the parade. I can only assume that Mr. Brenneman was unable to maintain the objectivity required of a reporter when he went on this assignment. I am puzzled that his editors were unable to recognize the manifest problems with this story. I hope that in the future the Daily Planet will be more careful about whom they assign to write and edit such stories. Please let me know how the Daily Planet intends to proceed in this matter. Thank you.

Megan Evart
Concord

Editors, Daily Planet:

Becky O'Malley's editorial, "Seeing Ourselves as Others See Us" in the May 25 edition, cuts to the crux of the matter. The point of Richard Brenneman's piece "Pagan's Parade..." in fact was to "poke gentle fun" at those with whom your paper does not purportedly agree on a religious basis. But his piece -

however innocently intended - had missed its mark, as did her support for it.

What makes Garrison Keillor's prodding at Lutherans, Unitarians, Catholics, etc., humorous and effective is that Keillor makes his living as a humorist. Perhaps more importantly, Keillor makes clear his own beliefs in God, and with his one foot on that ground, he allows an audience or a reader see him as a part of his joke, rather than apart from it.

Mark Twain's letters regarding Mormons and Christian evangelicals to the journal Alta California were simply that: letters.

While objectivity is a goal difficult to achieve by any writer, it is the goal of a journalist. Based on previously authored articles, I've been under the impression that Mr. Brenneman is a journalist, and therefore, follows basic journalistic principles. One of which is to offer a fair and balanced report.

Brenneman's Pagan article had other intentions and was inappropriate for the main body of your newspaper. Its placement did nothing short of alienating a harmless group of people at a harmless gathering. The article would have better served the readership as an editorial opinion, a review or column.

For Brenneman to willingly show bias in an inappropriate format is self-indulgent. To then to be supported by a top executive, whose tone is to trivialize the matter, is patronizing, and it leaves the Berkeley Daily Planet and its journalists suspect in their endeavors to serve the community as something more than just a self-aggrandizing vehicle for advertisers.

Bob Ferrer

Editors, Daily Planet:

I read an article that greatly disturbed me, and I wanted to bring this to your attention.

There was a gathering In Berkeley, and it was covered and written with such disdain for the Pagan Society, I and my fellow sisterhood and brotherhood of witches and pagans are appalled, that you would allow this inflammatory article to be written. I understand freedom of speech, however this goes far beyond that, and I would only hope you will take a closer look at this article and justify why you would think this article was written fairly and without prejudice.

I am proud to call my self a Witch. I am Pagan, and I for one take extreme exception to your article sir. Who ever wrote this should indeed be careful that they have not set them selves up for slander and libel.

Freedom of Religion, means all religions...
Safyre Witch

Editorial: Seeing Ourselves as Others See Us

Becky O'Malley, Berkeley Daily Planet (05-25-04)

A famous Celtic bard once wrote:

"O wad some Power the giftie gie us
To see oursels as ithers see us!
It wad frae monie a blunder free us,
An' foolish notion:
What airs in dress an' gait wad lea'e us,
An' ev'n devotion!"

In modern English,

"Oh would some Power give us the gift
To see ourselves as others see us!
It would free us from many a blunder
And foolish notion.
What airs in dress and gait would leave us,
And even devotion!"

That's from Robert Burns' poem "To a Louse," in which the poet describes his reaction on seeing a louse crawling on the bonnet of a pretentious and well-dressed churchgoer.

The Daily Planet has been deluged with letters from pagans around the world, as far away as South Africa, because our man Richard Brenneman dared to poke a little gentle fun at last week's Interfaith Pagan Pride Parade. Or perhaps we should say from Pagans, since we got at least one letter saying that (contrary to the advice of our dictionaries and style books), the word should be capitalized, as is Christian, because Pagans have a real religion too.

We certainly agree that they have a real religion. Which is precisely why they, like all other religions, are fair game for having fun poked at them by the irreligious. Making fun of religion is a tradition as old as some of the traditions which today's neo-Pagans believe themselves to be reviving. Mark Twain practiced it. While the irate p/Pagans are web-surfing, they should check out, for example, his 1867-1869 letters to the San Francisco journal Alta California, in which he makes fun of both Mormons and Christian evangelicals. Today, Garrison Keilor's Prairie Home Companion regularly ridicules Lutherans, Catholics, and any other representatives of mainstream religions who live in his fictional Lake Woebegon, Minnesota. (He never mentions p/Pagans, so there must not be any in Lake Woebegon.) We reprinted a long angry letter from the p/Pagan parade co-coordinators on the same page with our regular comic strip from Dan O'Neill, who chose on that very day to make fun of Christians, Jews and Muslims all in one strip.

San Francisco's Sisters of Perpetual Indulgence, a group of gay guys, make fun of Catholic nuns. As someone who was educated by nuns, and who found them in the main to be women of kindness, intelligence and strong character, I might take offense at the parody. As a feminist, I might complain that the SPIs are secretly resentful of women who are in a position of power. But over the years I've noticed that, while seeming to mock nuns, they're also noted the good works nuns have done, and have imitated them by doing good works in their own community, the sincerest form of flattery.

By the way, Brenneman's description of the Christian group giving out free water at the event was also tongue-in-cheek, but the ironic tone he employed seems to have escaped many of the letter writers. Some of them, of course, admit that they didn't read the piece, but are just responding to an alert broadcast on p/Pagan blogs on the Internet.

A few of the letters we've received from the p/Pagans have threatened to sue the Planet for libel, and one cited the ACLU's sponsorship of their parade as justification for that point of view. I'd check with the ACLU before taking that theory too far. If one wanted to get into a deep First Amendment analysis of the p/Pagan event, questions might be raised about whether or not fees paid to the city of Berkeley were 100 percent compensation for the cost to the city of policing and cleaning up, and if not, why not? Would the same courtesies have been extended to, for example, Lutherans on the Loose, as to p/Pagans on Parade? Under the U.S. Constitution, governments are not supposed to do special favors for any particular religion.

And who's going to compensate the farmer's market vendors for lost business? One farmer told me that one might expect that events in Martin Luther King Civic Center Park would be good for business, but in fact the reverse is true: Big gatherings with blocked-off streets and amplified sound drive away food shoppers.

In our book, people are welcome to hold any religious beliefs that they choose, but that doesn't give them a free pass from criticism, whether it's in the form of ridicule or as serious disagreement. Religious belief has always been used as justification for outrageous and intolerable actions, and that includes some of the beliefs and practices espoused by today's new Pagans. Many people believe that the world would be a better place without religion, and a cursory look at today's activities in the region which spawned the three desert monotheistic religions suggests that they might be right.

Becky O'Malley

Prayer for Sleep

By Robin Goodfellow
Modified for the RDNA with permission.

Earth Mother, rock me in your arms; Be'al, guard my rest from fear, regret, doubt and anxiety. Refresh me in soul, mind and body. Bestow this blessing; I offer my prayer. Sustain me in that perfect peace and awareness promised us who have you in our minds and hearts.

~~~

Let me never forget You. Let me feel your warm embrace that comforts me in my troubles, that reminds me that all is not as fearsome as it seems at times, and that I am never alone and without You. Your loving presence gives my heart the reassurance and my mind the courage to carry on peacefully this night and in the days to follow after and after again. In your presence am I safely held secure.

~~~

Through the divine connection we share, You and I, this is so, and I am at peace.

Peace, Peace, Peace!

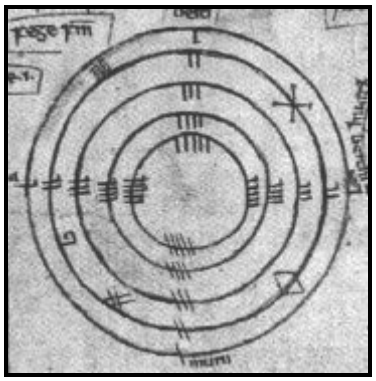
Events

July 10 - Celtic Pagan Study Group - Redwood City Imbas, a Celtic Restorationist organization, invites you to a Celtic Pagan Study Group at the Redwood City Unitarian Universalist Fellowship (back lounge), 2124 Brewster Avenue, at 1:00pm. The group plans to meet monthly. Please, no small children or food. Cost: $5; nobody turned away for lack of funds. Information: brenda at twoburrens.com

GODDESS SCREENINGS: "Signs Out of Time: the story of Marija Gimbutas" by Donna Read & Starhawk and "Mother Earth: Revisioning the Sacred" by Mary R. Hopkins. July 10, 2004 7:00 pm. $10 - $20 sliding scale. All genders are welcome!

AT: Change Makers Books and Gifts for Women 6536 Telegraph Ave and 66th Street. PH. 510-655-2405. 4 blocks south of Ashby near Ashby Bart station. Open 11-7, closed Tuesdays. www.ChangeMakersForWomen.com

Book Reviews



The Druids' Alphabet

By Robert Lee (Skip) Ellison
Earth Religions Press, 2002, $17.95 US, ISBN 1-59405503-3
Review by Daven

One would think that a book on the Ogham by the current Arch Druid of the Ar nDraiocht Fein would be a book a cut above many others, and that thinking would be correct in this work.

I got this book to continue my studies in the Ogham and I was expecting something very different from what I got. I was expecting a work on the divination of the Ogham, but instead I got almost a masterwork on the Ogham Alphabet itself. Contained in this work are examples of the 120 different Ogham sets that the Druids used, with graphic examples taken from the various museums that still have them in their collection, and much other lore on the Ogham. There is information on the Bird Ogham, the River Pool Ogham, and all of it points to the Ogham associations that we have now being a way to remember the letters, much like today's alphabet of A is for Apple, B is for.

The section on the different types of Ogham script and the different associations that the letters have makes this work invaluable in and of itself. But there is some more.

Skip's first few chapters give common meanings for the Ogham, and explain why extra letters have been added to some of the current sets of letters. Later chapters gives a brief discussion of divination and what it is (although there are no associations and meanings of the Ogham letters included), a brief history of the ADF and a brief warning about Robert

Graves and his work "The White Goddess". I feel the latter is necessary as the Celtic Tree Calendar many use now is completely made up out of whole cloth, and the author points this out directly.

After that are multiple translations from multiple sources for the Battle of the Trees. Then there is a correspondence chart that has very brief divinatory meanings along with instructions of how to make "Ogham disks" for use in divination.

The author states in his introduction that this work is a culmination of the texts he has written for the ADF on the Ogham, published for the first time and available to the public. That's how this text reads like. Understanding that is essential, as there seem to be some holes in the material. Logical trains of thought stop and (for example) the things that one would expect to be present are not. I can only assume that this is due to those sections of the material considered secret and for the ADF only. Which is fair enough since there is material in every tradition that is secret.

I'm giving this book 4 1/2 stars of 5. I feel that for a serious student of the Ogham this is a necessary reference work, a companion to all the other works on the Ogham there are. It will fill in many holes in the information, and it is written in an easy to understand style that makes it a gentle read while not detracting from the weight of the work itself at all.

Daven

Calendar

Summer Solstice, when the Sun enters Cancer and reaches its highest point, the zenith, in the sky, will take place on Sunday, June 20th at 5:57 p.m. PST.

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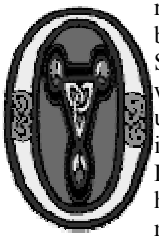
Lughnasadh Essay: Summer Games

Reprinted from A Druid Missal-Any, Lughnasadh 1988
By Emmon Bodfish



riginally a celebration of the funeral games held by Lugh, Celtic god of light for his father the Sun, Lughnasadh marks the Sun's position half way between Solstice and Equinox. By now, usually August sixth or seventh, the day's length is noticeably shortened. The sun, re-born on December 22, is in decline, and the season of the harvest, Foghamhar, is coming. This High Day marked the beginning of the harvest in pre-industrial times, and in Druidic times was known as the Festival of the First Fruits. Cutting of the new grain could begin, and "hungry July" was over. In the Celtic countries, this middle-of-the-summer festival is still marked by The Races in Ireland, the Revels in Wales, and the highland Games in Scotland. In a livestock-raising culture like that of the Iron Age Celts, this was the most likely time of market faires and regional gatherings. The calves of the spring were old enough to sell or trade. Likewise the sheep would have been sheared and the lambs were old enough to be bartered. This was a festival of the Tuatha, the largest class in the Celtic society, comprised of the farmers, craftsmen and merchants. The other two classes were the Warriors and the Clergy, which last included Bards, Ovates, Filidhs and Druids, their students and retainers.

In the Neo-Pagan R.D.N.A. tradition, anyone who has a garden or grows anything, should save the first picked produce of the summer season and bring it, or a portion of it to the Lughnasadh celebration to be offered along with the Grove Sacrifice and hopes and prayers of prosperity to come.

News of the Groves

Sylvagaia/Elder Grove: News from France

Computer's broken and in repairs for an eternity now. Furthermore we're doing the haying, the wood, stable for the goats... etc. Too much to do, no time, no internet access (I am writing from a library now).

Greetings and until later,

Willem

Digitalis Grove: News from D.C.

I've been busy. Went to MN for my annual pilgrimage and to unwind in the forest, streams and lakes with my dog & partner. I also met with Brother Shane here in D.C. and we're thinking about reviving services this fall and introducing him to the many Druids around the mystic district. This Lughnasadh, I brought Sister Colleen Peterson of distant Alaska into the first three orders of the RDNA, my first ordination in 16 months. Any one visiting DC is welcome to write to me about ways to overcome distance problems and ordination at mikerdna@hotmail.com

Brother Stephan in Carleton (MN) graduated and has been working on updating a database of "Druid-related" books at Carleton's library that complement the Druid Archival materials. With the list, I intend to purchase and donate new books that are needed for future scholars. As for ARDA 2, Stacey and I will redouble our efforts, after her relocation is complete, to get out Volume 3: Druidic Newsletters this year.

Yours in the Mother,

Mike the fool

New Grove

Catnip Grove: News from Maryland

We are located in Baltimore, MD. There are about 15 of us (cats and humans). New members must be personally invited by the Arch Druid (me), and can only be admitted with their cats. Cats are not required to attend rituals. Catnip Grove can be contacted by emailing the publisher of A Druid Missal-Any, see address at end of newsletter.

Eurisko Grove: News from Virginia

Jaquie's herb harvesting is coming along quite nicely. We have also already started to receive the gifts of the first harvest. A neighbor of ours who have an extensive vegetable garden has already shared with us, tomatoes, cucumbers & okra. Gwydion is working in cooperation with his men's group, Exploring the Primordial Male to host an afternoon of men's drumming on July 2. EPM is also working with PagaNet Inc. to conduct a Public ritual entitled "Putting the Lugh back into Lughnasadh". The previous working title was "The Passion of the Lugh, Our God can die horribly too"

Rowan-Oak Grove: News from Tulsa, OK

Rowan-Oak Grove has gone into a holding pattern until after an issue requiring a tribunal is settled. We will be celebrating lughnassadh but all classes have been suspended until the samhain convocation when among other things we will

vote on wether to continue as a grove or at least temporarily disband all together.

the arch-druidess is frankly tired of all the bs associated with this tribunal issue and so are the rest of the remaining members. the three other groves in the rowan-oak family have had troubles of their own recently. so the convocation will concern all these issues and will include a voting from all three other arch-duid(ess)s for their groves on the situations troubling us.

we hope that all is well for the groves around the world and for all single trees as well as we approach Lughnasadh

m.s. white raven, arch-druidess
rowan-oak grove tag for mocc

Dravidia Grove: News from Indiana

All is well here, had quite a few storms of late and the weather is extremely hot when it isn't raining. Have been studying nature again, have opted to study birds, and rabbits. It is amazing what you can learn just by watching these marvels of nature. There are so many things to learn and the Mother sheds her secrets so easily... Also have come across some new books and have taken the time to get another 3rd of my editing done on my Magick Text... Almost there for those of you who are patiently waiting… Have also begun writing a new book that I will title "The Theories of Mother & Magick" It will contain a variety of thoughts and new theories that I have been working on in the area of magick and different abilities inherent to mankind... Should make for very good reading when it is finished... Well all too much thinking tonight…

Yours in the Mother.

Rogue River Protogrove: News from Oregon

Several of us just returned from the Oregon Country Fair (www.oregoncountryfair.org). A wild, goofy, silly time was had by all. We can arrange carpooling to help save resources so we can, hopefully, attend more events around the area in the future.

Don't forget our Fall Equinox annual camping weekend at a reserved campgrounds in the Rogue River National Forest (Oregon, USA) on September 3, 4, 5. Activities include swimming, fly fishing (beginners welcome and equipment will be provided), workshop by John Michael Greer (topic TBA), Ceilidh (music party/bardic circle) and two Druid rituals. It's FREE but donation appreciated.

Don't let the lack of camping equipment keep you from joining us because we've had two tents and lots of other outdoor equipment donated.

For more information, please email aigeann@earthlink.net

Central Valley Oak Protogrove: News from California

In our neck of the woods, August is the time for County Fairs and the State Fair. These are places the farmers display their crops and livestock for sale and auction. This is also the time local corn, berries, and melons make their appearances. We at the Central Valley Oak Protogrove are doing a special campout in the mountains to celebrate Lughnassadh and the Blue Moon We are going to spend 3 days relaxing under the stars with a campfire, stories, and, of course, Ritual.

Sean mac Dhomhnuill
Central Valley Oak Protogrove

Sunset Proto-Grove: News from California

Hello from Sunset Proto-Grove:

So that, big wheel keeps on turnin'; big sun keeps on burnin'!

My first attempt at veggies, are proving fruitful. Giving me gumption enough to plan an entire garden for next spring's plantings. (I have counted 40 cherry tomatoes growing on my 3 plants...although only 3 are ripe at this time, I have been pouring over my sunset garden guide.)

Saturdays before heading out to the grove-site, (a very shady grove-site) I have been taking the time, to sit out on our sunny patio absorb some sun, and listen to the wind in our VERY big tree. It's become quite a ritual. A real wonderful way to prepare before heading out to the grove.

I have been feeling very AT PEACE with my world lately. Enjoying my life, my family and my friends, and making a concerted effort to share my appreciation for them with them.

Plans for Lughnasadh are; after a trip to the grove, bake fresh bread (very Zen), teach the kids how to make corn dollies, and to enjoy plenty of fresh fruits, veggies and beer, at dinner.

Interesting, how the summer isn't even over yet, and already I am slipping back into my annual need for home, quiet and introspection.... right on cue.

Also, I am planning my yearly SUN ritual! Meaning a vacation where I get to lie in the sun all week. Something I truly treasure. Usually I do this in the spring, in the desert as a way to 'warm my bones' after a long foggy and rainy northern California winter...but due to scheduling this year my sun-soaking will be done on the beach in August. I love how warm (in that I don't burn easily) and golden a day of basking makes me feel...like I have just been blessed by the sun god himself. Quite worth the wait.

Blessings to all,

O.

Poison Oak Grove, News from California Publisher of "A Druid Missal-Any"

Eris continues to reign at the home of A Druid Missal-Any. In preparation for library shelves to be built, all the boxes of books were moved outside, including the box that has the Chronicles and the Lughnasadh liturgy in it. I emailed the liturgy document to myself at work, but it wouldn't print out on two printers. The printer at home needs the software to be reinstalled after the electrician turned off the power without telling me while the computer was on (this is why the Missal-Any is especially late this issue...), and PC Doctor had to come out to fix it. The printer paper is still in a box somewhere... Thanks to one of our members a last minute call is insuring we will have our Lughnasadh scripts!

Today was the last day in the cabin. I had moved out most of the contents the previous two weekends. All that was left was a low table made of burl wood, a few tools, and an unfinished self-portrait of Emmon. These items proved to be amongst the most challenging. The burl seemed to be almost as heavy as The Dagda's club, and I'm surprised I was able to move it at all, much less able to bring it home. The portrait was almost too big to fit in the car and rode up close to the ceiling of the car. I am still having a hard time grasping losing the cabin and why. It is much too simplistic to say, "It was time to move on." Alexandra Kennedy says you need not end a relationship because a person dies. Perhaps it was time for me to have my own "cabin," one that someone could not take away, as the house is like a bigger

version of it, and it is mine and not a rental. Keeping the cabin forever wasn't realistic (the Muir Heritage Land Trust was thinking about tearing it down at one point), having this house isn't quite so.

On the way home from the cabin there was a small stand by the local pear orchard. A sign asked for people to pick pears for the Contra Costa Food Bank and I stopped and did so. I received some pears in return for the work and it reminded me of the concept of reciprocation so prevalent in ancient Celtic society. I will be offering one of the pears as a "first fruit" of the harvest at the Lughnasadh service, as well as some of the wild plums and blackberries that grow along the path up to the house.

Geasa: The Ethics in the Teaching Way of Nwyfre and A Clear Path to Rid Unhealthy Energetic Debris

By: Rhiannon Hawk, Nemeton Aweyddion

There has been nothing more profound to me than the responsibilities one takes when they make the self realization of the spirit of Nwyfre. When you work with this spiritual energy it not only awakens us to being more aware of ourselves, our surroundings, the environment, community, our homes, and mostly our commitments we make within our Nemetons--sacred space. From each step we take on our journeys to each word we speak, Nwyfre's essence flows out from within. When we are in a merged state, a scepter of light opens a door for us, a doorway to clearer perceptions and higher senses of Gwynfyd Knowledge. With these gifts and awareness comes an immense responsibility that we must not be ignorant of. To take responsibility of our brains, our hearts, and our feet on the path we walk, and words we speak of this truth, all in alignment with the scepter, a truth we hold deeply within. To keep this alignment true, is to speak the truth that we may also walk our talk, and set boundaries within ourselves not to make commitments to things that we cannot uphold. This includes the contracts we make with other people; very similar to the oath we take into the clan family. With each person we make an oath, consciously or subconsciously, this happens usually by the end of the very first time we meet. Then with friends we've known longer in this life, we continue to create geasa (rules) and make more oaths. They are broken sometimes; there should be forgiveness.

Usually when you first meet a person you will have a natural premonition about them. You will be able to feel if your energy flows harmoniously with theirs or if they clash. Upon the meeting you will be able to tell how close you will be able to be around the person, you will also be able to know how open you can be with them. At clan gatherings there should be no second guessing about this, for if you are all merged, then you can all be open with one another and not set up negative geasa. But, this geasa is usually set up with people who are outside of the clan. This is especially true if the meeting is with another person who is unaware or not merged. It is similar to making a contract, between your energy and their energy and the reactions that occur with one another on an energetic mostly subconscious level.

On an ethical level, the geasa set up is usually contains a negative energetic reaction, and the oath set up is of positive reaction. In an oath, there are still commitments and responsibilities we take to keep the relationship to oath with our alignment of Nwyfre. If we stay true within ourselves then the oaths we take are good and stay where they are, kept healthy. But, if we stray from our commitments or our responsibilities we make in our oaths, then they can turn into geasa easily. In geasa we attract to ourselves lessons that are usually of negative or unhealthy cycles that go around and repeat. Until we can clear the patterns and return back to our original oath to stay in truth and alignment the geasa stays on a course that ends in destruction. When people have habits of going back and forth in a dualistic pattern unable to clear away energetic debt, then it is or becomes a pattern that they will be unable to heal. They will not be able to clear the debris until that energetic debt is dealt with on a much deeper level in the subconscious mind, forgiveness is made, and truth is returned, alignment is made. Even though this whole ethical way seems to be dualistic we must remember that the geasa is really like an illusion that we try to set in stone by creating it in front of ourselves. We make it so the geasa appears in our lives on a regular basis. We do this subconsciously so that we will see it more and hopefully catch onto the pattern. We do this so we will eventually see it. Like a mud puddle in your front yard that you purposely avoid everyday upon leaving or arriving at your house but you still manage to get a little mud on your feet anyway, and you still see that it's there everyday, controlling some aspect of your life. It does not go away by itself. Imagine a person with a multitude of these patterns going simultaneously, all at the same time.

We not only set up oaths or geasa with other people, but with each thing we interact with in creative, energetic, or spiritual ways. Even with the natural world around us, Nature. But, most of our patterns here begin within ourselves. In how we feel about ourselves, our physical limitations, self-esteem, egos, and the food we eat. We set up what seems right to us at the given time depending on how we feel within ourselves at that moment. Usually those who are unaware will gladly partake in what feels good to them, what ever it is, whenever they feel the needs of it. This unawareness causes the worst of health problems. Sometimes just a little knowledge can change a person’s whole perception of the way they do things, the food they eat, their negative attitudes or unbalanced egos. How a person feels about life and being alive is reflected in their health and responsibility to taking care of themselves. Next, it is reflected in their daily activities, the things they do on a regular basis from the moment they wake up, how they start their day, to the activities they do before bed. Then their dreams reflect these all back to them.

In the oath taking and alignment we are taught and brought to realization that there is sacredness in all of life. All of life around us is a blessing. When we encounter this awareness we are in awe of the cosmos and our innate connection with it. With this awareness comes our oath, our responsibilities to lead our lives in health and harmony. These things go hand in hand, it is hard to have one without the other in order to be in truth within.

It is easy to see how right action and thought or wrong action and thought set up our oaths and geasa. So now you know that geasa is an energetic debt and oaths are a geasa debt release.

Geasa is based on untruth and illusions. These come from our patterns of subconscious ways that use subtle manipulations to take energy from other people, nature, or things. When we do this it is because we are then in a state of separateness, separate from our oath and alignment. When we are not in alignment, we have cut ourselves off from the natural energy flow; our body senses a need for more energy then. If we do not go within and merge with our alignment then our subconscious patterns reactivate and we, with little knowing, do things to get energy from other people. What we do with little knowing to get more energy is subtle manipulations such as; bringing up an old blame to our partners or using negative attitudes that make other people have to go out of their way for us.

By their doing this, they then give us energy. All we really need to realize is that we can connect with Nwyfre in any time that we feel we are disconnected. A lot of the time when we feel negative, we need to go within and ask ourselves questions about it. We need to word the questions the right way to get the right answers. If you ask a question and the answer doesn't seem correct or clear, then find another way of wording it. Use symbols and visualizations when you are asking the questions to help your inner knowing self to understand where you are coming from and what you are asking.

Above all else, the ethical sense that comes from our experiencing Nwyfre, is respect for life, in all its forms of beauty and all its lessons. For it is here in Abred, the Middleworld, that we are to learn to overcome our geasa and heal our patterns to become energy debt free.

In the Cymru lore, geasa could be placed on another person. In the story of Arianrhod, she places geasa on her son Llew, and the geasa was that he would not have a name unless she named him, he would never wear armor unless she put it on him, and he would never have a partner from any of the three worlds. Symbolically, Arianrhod mirrored an energetic dept on Llew because she was tricked into giving birth to him by her own brother Gwyddion. She forced his karma to return upon him by placing geasa. Can this be done? Well yes it can but it's not ethically correct because the debt will always be there till it is dealt with and an oath is made.

I have an interesting story dealing with this energetic debt. I was at a psychic fair one time and a friend of mine bought me a booklet of Karma Tickets. The way you used them was, if you saw someone causing themselves karmic debt then you write them a ticket so that hopefully they will see what they are doing and then make amends. Well, his little Karma Ticket book I found out, also causes debt to the one who doles the tickets out. Strange things started happening every time I handed out a ticket, negative events would begin to occur. I thought I'd test it further and wrote no tickets for two weeks. Nothing bad happened. Then the week after that I wrote a couple of tickets and negative things began happening like pouring rain. I stopped altogether and burned the book and thus the geasa quit happening.

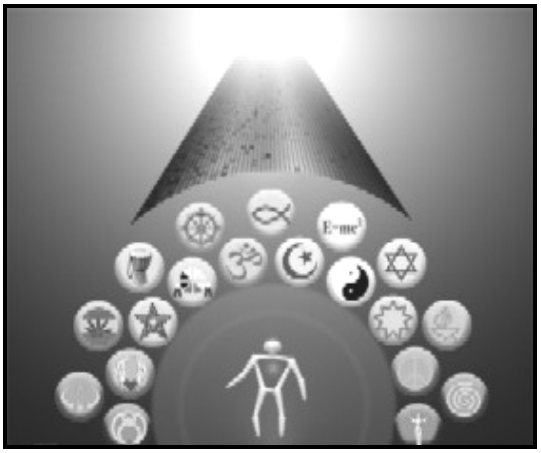
So, back to Nwyfre and living life fully, full of respect for its lessons. For without the lessons and patterns we could not grow. Even though we may at times toil in the struggle as if caught in mud, we can learn and grow from this experience. But, for those of us who are aware it is much easier than it is for those who don't know what a pattern is or where to find one. This is where we as teachers or leaders of the old ways and old lore can assist those still struggling behind us. But, then again, care needs to be taken when offering this help. That is, those struggling need to be made aware, then they have to ask. It is not for us to decide for them to erase their debt or make their journey easier. No, the kind of support and assistance they need is direction, not answers and not a spell to break them free. For how will they ever grow if they do not learn for themselves? Helping someone to be more aware and find direction is the best help we can really offer. This applies to energy healing as well, the person in need has to agree and accept the sharing of your healing gifts before you can work on them. To try and send someone healing without asking their consent is like the Karma Tickets and will create energetic dept unto you.

If you stay aligned and merged you can live more fully and have more positive experiences and emotionally and spiritually grow at a faster pace beyond energy dept. Look at your life and if you can divide up all the things you do in one a week, how much of your time gets wasted on stuff that takes you no where? Stuff that doesn't contribute to your growth or awareness? How much of what you do do you do while on auto mode, not really thinking much at all but just doing a task for the tasks sake? Like cleaning the house, it can be a pretty consistent thing in your life, especially if you have kids. Do you play music and sing while you polish the mirror, or do you get angry that someone forgot to pick up their shoes or left papers crumpled on the floor? Or do you just go on auto and think nothing but just do it anyway? Cleaning can actually be a good energy raiser that can be used to clear energy dept. Very similar to cleaning a roadside and collecting recyclables to turn in. When we volunteer to clean something outside ourselves this reflects back inward and we are then working on ourselves, on our inner brightness and dept release. So, these chores are not as boring as most think and have much more benefit than just tidying an area. When we can work in this light we are then living fully and experiencing the fullness of the action we take in pursuit of living our dreams awake. When we do these tasks on auto, we are moving slow or fast in our physical bodies but, our energetic bodies far behind and keeps lagging. Eventually we become

tiresome of getting our tasks done and our energy is drained by not fully participating, we lose energy. When we are awake and fully here, we gain energy and learn quicker when we participate.

To round off this article I will conclude that when we live, fully aware, then we are experiencing much more than someone who is not. Therefore, having much more experience will guide you to grow faster and learn quicker. This is not a selfish act, it is a selfless act because when we participate, everyone around us will experience a lifting also and we will have no geasa with them. Through this awareness we will be assisting those who wish to learn and grow, and we will need nothing in return from them, for Nwyfre will supply the energy we need to get it done.

Gadael hi Bhod!



Pagan Charity

PRESS RELEASE FOR IMMEDIATE USE
July 13, 2004

Contact: Public Information Officer, Cherry Hill Seminary, thistle@cherryhillseminary.org, 802-234-6420.

Pagan Group Included in Federal Charity Network

For the first time ever, a pagan group has been included in a US federal charity campaign. The Sacred Well Congregation and the International Institute of Cultural and Religious Studies (SWC/ICRS) have been accepted into the US' federal Combined Federal Campaign (CFC).

"It is a good thing for the pagan community because it brings to light that we can (and must) function on a par with mainstream charitable, service and educational non-profits, and that our services, visions and goals are just as worthy as any of theirs," said David Oringderff, an instructor in Pastoral Counseling at Cherry Hill Seminary for professional pagan ministry.

The CFC is the only authorized fund raising organization allowed to solicit charitable donations from Federal employees (civilian and military). The CFC is supervised by the Office of Personnel Management and implemented through 340 regional CFC district offices. (http://www.opm.gov/cfc/).

"The Combined Federal Campaign is the Federal Government's version of the United Way, except the requirements for inclusion are much more stringent, especially for the National Listing. In fact, several United Way agencies are included in the CFC," Oringderff said.

Inclusion in the CFC's national List will means that SWC/ICRS's listing will appear in all 340 regional campaign drives. Money raised from this effort will be used to directly support the congregations' services, goals and visions including many initiatives that have led to greater tolerance, understanding and acceptance of alternative spiritualities in inter-faith communities, the pan-pagan community, and society at-large. SWC/ICRS provides open, public venues for the practice of the Old Religions; promoting community benevolence efforts, spiritual counseling, and religious educational programs. (http://sacredwell.org).

Most of the funding that Sacred Well will receive from the CFC and public and private grants will be devoted to the collection and preservation of source material and converting it to digital format and making that material publicly available to scholars and researchers.

"The remainder will be used to fund community service projects such as counseling, mentoring, etc to local communities where we have a presence, institutions, and in support of military groups and initiatives for service members following alternative spiritual paths," Oringderff explained.

The Rev. Dr. Oringderff is also a founding member of Sacred Well and of the SWC International Executive Council of Clerics. He is an elder and a high priest in the Greencraft Tradition of Craft Wicca. He is a consultant to numerous interfaith groups including the DoD Armed Forces Chaplains Board. Dr. Oringderff is a clinical and forensic psychologist and resides near San Antonio in Schertz, Texas.

News

Druid Charged for Carrying Sword

From correspondents in London
July 14, 2004

A BRITISH druid was in court today charged with carrying a ceremonial sword, used for casting spells, while on a shopping trip to a local hardware store.

Merlin Michael Williams appeared at a magistrates' court in the southern English coastal town of Portsmouth wearing his full druidic regalia of green robe and blue cloak, with talismans around his neck.

The 26-year-old was charged with possessing an offensive weapon after a security guard saw him with the sheathed 90cm blade draped over his shoulder as he browsed through a branch of Wilkinson Hardware.

About a dozen fellow members of the Insular Order of Druids sat in the court's public gallery, while chief druid King Arthur Pendragon, wearing white robes with a red lion emblazoned on the front, acted as Williams's legal adviser.

The sword, named Talisen, has been confiscated by police as evidence.

"It is accepted by the Crown this (sword) was sheathed and there was no offensive action by the defendant. The issue is whether this is an offensive weapon per se," prosecutor Colin Shackel told the court.

The case was later adjourned so the prosecution could examine what Mr. Williams said were case histories which set a precedent for druid ceremonial swords not being considered offensive weapons.

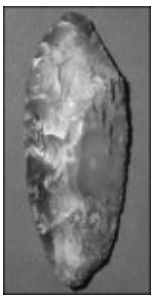
According to a spokesman for the Insular Order of Druids, ceremonial swords are used for casting spells and other ritualistic purposes.

Druids were the pagan priest class in early Britain, particularly for the Celtic tribes from around 600 BC, and are associated with sacred stone circles such as the famous site at Stonehenge, southwest England.

However, little is known about their activities and modern druids are sometimes dismissed as fantasists with a fondness for dressing up and no genuine link with the activities of the past.

Agence France-Presse

This report appears on NEWS.com.au.



Bronze Age Knife Found in Wales

Daily Post, North Wales (24 July 2004)

A North Wales housewife found a Bronze Age knife crafted 4,500 years ago while digging in her vegetable patch. Marylyn Sheldon knew she had discovered something special after unearthing the flint blade at her Llanarmon-yn-Ial home, in Denbighshire. Experts at the National Museum of Wales, Cardiff, confirmed it was a bronze aged blade forged around 2,500 BCE.

"I was digging in my vegetable patch to put broad beans in," she said. "I knew it was a worked flint blade as soon as I saw it." Mrs Sheldon contacted Denbighshire council and the authority's countryside service archeologist Fiona Gail was called in. "She took photos. Later on I also found some flint chippings while digging in the garden. Eventually they identified it as a flint knife dating from the Bronze Age which could have been used as a scraper," Mrs Sheldon said.

Mrs Sheldon says she may donate the knife to a local museum. The small village of Llanarmon-yn-Ial is surrounded by ancient barrows and mounds. Mrs Gale said: "It is an interesting find and provides more information about the area. I think there were some other finds from a nearby cave in the village in the early years of the 20th century."

Editor's note: Grow your own vegetables? See what you might find! You could contribute to history as well as to your health!

Events

Max Dashu Slide Show!

A Must See for anyone interested in Goddesses, Women's Herstory, and Neolithic cultures that promoted peace and egalitarian relations between men & women.

Independent scholar Max Dashu founded the Suppressed Histories Archives in 1970, back in the days when Women's Studies departments had not yet come into being. Since then, she has photographed over 10,000 slides and created 80 slideshows on international women's history, including Women in Power, Witch Hunts and Racism: History and Lies. Max Dashu has done extensive interdisciplinary research on the European witch hunts and folk traditions about witches. She is also an artist who publishes prints and notecards highlighting powerful women. Visit her website for more information http://www.suppressedhistories.net

"The lineal descent of the People of the Five Nations shall run in the female line. Women shall be considered Progenitors of the Nation. They shall own the land and the soil. Men and women shall follow the status of their mothers."—From the Law of the Iroquois Confederation

Date: Sat, Aug 7, 2004
Title: Icons & Matrix Slideshow
Time: 7:30pm
Leader: Max Dashu
Cost: $10-15

Calendar

Lughnasadh, when the Sun is half-way between the Summer Solstice and Fall Equinox, will occur this year astronomically on Friday, August 6 as 15 degrees of Leo at 9:20 p.m. Pacific Daylight Time, or alternatively as 16 degrees 18 minutes decl on Saturday, August 7 at 12:30 a.m. Pacific Daylight Time. Make an offering of the first fruits and vegetables from your garden or from the first apple crop in your local supermarket. If you can't cut down your own grain, celebrate by eating pasta.

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Fall Equinox Year XLII
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Fall Equinox Essay:

Cernunnos and Dances

Reprinted from A Druid Missal-Any, Fall Equinox 1989
By Emmon Bodfish

quinox approaches! This is the time sacred to Cernunnos, the Hunter God. The cult of the horned god, the shaman-god dressed in the horns and hide of a hoofed prey-animal, is one of the most ancient themes running through Indo-European-Siberian group of cultures. Cave paintings in France and Spain dating from the Paleolithic show these figures, and he is seen again on the Gundestrup cauldron, crafted by the Eastern European Celts under Druid auspices and direction, he wears the antlers of the stag. It would be rash to think of all the horned Eurasian gods as Cernunnos, each tribe probably had their own name for him, but the theme seems universal among those cultures which lived through the last Ice Age in Europe and Euro-asia north of the Caucus. In the Pre-Indo-European Balkans he is associated with the goat, in Siberia with the reindeer, in England with the Red Deer, and in the Mediterranean and Ireland with the bull. (Here is another element linking Erin to Spain and the Mediterranean world as opposed to the rest of the British Isles or Gaul.)

Everywhere Cernunnos is associated with a horned and hoofed, food producing species. He may be the Being commemorated in the "horn-dances" carried out in a number of English villages up through the nineteenth century, and now exclusively in Abbots Bromley. Whether this is a local survival from Druidic or even Pre-Celtic times, or is a rite brought with them by the Anglo-Saxon invaders in the service of their cognate deity, Hern the Hunter, is not known.

Originally Cernunnos seems to have been a hunter's god, and later to have become associated with flocks and herds as "Master of the Animals." Still later he is appealed to for prosperity and fertility in general. This was the stage of the tradition seen in the Grecian Pan cult, and in that of European "Robin Goodfellow," later distorted and debased by Christian missionaries into their "devil" cults and images. There is no devil in the Celtic Pantheon. A cosmic "bad guy" is a theological invention of a set of Middle Eastern religions including Zoroastrianism, Persian, Sumerian and Semitic as well as Christianity. Devil inventing and worshipping as we see it now is a Christian spin-off, and usually a rebellion against that same faith. It has nothing to do with the older, indigenous religions and God-figures of Europe. Cernunnos was an extremely popular figure among the farming peoples of Celtic Europe, and the Romans, newly Christianized themselves, seeing that they could not co-opt his worship, or euphemize him into a "saint," as they did a number of the other Druidic deities, debased him into a demon, i.e. the god of a rival, competing theocracy. Margaret Murray first enunciated this theory in the 1920s. Her work then fell into disrepute in the '40s and '50s, but has since been revived and vindicated. Her book, The God of the Witches, Oxford University Press, 1970, is worth reading if you can find it. G. Rachel Levy also sheds some light on the Mediterranean versions of his worship in her book The Gate of Horn, Farber and Farber, 1948. (This book is now published as Religious Conceptions of the Stone Age and Their Influence Upon European Thought, New York: Harper, 1963.)

The Gaelic word "Faighe" that came to be translated "prophet," originally meant "seer" and was the name of one class of Druids, solitary forest-dwelling mystics, who may have originally been connected with the worship of Cernunnos in his role as the shaman-god. "Fiagh," the Gaelic root word for "deer," is suggestive in this regard. The old "seer" whom Finn encountered beside the sacred pool was probably one such. They are associated with the Hazel, as Cernunnos may have been as Bride is associated with the Birch and Lugh with the Apple tree.

The Horned-god had a second sacred time beginning around the Winter Solstice with the tradition of the Flying Shaman. Mystic and inter-world journeyer, he descends into the Land of the Ancestors, (the sun, sinking to its nadir?) to bring back new souls, of game animals and kine and humans that new animals and Infants may be born and increase and prosperity be assured. This journey, "dedicated to the continual flow and renewal of life,*" was still being undertaken by Finn-Ugric and Siberian tribal shamans into this century. It is well documented and the beliefs behind it recorded by A. A. Popov, the Russian anthropologist in his numerous books and articles.

Cernunnos' rituals and, from the evidence of offerings left secretly at cave shrines, his worship, continued long after nominal Christianization of Europe. The Highland Calluinn (Hazel-tree) Ritual is an example of one such rite, still in practice in the nineteen century. The Protestant cleric who recorded it seems to have had no inkling of its meaning, but he writes that the people of the west Highlands, in the middle of the

seventeenth century, were "little more than heathens, having been neglected by the Roman Church." According to Dwelly, of Dwelly's Gaelic-English Dictionary fame, it is an old west Highland belief that old Calluinn night, when the winds blow from the West, is the night of the fecundation of the trees. The West is the direction of the Celtic Other World, and of the dead. One wonders if this post-Solstice celebration marks the successful return of the shaman, (as well as the sun) from the Land of the Dead with his sack of new souls and spiritual gifts from the Ancestors. (See the Yule Druid Missal-Any for 1986 for the "Santa" Claus-Cernunnos-Flying shaman connection.)

*Quote from the R.D.N.A New and Full Moon Day Service

News of the Groves

Carleton Grove: News from Minnesota

It's the summer and Carleton has been quiet. However the tree and flowers are beautiful and inspiring here, worthy of just finding time and sitting outside contemplating, or just doing the work one might've done inside. The weather has been a little strange; some of August was surprisingly cool. The Carleton grove will have started up by the time this appears, though as I right it is still two weeks away.

Sylvagaia/Elder Grove: News from France

Hi folks

I feel it's time for me to move on and I just want to say good bye and thanks. Seems the most decent thing to do. I haven't talked a lot lately. The computer's been broke for about three months, but I've enjoyed the time when we did talk. Thanks Stacey and Mike, you're very kind people. Brightest blessings to you.

Please consider the Sylvagaia Proto Grove as missing in action. It never really got into action anyway, coward that it is.... Nobody's fault.

Life is very tough and complicated at the moment and we've got to work extremely hard to get things going again. Sometimes we feel a bit depressed. It's not easy seeing your crops blown away by the beautiful but often uncaring hands of nature. When the Mother has a scratch, the continents shake. Farming is weird business.

I've learned a lot from Reformed Druidism and will keep many of your insights and humour close to me, as I will stumble on, figuring out my own strange and personal form of earth spirituality.

See you somewhere

Willem

Awen Proto-Grove: News from Calgary

Greetings everyone!

Awen Grove is a small grove that is starting out in Calgary, Alberta, Canada. We have been in existence for just under a year, but all oak trees start out as little nuts, so we should be ok...

Our focus is on the Path of Service: Service to the Gods, Service to the Community and Service to the Self

We have done a few public rituals, our first being Samhain 2003, and we are beginning to make ourselves known to the general community for local community service through volunteer efforts and event planning.

All of us are looking forward to interacting more with other folks within the RDNA!

Blessings,

Athelia Nihtscada, Senior Druid of Awen Grove
awengrove@yahoo.ca

Aelven Star Grove: News from Pennsylvania

Greetings from Aelvenstar Grove!

After an 'interesting' summer, I am continuing Ogham studies and have been gathering sticks for magick and divination. I made a really neat wand last year, and am just about to put finishing touches on my staff.

Other news.... A website is in the works and is coming along slowly but surely. Will keep you posted

The Pennsylvania Renaissance Faire runs August 1 through October 24, 2004 and we are organizing an outing for any and all who would like to join our small group for the outing. Please email me if interested: aelvenstargrove@yahoo.com

Peace and blessings in the Mother,

Autaini
Arch Druidess Aelvenstar Grove

Digitalis Grove: News from D.C.

Robert Larson's death deeply affected me, as his influence in founding the Berkeley Grove and publishing of the Druid Chronicles (Evolved) led to the re-emergence of my Carleton Grove and inspired me to publish ARDA. I'm in the process of trying to get the Order of Danu (10th) established this year for departed Druids, and conferring with the Patriarch of Sirona to resume the filling of the Higher Orders. I'll tell you later how it works out. Right now, I'm preparing for the approach of hurricane Ivan and the arrival of a second dog in my home.

Creeks-Called-Rivers Grove: News from West Virginia

Creeks-Called-Rivers Grove has dried up and blown down the road to West Virginia. We're having another go here in WV as Little Mountains Grove. So far there have been no fatalities, so I'd say that's good.

—Darren

Missionary Order of the Celtic Cross – Muskogee/Mother Grove Oklahoma

The editor extends her apologies for the belated posting of the Muskogee/Mother Grove news. Partially due to moving and partially because she didn't think anyone would actually send anything there, she had not checked her P.O. box. Here is the Muskogee/Mother Grove news from Beltaine 2004.

It's been a while since I wrote an update about what's going on with the grove. Honestly we've been having activity,

but nothing exactly what I'd call newsworthy. But now, some threads of activity are weaving themselves together in an identifiable fashion. For instance, the thread of activity that dates back to the late summer of '03. August to be exact. It was about a dream. I dreamed that I was standing beside Salt Creek (a tributary to the Arkansas River below Brushy Mountain, just outside Muskogee) and there came seven thin, sick head of cattle out of the creek. I awoke. I knew this dream. It was the second half of Pharaoh's first dream, signifying seven years of famine. Why the Old Ones were using biblical imagery to communicate the point, I do not know, but I'd learned from dreaming prophetic dreams and 'seeing" things not to ignore dreams such as this.

Making a common sense review, and a moral inventory of the ramifications of both not sharing the dream and sharing it, I decided to write about the vision-ream. The first time I broke the news of the dream was in the MOCC Free Voice (Sept. '03) making reference to a 2002 dream that probably dealt with the sacking of museums and libraries of Baghdad. I admitted that there were those who would wag their heads and label me a doomsayer, but I had to share the dream and what I had felt that it had revealed. I wrote: "if we are to hold out against this turbulent season, we must hold fast to our principles, our customs, and our traditions. We must learn to cooperate and to build together. Our teachings are the foundation of hope, and our traditions are the very blueprint of stability. Let us also use vision to be overcomers. I am not a doomsayer, and I believe that we can weather the coming season and come out smelling more or less like a rose." I anticipated a backlash of persons making mention of the Archdruid going insane. Oddly, there was a consensus that hard times did appear on the horizon, and they also seemed extended and difficult.

Not being the good, little, obedient clergy person, I found myself where I've been several times before. I was endangering future non-profit status as a church for my local grove by commenting on political and economic topics... perhaps because I am a Druid and Druidism has historically overstepped polite boundaries a number of times, perhaps because there's a higher law than a tax code. In October's issue I revisited the seven years of hard times between 2003-2012, this time urging the use of wisdom. "We ought always to seek out wisdom. Not only in facing the future, but, in confronting our own mistakes and our own shadows. We are slightly less than perfect; though we are hardly ever confronted with this fact... we have our shortcomings. We have our shadow selves. It is unavoidable... Wisdom, like the taproot of the oak, runs deep to reach precious water. So when we put wisdom to use, it goes deep within and all around us to search out life giving and life affirming answers. Not just metaphysically, but readily put to use to meet most every need."

November covered sacrifice. December covered cooperation. "Traditions change. Wisdom is oft unheeded and under-appreciated. Sacrifice often seems wasted. But no one can deny the worth of cooperation.

"I am often held at awe at the sheer raw power of cooperation. That power arises from the fact that when you have two people agreeing on one thing, the power of consensual reality meets the magick of faerie sight. This concept is lost on no one. In the Bible, it manifestly states that 'where two or three are gathered together in My Name, there am I in the midst of them.' The meeting place of mind, spirit and body is the place where the divine can intervene. It is where concept takes on the power of force. Cooperation is where things get done. It is the wellspring of all accomplishment.

"Cooperation is the antithesis of self-serving pride. One cannot succeed in cooperation when the do not compromise one with the other, because that is the very nature of cooperation. More than one agrees upon an idea, both come to a mutually beneficial agreement as to how to accomplish the end, and they compromise on self-sufficiency by developing independence. That is cooperation.

"I freely admit, in a religion such as Druidism, so individualistic that to mention cooperation seems to some to be a dirty word, it is almost an alien invasion. After all, doesn't cooperation mean that we must give up some of our freedom? Well, Druids have their role historically being involved in Order and working together, too. Be fair about it. In the MOCC Order of Ascension and Ordination (specifically in the Ritual of the Staff) all the MOCC clergy are charged 'to together bear both responsibility, co-workers upon the common land.' Cooperation gets that dirt underneath the fingernails.

"Working together toward a common goal. For us, we must look at cooperative economics, cooperative ventures, and cooperative effort. No one is left behind in our way of thinking. This is the very basis of what we teach socially: that we are part of a World Tribe that we form a Tuath—a tribe—with strong ties as long as we honor those ties and do not walk away from them. With all the talents we have been gifted with, there is no such thing as a 'weak link' in our chain. Everyone has their contribution to make; everyone has their unique place within the circle."

And with Yule, I closed the secular calendar year and began my annual sabbatical. It's a bit of tradition that I observe between Yule and Ostara, and it helps to refresh the spirit, sol I take it without fail, unrepentant of my doing so.

I dreamed again. I was in a coracle, one of those little Irish boats of wickerwork with watertight skins over it, looking for all the world like a flipped over turtle shell floating in the water. All around me were bundles of tinder, and I know the flaming arrows soon would be coming down. I was going out on the Western Sea, but couldn't see my own destination.

There were three cases before me, three bundles in midnight blue velvet. All of a sudden, the coverings were removed. Revealed were three items, all in heavily wrought silver of fine craftsmanship, fashioned to depict grapevines, fruit and knot work all woven together. The first item is a drum, the second a harp, and the third a chalice.

One must assume that, being upon the Path, staying in one spot can be a bad thing. One either tends and appreciates this spot, or one steps again onto the Path and appreciate the ever-changing lessons that are both the love and the spice of life. To quote Julia Child, "Life itself is the proper binge." And in appreciation of life, I took the lesson of the year-king and after 19 years of tending to the MOCC—Muskogee/Mother Grove (9 years unofficially, 10 years officially), this humble Druid stepped down from the Archdruidic Chair.

You know the trick where the magician pulls the tablecloth off the table and all the place settings remain undisturbed? Yeah, it's kind of like that. Eyebrows raised, there was some resignation to the fact, but for a while nothing happened. Then some voices came out to the fore noticing something, or rather a lack of something.

"Tom, anything going on with the College this weekend?" Even though the official name of the group is the MOCC these days, members of the M/M Grove still use the shortened form of the old name, "The College." "Nope," I respond. Interesting thing about the word "nope." It does not mean "no" as many people assume. Otherwise, you could say "I have nope money in my pocket." You can, however, say with complete assurance that other people will understand you (at least in the Old South) that ever-famous quadruple negative: "Nope, y'all, I ain't got none nohows." "Nope" takes on the connotation of an observance akin to the Maine "a-yup," except that it means the

exact opposite. It smacks of a commentary that not only is a negative response to a question, but also effectively communicates disinterest or negates the preceding comment or question with one fell swoop.

So, one by one, I watched first this one, then that one, come up and view the mantle of office. They take note of what it means, reflect on what being an Archdruid would mean to them. "Tom, anything going on with the College this weekend?" "Nope," I respond, "still waiting on someone to step up to the bat. I can't do it when I'm gone." They look at me. "I don't have enough experience," they say. "Experience is the best teacher," I say, "It's the only way to learn.'

At Ostara it was time for the blessing of the fields. With the time of the rite nearing, no one had truly stepped to the fore, and it was becoming obvious that the post of Archdruid was about to become a communally held post, mostly so that people could get their feet wet in a leadership role. Br. Shadowdancer (Mark) was the first to start calling around and organizing. In just a few days, a rite was thrown together. Nothing fancy, but a wholly legitimate rite with seven people in attendance. At ritual's closing, we held hands. Together we seven set forth the Faith. "With these words, we bless the fields..."

Rowan-Oak Grove: News from Tulsa, OK

Rowan-Oak Grove has weathered the rainiest summer in my memory, and a very trying several months resulting from actions of people within the grove and others outside belonging to another druid organization bringing the issue to our attention. the situation has finally been brought to a sense of closure and although it very nearly caused our demise as a grove we have emerged stronger though with a smaller congregation. arch-druid valens of the Circle of Cybele, one of the groves in the rowan-oak family is in texas at the moment, and we have not heard from sis jokers wild arch druidess of our texas grove in a month or so but they were having problems of their own. TBRSC our wagner grove has reported that all is well for them and has shown strong support of our actions throughout our own troubles. while waiting for the rain to quit so my roof can be fixed we called a temporary halt to classes being held at my home during inclement weather. Mabon is our next scheduled rite and classes are tentatively being held at the park near my home. there have been several births and deaths within our congregation including the loss of sis white tigress' two cats, one to a brutal killing by persons unknown, and the arch-druidess own beloved familiar adonis the perfect kitty. however a new kitty has come to live in our hearts for the arch-druidess was given a large grey tortishell tabby named Hercules for his strength and very talkative. the grove puter recently got sick and had to have windowsxp reinstalled and we have been troubleshooting for almost a week tracking down drivers and glitches in programming. but at least the puter is working reasonably well. it is scheduled for a new hard drive and a fresh install of programs so the current hd can be reformatted and used to build another tower. Our online grove is growing again and recently added a new member who is considering joining the main offline grove with his entire family.. well i guess that about sums up the news for the Rowan-Oak Grove family may Mabon bring all druids throughout the world a fresh sense of renewal and a harvesting of the lessons learned throughout the summer with a new perspective.

healing, light, and peace to you all
M.S. White Raven arch-druidess
Rowan-Oak Grove
Tulsa, Oklahoma

Dravidia Grove: News from Indiana

All is well here in Southern Indiana, we have had a very rainy season, and it has not been a good Summer due to it...Have taken time to download more files for my database, and have spent the time reading some of my books that I just acquired...

Rogue River Protogrove: News from Oregon

Our group celebrated Fall Equinox over the Labor Day holiday by camping in Oregon's Rogue River National Forest.

Looking ahead to Samhain, a new member and Priestess of Ana is creating for our group a very special ritual honoring Ana, Welsh Goddess of the Realms of the Dead. Please email us for details, as we will hold this gathering in October on the banks of Big Butte Creek, which is at the heart of the Rogue Valley's watershed.

The first weekend in October we're also looking forward to a visit by the intrepid Gordon Cooper, Druid scholar and member of one of the few surviving Woodcraft organizations. Gordon had planned to attend a Cthulhu Mythos convention in Portland, OR instead, but the rugose tentacles will have to ooze ichor without him. (For background on Woodcraft and Earthcraft, please see: www.Earthcrafters.org)

Fall blessings,

Aigeann

Sunset Proto-Grove: News from California

Things have been going well here personally, spiritually etc. I am in the middle of some legal stuff that is going to drone on for a few more months. Hopefully it will be resolved by Yule so I can spend my week off baking and concentrating on my family unit, gingerbread, apple cider, and evening logs in the fireplace as I like to do.

Have been having intense talks with a friend about the nature of humankind. I always am so disappointed in the human race's (as a whole. Think politics and general international consensus on foreign aide etc.) unwillingness to see beyond themselves and their current situations to the future. She thinks I am naive to expect it of others because she does not think that empathy, caring, and foresight are necessarily basic human traits (outside of the family and close friendship unit.) for the mass population. This has led to some interesting discussions. I am thankful to have an outlet for 'intellectual conversation'. The kids don't do too well with that- at least at the same level, and being a business major not too many of my classmates are very into deeper intellect either. (Thus the nick-name at school - 'Tree-Hugger'.)

I am still looking forward to those wonderful cool months and long 'crunchy' evening walks in the leaves whenever I can squeeze one in. I hope everyone is doing well!

O.

Poison Oak Grove, News from California

Publisher of "A Druid Missal-Any"

One night while eating dinner there was a slow crrrr-aaa-ccckkkk and crash! I said out loud, "What the hell was that?" My first thought was oh no, fire! (We had two fires in Canyon about a month ago, one very close to the house and were ready to evacuate), but then reason kicked in and I realized that's the sound of a tree falling in the woods! It didn't sound like it hit any buildings and we went out to investigate. A huge live oak

tree had fallen across the path to the house and down the little glen almost to the deck of the people who live below. Other neighbors were coming out to see too and check to see if anything was damaged. Apparently it was heard from quite a distance as other residents of the town were asking about it at the post office.

I saw at this as an "opportunity" rather than an inconvenience. It was a well-timed gift. We will not want for firewood this winter, even if the neighbors take some, which is important as a wood burning stove is our heat source. And no one or creature was hurt and nothing was damaged. Cernunnos was looking out for us! A neighbor told me that it was Celtic folklore that oak trees are known for protecting people and not falling on them. If any one knows more about this please let us know.

A Passing...

It was Bob Larson who brought the RDNA to California from Carleton. He founded the Berkeley Grove in 1968, which later spawned Live Oak Grove, Hazelnut Grove, Birch Grove, Duir De Danu Grove, Tuatha De Danu Grove, Baccharis Grove, and Poison Oak Grove. The traditions most of us in the California Groves follow can be traced back to Bob. He made Druidism come alive with his interest and vitality. He is responsible, along with Isaac Bonewits, for the Druid Chronicles (Evolved), a revision of the Druid Chronicles made in 1976.

I had the pleasure to meet Bob on a couple of occasions, one of them before my Third Order ordination where he and the AD asked me to cover my ears so they could discuss the mystery of mysteries of the Order. He came to our Beltaine service in 2002 and gifted the grove with a bottle of fine Irish whisky.

Bob was a subscriber to A Druid Missal-Any and had wanted to write an article on Dalon Ap Landu. His brother sent me the Epistle he had been working on, which Mike will include in ARDA 2.

Bob passed away on Lughnasadh, 6 August.

Obituary for Robert George Larson

By Lawrence T. Larson

Robert (Bob) Larson was born in Waukegan, Illinois to Lawrence and Margaret Larson on August 31st, 1943. He passed away in Oakland, CA on August 6, 2004. Bob was a graduate of Waukegan Township High School and advanced his education at Carleton College from 1961 to 1965. At that time, so typical of the 1960s, Bob became a free spirit, grew his hair long, bought a guitar and headed west. Arriving in Oakland, he first worked as a longshoreman and for the last 25+ years, as a printer.

Bob loved to play guitar, mandolin and banjo, and for several years, participated in Renaissance Fairs. He collected and read books with a passion and had a particular interest in all things Celtic/Irish.

Bob never married. He was preceded in death by his mother, father, and older brother Donald. He is survived and was loved by his two older brothers, Richard and Lawrence; two nephews, Lawrence and Eric; three nieces Jacqueline, Christina and Kathleen; one grandnephew and four grandnieces. We will him Godspeed and a hearty welcome into God's Kingdom. Funeral arrangements are by the Neptune Society of Oakland. He will be interred with his parents in Warren Cemetery in Gurnee, Illinois.

Editor's note: Bob's brother Lawrence requests if anyone has any memories of Bob that they would like to share that he would appreciate receiving them. Please send them to A Druid Missal-Any, address at the end of this newsletter, or to poppinjay@earthlink.net and I will forward them on to him.

Robert Larson's Memorial Ritual

By Stephen Abbott, Hazelnut Grove,
Transcribed with notes by Tegwedd Shadow Dancer,
Duir de Danu Grove

Editor's note: Stephen and Bob were longtime friends since the early days of the RDNA in California in the 1970s. It was with them that the "Celtic Think Tank" was born: they and other druids would gather at the print shop where Bob worked to talk, share ideas, tell awful druish puns, and basically spend time with good friends. Stephen considered Bob to be one of his mentors. Stephen did this memorial ritual for Bob after finding out about his passing into the arms of the Earth Mother and has submitted it for publication in A Druid Missal-Any

I set up the ritual in phases, trying to give it some form of structure.

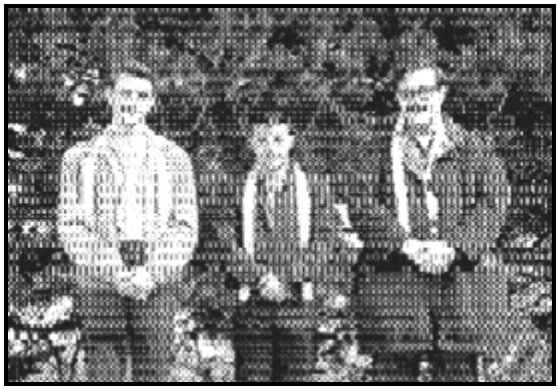
Phase 1: I performed a ritual bath to cleanse myself mentally, psychically, and physically. The bath was also helping me become more alert and awake. Now I was ready to perform the rite.

Phase 2: I set aside a ritual space in one of the vacant rooms. In this room, I already had some of my wooden furniture. I placed my two spears, my two staves, and my altar in the room. I set up my Tibetan shaman's drum, my three sickles, and a bronze candlestick with a single black candle. The candle, of course, was new. I placed the Druid books from Michael Scharding on one of the wooden shelves on the right side of the room. I then placed my Stonehenge pieces on either side of the Druid books. On the Altar, I placed my magickal teddy bear, which I identified to a degree with Terlach as a big teddy bear. For those who did not know him, he was a very large and tall man with long dark hair. [He was also a very gentle sweet man. te]

I placed my divination board on the floor in front of my altar. On the altar I placed my wizard's head, which bore an uncanny resemblance to Robert. Tegwedd called him Terlach, but I always just called him Robert. [I called him Terlach because that was his Druid name. te] I wore my ritual robe that Tegwedd had made for me years earlier. This robe has the symbol [if you can, Mike, insert the Druid sigil here. I have no way of doing so here. te] the shield and two spears on the front and back. I also wore my Druid ribbons. I placed my two tap lights on either side of my divination board.

Phase 3: The Ritual: The ritual itself was quite simple. I started it out by ritually lighting the black candle. In this ritual, the black candle represented death and the dark realm. Next, I called upon the four quarter and the four elements, plus Spirit in the Sacred Center. Then I called upon the Earth Mother and Dalon Ap Landu to join the rite. Afterwards, I sang the "Earth Mother" song. Badly, I'm afraid, since I was a little rusty. As we all know, our gods and goddesses have a sense of humor. Next I consecrated and shared the Waters of Life. I transformed the Waters of Sleep into the Waters of Life [because of certain metabolic peculiarities, Stephen cannot have alcohol. te] Because of the move, I did not have access to any true Waters of Life. I used the wooden chalice, which had been used in my rituals for the Hazelnut MotherGrove. Next I got rather personal and simply talked to Robert as if he were in the room with me. I related to him my memories of him and the many rituals that he and I had participated in together. I related to him about going to his apartment to play war games. Robert had been an avid war game player. I told him that I still had all the games he had given me such as Winter War, Soldiers, and The Franco-Prussian War. All of these games had been published by SPI (Simulations Publications Inc.). I related to him the time when he had given Gaelic classes to members of the Grove. I told him I still possessed the Gaelic handouts he had given to us after every class. I had put those handouts together and put them into a Druid notebook. I related to him all the funny things that had happened when he and I were together. I told him I would miss him and how bad I had felt when I lost contact with him after moving to Sacramento now some 10 years ago. [Has it really been 10 years? te]

Phase 4: I sang the "Lady's Bransle" and "The Lughnasadh Song", after which I had a period of silence. I commented afterwards about his passing on Lughnasadh and that he would return from the otherworld with many stories and tales about his adventures there.



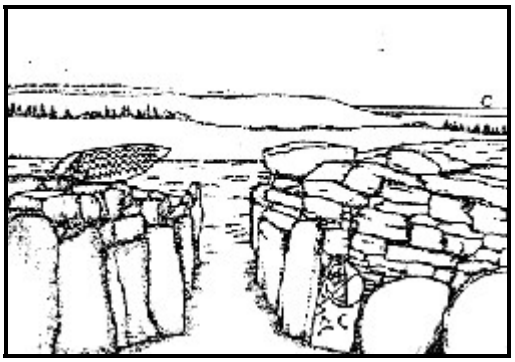
Phase 5: I called on the Earth Mother and Dalon Ap Landu to bless his path to the otherworld and to guide and protect him while he resided there. Then there was another moment of silence. I performed a divination with cards from the following Tarot decks.

1. Was the "Celtic Tarot," which oddly enough is an Italian deck.
2. "Tarot of the Druids"
3. "The Faery Wicca Tarot"

The first card was from the Druid Tarot. It was the King of Swords. (upright) I felt Robert's presence strongly in this card. Like Robert, the King of Swords depicts a king of great intellect and in this deck he is none other than King Arthur in middle age. The card depicts a man of great intellect and wisdom, which fits Robert to a T. This card gave to the reading the element of Air and the quarter of the east. A card of pure intellect and wisdom. The next card came from the Faery Wicca deck. The card was the four of Fire. The card's title was Lord of Completion. This seems appropriate as well. It is also known as the Lord of Perfected Work. This seemed to fit. Robert always tried to do his best and make things look good. This card brings to the reading the element of Fire and the quarter of the south. The next card came from the Italian "Celtic" deck. The 6 of Cups. This card's title is the "Lady of Pleasure." Robert loved to have a good time. He seemed to love being alive. This card gave the reading the element of Water and the quarter of the west. The last card was from the Italian Druid deck. The 9 of Pentacles. The card's title is the "Lady of Material Gain." Robert was concerned about money and all things earthy when I knew him. He wasn't rich, but I believed he lived comfortably. That card gave the reading the element of earth and the quarter of the north. That completed the Tarot layout. All the four elements were represented. The next card would be the Ogham card from "The Celtic Oracle." This card was the Spindle OIR. This is one of the vowel sounds after the basic 20. This Ogham card relates to the concepts of lighting and beauty. I read the passage assigned to this card.

I ended this phase by saying my final goodbyes to my friend and fellow Druid Robert. I thanked the Earth Mother and Dalon Ap Landu for attending the rite. I then drew the Druid sigil three times and spoke the words "Peace, Peace" and "Peace." I then returned the waters to the Mother by pouring them into the fish pond in the back yard. This concluded the Druid sendoff of AD Robert Larson. May he stay in our memories forever. May his passing not be in vain and may the Earth guide and protect his spirit till he returns to this world again.

Stephen Warren McCauley Abbott
AD Hazelnut MotherGrove (in abeyance)



Thoughts on Becoming an Elder

By Stacey Weinberger

I was listening to Ashley Mac Isaac's version of The Mull of Kintyre on the way home from work a couple of weeks ago. It was the song I had been listening to while driving back from the pre-adoption meeting of my youngest cat who had gone missing the night before; somehow I felt playing it might help him come back. I was crying as the words evoked a time past, and my thoughts couldn't help but turn to Bob Larson, whose passing I just received news of just the day before.

I had not been in the Berkeley Grove when Bob was AD, but have heard tales of him playing the recorder as members were arriving or how he could command a service, his presence, and his sense of humor. I did have the opportunity to meet him three times, one of which he came to our Beltaine service, where I did get to the privilege of hearing his sonorous voice sing the Earth Mother chant...I have regrets on not getting to know him better. His was a wealth of knowledge never to be tapped. I do know he was working on an article about Dalon Ap Landu, Lord of each and every Grove invoked in every RDNA service, but it will never see the light of day. This is the second passing of an elder in the RDNA (Emmon Bodfish in 1999), and it made me realize this will be starting to happen as the first generation of RDNA Druids get older. Very sobering. The next generation of Druids are becoming the elders, my generation!

But wait, I'm not old enough yet, I don't know enough yet, I'm not wise, I'm still learning! How could I be an elder? But the signs are there. Both parents are dead, there is no "big person" to go to for even the mundane world questions. My role models were dying off. With the death of my mentor Emmon five years ago I was not having much success of finding a new teacher with whom I was as sympathetic and who knew what I needed to know to continue on the path of my personal training as a Druid that he had set me upon and that had the potential of becoming as comfortable as a pair of brown loafers. Ironically it wasn't until after Emmon died that I "received the calling" to Third Order. I was on my own, with just a letter from him from the early 90s when I inquired about attaining Thirds, what his requirements were, etc, but I hadn't been ready then and merely played with my studies. After he died I was finally ready but my teacher, mentor, and friend was gone. I was left to muddle my way on my own. In the meantime I become the mover and shaker of my Grove, begin study of Scottish Gaelic, start reading books on Celtic history, cultural/anthropological Shamanism, maintain the old grove site, start publishing the Missal-Any again, become a moderator of the RDNA email list, and am dragged kicking and screaming to the office of Arch Druid of my Grove. I start getting inquiries from people wanting to be ordained.

But wait, I'm becoming the person I would want as a mentor (ignoring the foibles of course). The various people I thought could possibly become teachers are treating me as an equal and value my opinion and sometimes even, gasp, look to me for advice. Is this taken to be a sign? Is it time to assume the mantel of elder now? Is it time to become my own role model as someone suggested? Is it ok? I know I will never know enough or be wise enough to my satisfaction, and there is always that nagging doubt that someone will find out those truths and point and laugh. Still, this coat does feel kind of comfy now as I sit by the fire on a cold fall night, stirring the embers a bit, and look out at the stars.

Taranis Tracts

REFORMED DRUIDS OF NORTH AMERICA
COUNCIL OF TARANIS to the
COUNCIL OF DALON AP LANDU

Greetings to my brothers and sisters of the Reform,

I bear good news and hope you are well.

This morning after a long and difficult vigil in the midst of the tornados, lightning and howling winds of Ivan that pummeled my grove of D.C. with heavy rains, but fortunately left none harmed, I have now fully assumed the mantle and responsibilities of the Patriarchy of the Order of Taranis at eight A.M. on the eighteenth of September 2004. The storm is over and the Council of Taranis was established and convened at eighth street SE of Washington DC at a Starbucks coffee house. I hope to cautiously reign with wisdom, humility and compassion over its functions for as long as I am able.

The following ground rules for the Council were established. When I pass on or step down, the Council is encouraged to continue to meet without me, on their own, until a

new Patriarch is established by the Order of Sirona to replace me. Each full member has an equal vote, and voting shall be by a 2/3 majority of all those who reply to the council's business after a reasonable effort has been made to reach them, and the Patriarch must be definitely be informed of the vote before and afterwards to be official. Proposals unfinished after three months have elapsed from the date announced are voided. Votes must be made in person to the Patriarch or sent by phone, fax, e-mail or other electrical means. No members can be expelled from or barred from participating in the Order, except with both the assent of the Patriarch and the 2/3 majority vote of the council, and it is hard to think that such a situation should ever happen.

The first order of business, over a triple-shot Java-chip frappacino, at our full council was to establish the ordination liturgy to bring in more members in the future. A slightly modified version of Nozomi Kibou's unofficial service was unanimously adopted and was arranged so that any priest/ess wishing to enter the Order could perform it themselves, after being invited, by any member of Taranis, to join the council's exploration of the mysteries of the weather. The full text of the ordination will be published later in ARDA 2 this fall. The symbol of the Order is decreed to be a black and yellow ribbon bound together in three knots (and worn as a maniple over either hand) to remind us that Druidry is not only about speaking with thunder, not only of speaking with the whisper of winds, and not to hesitate to choose which option when the course is certain enough. The other symbol of the Order is an umbrella or golf club to be carried as is comfortable, preferably a yellow and/or black one.

The second order of business, conducted at nine A.M., was to unanimously elect Irony Sade to assume upon himself the Patriarchy of the Order of Llyr, the Ninth Order in accordance with the power invested in our Council by Reformed tradition. Nine cheers were cried out in celebration. The council here now bids that Brother Irony forthwith quickly devise and adopt an appropriate ceremony, become consecrated and convene the Council of Llyr. We chose Irony for he has shown great wisdom of the land and also from the extensive experience he has from his travels by and on the many oceans and seas of the world. He is skilled in the ways of boating, fishing and swimming; and he will know whom to call and join his Order. The Council and Patriarch wish him great success in his endeavors.

The third order of business, conducted at ten A.M. was to induct David Fisher as an honorary member of our Council, with no voting privileges or responsibilities, but with freedom to address the council with his wisdom and bear its symbols. If he should later choose to fully become a member of the council, that request is granted at such time it is made.

The fourth order of business, conducted at ten thirty A.M. was to invite Samuel Adams, the Druid of Saint Olaf College to join the Order's Council at his convenience. We await you.

With that concluded, the Council of Taranis wished to you, my brothers and sisters, fair winds and pleasant weather, then called a recess and finished its business in good humor.

I hereby verify that all this is true, and submit this to you by the power of electricity.

Yours in the Mother,
Michael James Anthony Ulhail Scharding,
ODAL, Gr., Be.
Patriarch of Taranis
Day 49 of Foghamhar, Year XLII of the Reform

* * * * *

REFORMED DRUIDS OF NORTH AMERICA
COUNCIL OF SIRONA

Peace be unto all humanity, and in particular, unto our brothers and sisters in the Reform.

At 2100 hours UTC on this date, every patriarch or priest consecrated to Sirona being present, the Patriarch declared the Council of Sirona to be in session.

After reverent waiting, the Council turned its attention to expressions of hope, from some of those of the Reform, for consecration of a Patriarch of Taranis. The Council decided, in one voice, that the time of waiting has been fulfilled, and directed the Patriarch of Sirona to inform Michael Scharding, he of that name who was ArchDruid of the Mother Grove, that he is declared Patriarch-Elect of Taranis, and bid him cause a ceremony to be conducted, consecrating him to that Spirit's service. The Council and Patriarch convey to him best wishes for a crackling and spirit charged conduct of his vocation.

Peace be unto all humanity, and in particular, unto the Patriarch of Taranis and his whole Order.

I, G. R. Zempel, only Patriarch of Sirona, have set my hand to this on behalf of the Council of Sirona.

—G. R. "Gary" Zempel

Interview with David Fisher

By Stephen Crimmins,
Archdruid Emiritus of Carleton Grove

I recently had the privilege of transcribing an interview of the man who is generally known as the primary founder of Reformed Druidism, David Fisher. I was given the ability thanks to Michael (Mec) Scharding, who conducted the interview, as

well as to Eric Hilleman for lending me transcribing equipment. The first thing that came into my mind was: how did Scharding manage to get an interview with Fisher who, I had thought, was too embarrassed of Druidism to give an interview. The key, Scharding insisted, was following up on his original call, nothing more. My image of David Fisher has been changing for some time since I was introduced to the contents of the International Druid Archives last year. Listening to the interview has changed my opinion further. This article is an attempt to distill some of what I have learned about our heretofore legendary founder, as well as to share some of the gems of the interview. For those who want to read the complete transcript, it will be published in the oral history section of ARDA II. If you can't wait that long, you can probably pester myself or Scharding.

Margot Adler's Drawing Down the Moon paints a picture of Fisher similar to the one that I had until recently. According to it "In 1964 the [religion requirement] regulation was abolished but, much to the surprise-and it is said, horror-of the original founders, the RDNA continued to hold services and spread its organization far beyond the college campus. One of the founders, David Fisher, who wrote many of the original rituals, is now an Episcopal priest and teacher of theology at a Christian college in the South, having apparently washed his hands of the RDNA." I know, moreover, that this opinion is fairly wide spread among those people I've talked to but I have recently come to realize that this is not exactly true.

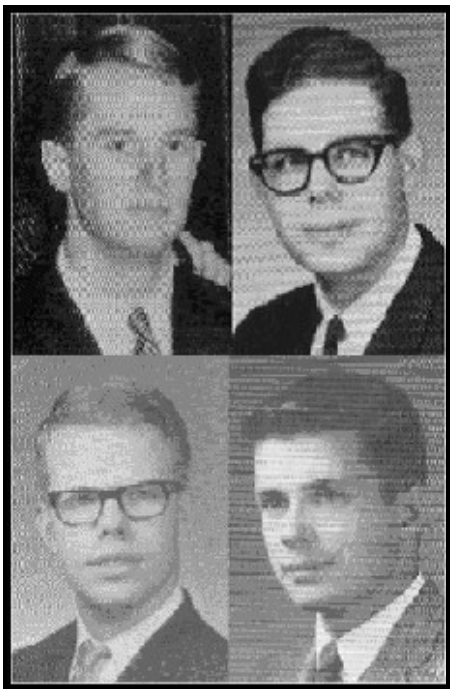


Figure 1 Fisher, Cherniack, Nelson, and Frangquist.

It is, of course, widely known that there were actually three founders: Norman Nelson, Howard Cherniack, as well as David Fisher. However, for some reason, Fisher has gotten most of the blame. For instance, Joan Carruth's "Epistle to the Myopians" asks "May the Earth-Mother keep David the Fisher in Her sight and bless him, for this is all his fault." But, since he was accompanied by two other founders why is he held above the others? Certainly, while Cherniack forgot about Druidism, Nelson has continued to be active to the present day.

The idea of Fisher as primary founder has precedents from the earliest days. He was the first person credited in the Druid Chronicles (Reformed) as preaching the word of Reformed Druidism, most likely because he was the first Arch Druid. However, Fisher is also often credited with bringing in the majority of the customs of the Druids. In so far as Fisher was the Arch Druid he may have had a special burden to come up with liturgical material. According to the Druid Chronicles and other sources Fisher claimed that he had been made a Druid in high school. However, Fisher has refuted this, saying that he "never claimed any special consecration by a Druid in England." If that is true Fisher was never under the burden of creating material by himself as a "pre-existing" ritual.

Regardless, it seems clear that much of the creation of the Reformed Druids was shared. As he notes in the interview, "we sort of dreamed a piece up here and a piece up there, improvising as we went along the way people, I suppose, sometimes do." This is not to say, either, that Fisher was not the creator of much of the material. For instance he suggested that he "must've dreamed" the sigil up, though he doesn't remember much about his inspiration for and ideas about it except that the idea of "closing the circle" was important. The meditations were also his addition to the services. On the other hand many other parts of the Druids were the creation of some of the other founders and early members. Fisher credits the higher orders to a suggestion by Nelson and notes that the tenets are the only lasting contribution of Cherniack. Fisher credits the liturgy as something that "I and Norman Nelson wrought in 1963 on Saturdays," though he does not indicate whether the work was equal or not. Indeed the balance of the initial work will probably be left an open question for the future because, as Fisher points out, "I didn't take notes at the time because, obviously, I didn't think I was founding something for thirty, forty years..."

However, in the period after the founding, Fisher, of the three founders, did have a tendency to be a guiding force. Among his early letters are responses to early council proposals, not only accepting some and rejecting others, but also requesting changes in parts, as well sending his own proposals to the council. This occurred despite feeling that Druidism did not meet a need for him and, moreover, that he was being drawn by his increasing Christianity away from Druidism. However, a partial answer could be found in a later letter in which Fisher explained his desire for the proposals as trying to combat over complicated organization that his own actions had inspired. Hence he felt responsible, as a founder, to at least guide what he had started. However, in that type of action it is easy to see Fisher in a parental role that is missing from the later actions of either of the other two founders. This guidance indicates both that Fisher saw himself more as a founder and probably has led others to feel that he had a special role among the founders.

Fisher's interview indicates another 'founder' who was more important as a source of meaning in rituals: David Frangquist. According to Fisher, Frangquist "essentially took what had been a protest against religion requirement and an occasional exercise in pantheistic speculation and turned it into, if not a religion, something like a religion." Moreover, Frangquist was the first leader of the group for whom the Druids "served a [spiritual] need." We know that Frangquist's search for material was apparently more extensive than Fisher's. While it would be difficult to say how much he added it is possible to mention a few notable contributions. Frangquist published the Druid Chronicles (Reformed). While at least some of the material was the writings of other druids, the more serious material in the books of Customs and Meditations is certainly Frangquist's. He is also responsible for the collection of the Green Book of Meditations, which was intended to be a guide to later Arch Druids. While Fisher can be seen as creating the Druids, Frangquist created a groundwork for its continuation and is probably most responsible that it is still around. Frangquist has also continued to be a leader in the Druids. When

the Carleton Grove faltered in the 1980's Frangquist came to stir up interest. Of course, all of this is not to say that Frangquist is the founder of Druidism instead of Fisher. Fisher indicates that Frangquist "refounded" the Reformed Druids; that is to say that while Fisher along with Nelson and Cherniack started the Druids and gave it much of its outward form, Frangquist was the prime mover in imbuing the movement with meaning. Both individuals were important in the creation of what Druidism is, but in different ways.

It is also claimed that, having started something that blossomed into something he hadn't expected, Fisher "washed his hands" of Reformed Druidism. What is true is that, after a point, Fisher stopped providing the guidance that he initially offered and has stopped initiating contact with Druids; the latest letter from Fisher to a Druid in the International Druid Archives has been dated to 13 April 1970. In his interview Fisher says that he has replied to letters sent to him more recently, though none of the replies have made their way to the Archives. However, his letters have stopped being instructions and aid for a wide audience of Druids

Fisher has expressed concern for the Druids; he particularly expressed worry about people who approach the Druids as something that it is not. Perhaps, he has even wished from time to time that he never started the Druids so that people could not be hurt by it. But having such concerns does not mean that he feels that, on the whole, the Druids are not worthwhile. Indeed, at the end of the interview he wished that the Druids would continue to be around as an aid to those for whom it was suitable.

But if Fisher has not washed his hands of Druidism, why do many people believe he did? Before answering that I will examine why Fisher's early guidance and more active role have faded. This is given a fairly clear answer in the interview. Fisher admits that "I've not maintained an active tie with Druidism because sometimes the leadership has seemed very strange to me." Though Fisher may have felt responsible to some degree early on as the nature of the Reform has changed his desire to guide those led by a different spirit of the Reform has dissipated.

There are, however, good reasons why Fisher has been seen as a recluse. For my own belief I would point to the research of Scharding who only managed to speak to Fisher after ten years and multiple attempts. A certain feeling came from him to me and, I would think, to others that Fisher didn't want to talk. Admittedly Scharding may have had been helped along in his belief. After telling Robert Larson that he had been unable to contact Fisher during an interview Larson's response is 'that figures,' followed by an explanation of why Larson isn't surprised. That may have been enough to turn a string of unsuccessful attempts to contact Fisher into a belief that Fisher couldn't be contacted.

However, the quotation from Margot Adler is of an earlier date and probably arises from the period when Neopagans began to use the vehicle of Reformed Druidism. Certainly Fisher became much more silent as his creation turned towards this new religious category and his Christianity may have convinced others that he was more opposed to the new path of Reformed Druidism than he actually was. In specific, I would point to Isaac Bonewits as the origin for the belief, especially since he was the primary source for the Reformed Druid material in Drawing Down The Moon. I cannot help but feel that when Bonewits wrote that "many of the older members of the RDNA disapprove of Neopagan Druidism, considering it a dangerous step backwards" he was thinking of David Fisher. Bonewits had a vision of Reformed Druidism not as becoming a neopagan vehicle but as already being one, a point which was denied by many of the founders. While there may be other reasons that Bonewits and others saw Fisher as being repulsed by his creation, Bonewits held this belief and was instrumental in its spread.

I hope that I have been able to convince people of two things. The first is that while Fisher is most famous as the founder of Druidism there were others who might take more credit especially in the creation of the meaning and continuation of Druidism. Secondly, that Fisher has not repented of his creation. He still takes an interest in the Druids even if he doesn't actively seek them out. His actions and inactions in the past may have led to other views, but those may now be cleared away. I, at least, have come to a new respect for Fisher and for the importance of other founders as well as for who Fisher is today. I would like to end with a few quotes from the interview, which I felt to be interesting.

* (On how the Druids were started) One night Norman Nelson, Howard Cherniack, and myself were having one drink too many and were trying to figure out what we could do to deal with this (religious) requirement.
* (An analogy for Reformed Druidism) Well, I suppose, given people's need for alternative spiritualities, the Druids are like a template on a word processor that can be filled in with a number of contents.
* (On some of the sources of Reformed Druidism) I must admit we were all readers of science fiction or science fantasy
* (On the Druid Chronicles (Reformed)) I thought it was pretty fun.

Seasons of Food

Fall Equinox 2004 - Figs
By Oriana Lewallen, Sunset Proto-Grove

As the harvest of fresh figs enter into the farmers market this time of year, they also seem to eek their way into appetizers, salads and dessert menus at a variety of restaurants. These sweet and versatile fruits have perked my interest at this time, the beginning of fall, and so I thought I would learn a bit more about them.

Figs, as it turns out, are one of the oldest foods in recorded history. It is "believed to be indigenous to western Asia, but was distributed by humans throughout the Mediterranean [region.]....

Evidence of fig cultivation has been found in excavations of Neolithic sites as early as 5,000 BC." (Hellenic LLC)

Figs are mentioned in Greek and Roman mythology, as well as the Christian bible. The prophet Mohammed and Homer both made mention of the good attributes of figs and these sweet fruits were said to be the favorite food of Cleopatra. In fact, it is speculated that Cleopatra's last serving of figs hid in their midst the famous asp, which has been blamed as the cause of her death. Figs are also useful as an herbal remedy, "The milky juice of the freshly-broken stalk of a Fig has been found to remove warts on the body." (Grieve) In Roman mythology the creation of figs was attributed to the god Bacchus, and images of Bacchus were shown with a garland of fig leaves about his head.

It is unclear whether figs were first introduced to the Celts during the original Celtic tribal migration into Europe and Mediterranean or whether the Romans brought figs to the Celts. It has been noted that, "By the end of the Roman Empire, fifth century, fig culture was well distributed. It stretched from Africa, Portugal, France, [the] Channel Islands, and the southern part of England." (FAB) Due to climate, it is unlikely that figs were cultivated widely in England until later, as the trees cannot adjust to cold weather climates. It is very likely however, that dried figs were brought to the Celts regularly along the established trade routes. These days, "in Scotland and many parts of England a south wall is indispensable for their successful cultivation out of doors." (Grieve)

There are literally hundreds of varieties of figs, and the Calimyrna fig; grown in California's San Joaquin Valley requires "a most unusual type of pollination in order to have the fruit mature." (Valley Fig Growers) A tiny wasp called the Blastophaga enters the inverted blossom and pollinates the female flowers. The tiny wasp then exits the fig to pollinate others

Some interesting fig facts as prepared by the California Fig Board (website):

* Although considered a fruit, the fig is actually a flower that is inverted into itself. The seeds are drupes, or the real fruit. Figs are the only fruit to fully ripen and semi-dry on the tree.

* For many years the fig has been used as a coffee substitute. The fruit contains a proteolytic enzyme that is considered an aid to digestion and is used by the pharmaceutical industry.

* And, because of its high alkalinity it has been mentioned as being beneficial to persons wishing to quit smoking.

* Figs contain a natural humectant; a chemical that will extend freshness and moistness in baked products.

* California produced over 30 million pounds of dried figs in 1997. All dried figs harvested in the United States are grown in California's Central Valley.

Recipe for Figs

Dessert: Baked Figs with Honey
Serves 4
Ripe yet Firm Figs
4T Wild Honey
1T Olive Oil
Vanilla Ice Cream (optional)

Preheat oven to 450 degrees. Snip of points of figs, and brush with olive oil. Arrange figs in small baking pan. (To avoid sticking you can either place each fig on its own individual fig leaf to bake, or simply grease the pan.) Immediately lower oven temperature to 400 degrees. Bake until they puff up, about 10 minutes. Remove from oven and let cool. After cooling split each fig in half lengthwise, and drizzle with 1 T of honey. For an added treat top off with a small scoop of vanilla or French vanilla ice cream and/or chopped walnuts. Serve immediately.

**End note: Another way I have had baked figs prepared recently as a salad and appetizer is to quarter them, without piercing the bottom, put a generous amount of gorgonzola cheese in the center, and wrap them in a very thin slice (or two) of prosciutto. (Enough to hold them together) the baking process appeared to be much the same as what I have presented above, maybe a minute or two longer. However, this is rich... so be sure to have a good glass of vino on hand. Enjoy!

Works cited:

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http://www.du.nw.schule.de/stgym/Irland/Celts/Timetable.htm
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Valley Fig Growers; http://www.valleyfig.com/index.htm

Dessert; Baked Figs with Honey- Figs Recipe created by Oriana after consulting a meal at Don Giovanni's, Napa, CA and a book on Italian cooking, "Food & Wine's Quick Italian cooking from scratch"... this recipe is conglomeration and variance from the two sources with the addition of vanilla ice cream being all

About Nwyfre

By: Rhiannon Hawk, Nemeton Aweyddion

Editor's note: in the Lughnasadh 2004 issue of A Druid Missal-Any Sister Rhiannon wrote an article, Geasa: The Ethics in the Teaching Way of Nwyfre and A Clear Path to Rid Unhealthy Energetic Debris. We have had many inquiries asking what Nwyfre is. Sister Rhiannon explains:

The name Nwyfre could be translated as the spark that ignites the inner flame to burst forth from the Nemeton, to open the center world (Earth) to become a scepter of light that brings all the Triads together in the Here and Now. Nwyfre is not comparable to Dalon Ap Landu, which seems to me to be more comparable to what we would call Cariad Wen or the Nine Fold One. Nwyfre opens the Nemeton so the Nine Fold One can be present fully in the Nemeton.

Spell of the Day: Ethics and Issues

By El Byrd

I cringed inwardly when I see "spell for the day." Why? Because there seems to be too much spell work emphasis and no building of framework for spellwork. I think that the framework is sadly missing in today's majick practice.

My great-gram was a witch. When she worked with one of the kids, she was very emphatic that spells were a last resort. Use only in emergency, Use only when all avenues are exhausted but never, NEVER use as a first attempt to solve a problem.

She taught this way so that we would look for both mundane solutions and majickal ones. And sadly, I don't see that kind of emphasis today. There seems to be too much emphasis on casting spells and doing majick, with little emphasis on mundane solutions.

Now as I move through majick circles, I see a lot of cringing when I mention ethics in majick. I have wondered about it many a time and I have come to the conclusion that many majick users today want to take the easy way out of a problem. In taking the easy way, they have no reason to work a problem from a mundane stance. But as many more practiced majick users know, the easy way can turn into the hardest way of all and have the highest cost in the long term.

When I see a spell, I wonder first and foremost if I will ever really use that spell. My thinking being that if I need a spell, I can make a spell. Second, I wonder if it is better to use the spell written by someone with a particular event or person is the best way for me to go, I am not trying to affect the other person or event but MY person or event.

I won't argue that spells are cool and neat but I will argue if they are making life better or worse when used with little regard for mundane solutions. I would urge any and all who would want to use majick to first look for a mundane solution.

Devise a framework of when you will or will not use majick. This framework is called ethics. Ethics don't just apply to work or school but to all things in life and they are not connected to religion. I would hope that all majick users would have a personal ethic system but I know this is not always done.

Ethics in majick is no more than a series of if-then questions or statements. If this mundane way doesn't work to protect my car, then I will ward my vehicle. If talking to a person about my issues with them does not work, then I will talk to someone to help me talk to them. If that does not work, then I will write them a letter explaining my issues. And last if those did not work, then I might cast a spell to bring understanding to them of my issues.

So I encourage everyone to build that framework and use those spells like and expensive spice, sparingly.

Blessings,

El

News

Libertarian Activist Gary Copeland Passes Away

It is with sadness that I announce the passing of druid and long-time Libertarian Activist Gary Copeland. He passed away on Monday, August 2, 2004. He is survived by his wife Kelley O'Neill, and three children, Lake, Willow and Ciera.

Gary had been active in the Libertarian Party for over 20 years. He was an outspoken Druid, in fact, he was the first Druid to run for State Office. He has been a candidate for Governor of California, Orange County Supervisor, and other offices. He had been active with voter outreach and with NORML. Anyone who knew Gary knows that he was a generous, spiritual, enthusiastic activist.

U.K. Prosecutors Drop Case Against Druid

August 3, 2004 PORTSMOUTH, England --Prosecutors dropped charges Tuesday against a man who explained that he carried a sword into a shop because he is a druid.

At a brief appearance in court last month, Merlin Michael Williams, 26, said previous cases heard by the court had allowed druids the right to carry ceremonial swords, which are used to cast spells and create circles of safety.

Williams, of Westbourne, southern England, was arrested July 9 after carrying his weapon while shopping at a store in Portsmouth. The sword was confiscated as evidence. The Crown Prosecution Service said the matter had been considered and "it was deemed not to be in the public interest to continue with the

case." Williams, who wore his green and blue druid's robes at last month's court appearance, said his sword, which he calls Taliesin, had been returned. "I am just happy to have got my sword back so I can continue with my duties as sword-bearer," he said. "I can understand how the misunderstanding happened with the police but it was all a bit heavy-handed and they should have listened to my explanation." Williams is a member of Insular Order of the Druids, which was founded in 1993 at Stonehenge and is one of at least eight self-styled druid groups in Britain.

C. The New York Times 2004

Events

Witness the Autumnal Equinox

AT THE UMASS SUNWHEEL
SUNRISE 6:45 a.m. & SUNSET 6:00 p.m.
WEDNESDAY & THURSDAY
SEPT. 22 & 23, 2004

You are invited to witness the passing of the seasons by joining Dr. Judith Young of the U.Mass. Dept. of Astronomy to watch the Sun rise and set over the tall standing stones in the U.Mass. Sunwheel for the upcoming Autumnal Equinox. Visitors for the sunrise viewing should arrive at 6:45 a.m., and visitors for the sunset viewing should arrive at 6:00 p.m. The sunrise and sunset events will be held on both Wednesday and Thursday September 22 and 23, 2004.

For those interested in learning about the sky, there will be a presentation that will include the cause of the seasons, the Sun's path in the sky, the phases of the Moon, and the story of building the Sunwheel. Bring your questions, your curiosity, and DRESS WARMLY; a $3 donation is requested to help cover the cost of future stonework at the site. Sunwheel T-shirts & sweatshirts will also be available for purchase.

The exact instant of equinox is 12:30 p.m. EDT on Wednesday Sept. 22. On the equinox, any observer located on the Earth's equator will see the Sun pass directly overhead at local noon and that person will cast no shadow at noon. For all observers on Earth (excluding the N and S poles), the Sun on the equinox is up for 12 hours and down for 12 hours, illuminating all latitudes! (At the N and S poles, the Sun encircles the horizon for 24 hours, either very slowly rising or very slowly setting for the entire day). From the Sunwheel here in Amherst, the equinox Sun will be seen to rise and set through East and West stone portals.

The U.Mass. Sunwheel is located south of Alumni Stadium, just off Rocky Hill Road. It can be easily reached from the center of Amherst, following Amity St. to the west. The Sunwheel is on the right hand side of the road about 1/4 mile after crossing University Drive. ALL VISITORS SHOULD WEAR WARM CLOTHING, SUITABLE FOR STANDING STILL ON WET OR SOGGY GROUND. In the event of rain, the events will be cancelled, and visitors are encouraged to visit the Sunwheel on their own.

For more information on the U.Mass. Sunwheel, see http://www.umass.edu/sunwheel

The Magical Isles with Mara Freeman

December 4, 2004

An exhilarating tour of the ancient sites of the British Isles and Ireland! Explore standing stones, stone circles, henges, hill-forts, burial mounds and many hidden wonders of the Celtic lands that are still, despite extensive archeological research, places of enduring mystery. As we take a journey through slide images around Ireland, Scotland, Wales and England, we will visit haunted caves, hills of vision, islands of pilgrimage and the holy shrines of Celtic saints. You will learn the ancient spiritual, symbolic and mythological importance of each place in the landscape why springs and wells are places of healing; holy hills the centers of geo-mythic energies; and bottomless lakes the abode of legendary beasts. Along the way, you will learn about curious folk customs and rituals, including the lore of faeries, witches and ghosts, and hear many fascinating myths and legends, including Arthurian tales, and legends of dragons, giants, and the Sleepers within the Earth.

10AM-5PM, $117, through UCSC Extension, 1101 Pacific Ave., Santa Cruz, CA. http://www.ucsc-extension.edu. Use code EDP 042W26 to enroll. Call University of Santa Cruz Extension, (831) 427-6600 to register.

For more information, please see Mara's website - The Chalice Center for the Celtic Spirit http://www.celticspirit.org

New Celtic Music CD!

Greetings-

Irony and Omen Sade (AD of Carleton 1996-99) have just released their first recording, a CD of Celtic harp and flute music titled Rising Sea.

If you would like a copy or more information about Rising Sea please email or write. They are $14 each, which includes shipping and handling. Questions should come to irony@starmind.org. Orders may be sent to:

Irony Sade
Living Pan Productions
3830 State St. Road
Skaneateles, NY 13152

Thank you all for your support and interest in our music!

Regards,

Irony.
Hemlock Splinters Grove

Calendar

Fall Equinox will occur on Wednesday, September 22, 2004 at 8:30 a.m., Pacific Daylight Time.

A Druid Missal-Any is published eight times a year. Post mail subscriptions are $8.00 and email subscriptions are free. Or write an article or send us a cartoon and receive a year's post mail subscription free. Write to:

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Canyon, CA 94516
Please note the new mailing address!
E-Mail: poppinjay@earthlink.net

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Samhain Essay: Paying Respects

Reprinted from A Druid Missal-Any, Samhain 1989
By Emmon Bodfish

amhain, Celtic New Year, the Day Between the Worlds, the Druid year starts on Samhain. The sun is half way between Autumn Equinox and Winter Solstice. Samhain marks the end of the harvest season. All fruit and grain not gathered in by Samhain Eve must be left in the fields to feed the birds and wild animals, the flocks of Cernnunos, and its vegetable life essence, its "spirit" becomes the property of "The Little People," the Sidhi, and feeds them. (Is our word, "fairy," derived from "fear an sidhi," meaning in proto-Gaelic "a person of the Sidhi," one of the little people?) Sidhi is pronounced in Gaelic as English "shee." A Banshee, the spirit that gives prophecies and mourns for the dead, means literally "a woman of the Sidhi." Another folk tradition, probably from old Druid times, holds that "Pukas," mischievous spirits, will come out on Samhain night and steal the nourishing essence of any food crops left in the fields, or, if it is not to their liking, will despoil it. Their mythic descendents swarm out in the form of hordes of trick-or-treaters and disguised, costumed revelers.

This is the night when the Other World, the world of the dead, the future souls, and of the ancestors, comes the closest to our world and "dimension hopping" is the easiest. It is time to honor dead ancestors, and remember old friends. This was "the day of the dead" long before the Christian era. The dead were thought by the ancient Celts to have a wider and truer perspective on things than we mortals do, and to be able to advise their descendents and friends, They know all history, are aware of all forces and causes, and can intuit the future better than we. Pay your respects at graves or memorials, ask questions of departed friends, ancestors, or mentors. Leave out food offerings for them at your Samhain Eve celebrations and vigils. Get out old photographs. Review the past, this pre-Samhain week, and pay old debts, spiritual or emotional. Find lost belongings, make amends. Then celebrate.

News of the Groves

Carleton Grove: News from Minnesota

Here at Carleton, the leaves have been brilliant since late August, and have been spectacular in the past few weeks. We initiated several to the joys of walking the Arb on Autumnal Full Moons, and Ian Hill was ordained 3rd order (congratulations). Our weather has been nice, but we are afflicted with the yearly plague of stinging beetles.

Corwin

Akita Grove: News from Japan

Pat says things are going well in Japan, despite the recent hurricanes, and requests that Mike do something to ameliorate their severity. Mike sent him a pinwheel in response to brighten his mood. Pat says he has thrown the gauntlet down this year, and is fully determined to defeat Mike in the Bardic arts in this winter's contest.

Awen Proto-Grove: News from Calgary

It is a time of unions here at Awen Grove! Aspen and Athelia got married on September 18th and things are just starting to settle down now. As the wedding plans die down, new ones are starting as two of our grove members plan to be handfasted in November!

The weather is starting to turn to winter as we expect 15 cm of snow on October 16 and still more the next day! This is Calgary, however, and we could have +20 degree Celsius weather by the middle of November... who knows?

We wish everyone a wonderful Samhain season. Stay warm!

Blessings,

Athelia Nihtscada /|\
Senior Druid, Awen Grove

Digitalis Grove: News from D.C.

As you'll see in this issue, with the help of Stephen Crimmins at Carleton, I've completed assembling and printing the Main Volume of ARDA 2. The files should be up at http://www.geocities.com/mikerdna/arda.html and the physical books should be in the mail. Stacey and I are at work with typo-

checking and tweaking the illustration and layout of the final Magazine Volume of ARDA 2, by Oimelc. Stephen and I are also putting out two commemorative volumes of mid-1970s RDNA materials this winter. After that I promise not to print any more books, but I am releasing a Druid movie DVD called "Gatorr" this winter, and judging a Bardic Contest too.

I've ordained Joss Badger in Texas this month, and he has in turn ordained Lydia from Oklahoma City, so the RDNA now has a southwestern presence. I heard about the ordination of Ian Hill and Will Reckner at Carleton, so I am now feeling easier about the continuation of Druidism there.

Eurisko Grove: News from Indiana

In our grove at this time of year, we ritually celebrate the fall of the green man & the return of the horned god. this is similar to the wiccan oak king/holly king battle. but it seems more fitting to us to have this battle that causes the seasons to change to occur on the equinoxes a time when both are in balance for a moment then one gains the upper hand.

the reverse happens at the spring equinox. cernunnos and his creatures are associated with the winter solstice yet cannot just appear there. like all things cyclical there needs to be an ascent, climax decent of power, energy & symbolism.

for us ivy is the link that is associated with both. we even try to spend part of the season of mabon looking for unintended images of them in such as robin hood or a wild herdsman.

we closed with the a final appearance of the green man in a secluded wood, in which we hope to meet a presence that we could only call herne, the lord of the forest.

not sure how, if at all, this fits in with most druid's interpretation of the season, or in interpretation of previous RDNA established materials, but wanted to try to share it with you all anyway.

Gwydion
eurisko grove
an rdna proto-grove

Hemlock Splinters Grove: News from New York

Grove activity at Hemlock Splinters has been hampered by the purchase of a home many miles from our grove site. Bonfires continue, but not on the scale they once did. Irony and Omen have just published _Rising Sea_ a collection of mostly Celtic harp and flute music, available from the grove (irony@starmind.org), or at CDBaby.com. Irony has also returned to full-time student status at the school for Environmental Science and Forestry, where he is quietly trying to create photosynthetic humans. Anyone with ideas in this regard is encouraged to write.

Aelven Star Grove: News from Pennsylvania

Oh dear! Time has a way of flying by! It's that time of the year, Samhain...my favorite holiday.

Aelvenstar Grove is meeting for ritual and fellowship this Samhain. Please email aelvenstargrove@yahoo.com for info.

What else is new? In addition to ogham and magick study and practice, I am currently studying hypnotherapy and hope to pass my exams and receive certification soon.

Oh, I would like to mention Meetup (www.meetup.com) You can sign up and meet with fellow druids in your local areas, some whom possibly may be interested in joining the RDNA.

Wishing you all a very blessed Samhain,

Autaini
Aelvenstar Grove
Philadelphia, PA
aelvenstargrove@yahoo.com

Palm Grove: News from Florida

Well 3 hurricanes right over the place has knocked down much of the storage buildings, power outs and all. It was very interesting. 2 of the 5 Sacred Palms perished in the onslaught but 3 remain, though a bit more worn for their trouble.

We mourn the passing of our valued member: Winston Pugnacious who was only 3 years old and still playful. Sadly, the heat of the day and perhaps a snake took him down while out on his chain. (The cutest pug you ever saw).

All in all it has been a very hard year here in the grove.

On a brighter note:

The Website is up at http://palmgrove.bravehost.com/ The Site is designed to be a free and open meeting place for druids and druid curious from all walks and followings. Available is a chatroom, a forum area, a free classifieds area, a free links page and more. Stop on by and tell a friend.

I am learning about Celtic Runes and charms now and I am preparing to start making my own sets of rune stones, and amulets. Keep an eye on the website for them.

DraigMor
High Druid At Palm Groves, Florida

Missionary Order of the Celtic Cross – Muskogee/Mother Grove Oklahoma

The MOCC—M/M Grove disbanded sometime after Beltane. It's hard to say when, but a new AD was not forthcoming, and I knew my time in Muskogee was short. Mark Harris (Shadowdancer) tried to get it together for a while, as did a couple other persons, but, in the end, it was not to be. But walking down the streets, the trees whisper and stand witness to what was. The big question was what to do with the various items that belonged communally to the MOCC here in Muskogee. We did consider whether to give them to the Tulsa group or send them off to some sort of Pagan collection somewhere, but it seemed more of a tradition to give them to a up and coming Pagan group here in Muskogee (we found 2, one in Muskogee that is being started by a cousin of mine, Shannon Smith, and on in Ft. Gibson that is run by Vikki Valenzuela). The two of them have close ties to what was the MOCC--Muskogee/Mother Grove. Smith's group will be using the MOCC's rites as a template until they can get their ritual cycles up and going (a great-grandchild of the RDNA?) and the group run by Ms. Valenzuela is co-founded by an old MOCC member, Myk Rose. While the MOCC--M/M Grove fell, there is a considerable legacy that it has left behind here in the Pagan community.

As Samhain nears (locally, we give it the very improper pronunciation sa-MAIN) the cold weather is beginning to arrive just a little early. These rains and changing of the leaves usually come around just as the costumes are being put on kids and pumpkins are being carved. Now, it's happening in mid-October. I'm preparing for a move to Austin, where I'm pretty sure I'll become involved in the Druid community once again. Here in Muskogee, though, there's a feeling that the Grove is no longer quite human. The trees keep whispering, and I'm sure the pecans,

elms and oaks are disputing amongst themselves. The black walnuts are in a convocation of their own, I'm sure and the mulberry is just too easily distracted to be of any help in this great meeting of theirs. Both Oak and Pine vie for the Archdruidic Chair, I'm told, and Pecan is preparing the tables for Cakes and Ale...

This declare above all:

Thomas Lee Harris, Jr.
(aka Br. Myrddin A Maeglin)
Former Archdruid, MOCC--Muskogee/Mother Grove

Rowan-Oak Grove: News from Tulsa, OK

we are gearing up for the Samhain convocation and costume party we hold every year. we will be voting on new board members, ratification of the current by-laws or modification there of and other issues which came up earlier this year. the tulsa grove has had several people move out of town in the last few months which necessitated the replacement on the board of directors at least as an alternate.

the wagner grove has been going through similar problems and i haven't heard from our gray angels grove in texas in a few months, and no response to emails so i must assume sis joker's wild is offline and will contact me when she can.

my ministers license is now registered downtown so i'm officially able to do marriages etc.....

finally done with the remodeling to the apartment so bad weather will not keep us from meeting.

i guess that is about it for now stay safe and well everybody.

healing light and peace

m.s. white raven arch-druidess
rowan-oak grove mocc tag

Rose Rock Grove: News from Oklahoma

Samhain is almost here, and with my third order vigil still creaking my bones, I'm happy to announce that our grove is up to official grove status. Our Druid-on-the-go hasn't actually begun his journey, but we hope to hear from him soon. Plans for the upcoming holiday include writing to those who have left, for those of us with loved ones or ancestors still on our minds, finding representations of those ancestors we plan to honour, (whether objects they owned, pictures, or just something from or representing a particular country, depends on the individual) and figuring out what we're going to cook. There will be a sugar cookie baking party, some of which will be eaten at the party, some to be reserved for Samhain, and some to go to the Campfire USA Pumpkin Patch booth. Samhain ceremony to take place in my back yard, followed by divination and horror movie watching in the living room. Not to mention passing out candy to trick or treaters.

Current plans for November: A quilting bee for the Eric "Groo" Jones memorial quilt, a culling of closets, drawers, and pantries for clothes and canned goods to donate to one (or more, depending on amount) of the local shelters. Also coats to be culled for the Share the Warmth program. That's all we have going right now.

Lydia "Mouse" Van de Grift

Dravidia Grove: News from Indiana

Hello all,

Not much new here, am getting ready for Samhain. Have been invited to participate in an online experience, sounds different... Will also celebrate with the usual candle lighting and food placement... Maybe even a few spirit conjurings... Have a good Samhain

^v^ ^v^ ^v^ ^v^
|/vvvvvvv\|
BOO!!!

/|\ Dolanimus /|\

Cattle Grove: News from Texas

Yes, yes, I know it has been quite a while since there has been any news from Texas but there is a reason (a reason, not an excuse!). Everyone that was part of the Cattle Protogrove seemingly went their separate ways. I stopping going to A&M Commerce for financial reasons, as did 2 of the other members, and one stayed there. So the protogrove has been hibernating for a while, waiting for the right moment to come back and that time appears to be now. It has moved back to Dallas, TX so hopefully we will actually find some more members (there are several of us talking and really all we need to do is find some initiative and meet somewhere). Also, I was recently ordained 3rd order by Mike (thanks Mike!) so hopefully we can turn what was once Cattle Protogrove into Cattle Grove!

Anyways we will keep the updates coming!

Joss Badger

Rogue River Protogrove: News from Oregon

It was exciting for all of us to take part in an official ritual in connection with taking the Waters of Life. Mr. Abbott also led us in an elaborate reading of the future of RDNA in northern California and Oregon. We plan to report the details in the Winter Solstice Missal-Any.

Additionally, the Rogue River Protogrove looks forward to hosting a fundraiser for Mr. Abbott next Spring, which will consist of a slide show of the history of the Hazelnut Grove and some of RDNA's influential members of the past. We will post the details as soon as they are finalized.

A great time was had by all!!!

Blessings,

Aigeann

Sierra Madrone Grove: News from California

We at the Sierra Madrone Grove held a beautiful Ritual along the Bear River to mark the Autumn Equinox. We spent the day walking in the forest and had a nice picnic with the kids. We did the opening Rituals at both the North Valley Pagan Pride and the Sacramento Pagan Pride. We had a booth at both and our Grove Diviner/Seer Stephen Abbott performed his trademark divination for crowds to see.

Sean Mac Dhomhnuill
Sierra Madrone Grove

Nemeton Awenyddion: News from California

Nemeton Awenyddion is going through some very interesting changes, as the seasons change, so does the Grove. With local members moving or going through major life changes it seems that they would want to be more involved in the Nemeton space and worship/meditations to help them to gain more clarity and balance. This Samhain will be a quiet one for us this year and I will be making a venture out to visit dear Sister Stacey towards the end of Oct. to make up for that. Our online classes just started booming again and going full force but without any more local inquiries for membership. I've also decided to undertake, after being asked for the last ten years by Lakota family, to participate in Sundance ceremony this next year so I'll be preparing to be a singer for that as well.

Yours In The Mother,

Rhiannon Hawk Ard Gwyddon/
Druid of Nemeton Awenyddion
and of Proto-Grove Druid Heart Spirit
Cohasset, California

Sunset Proto-Grove: News from California

Long Crunch leaf walks are in store. In the past week the weather has changed, and we are enjoying brisk evenings and mornings. Our elm out back has decided to begin dropping its share of leaves, and makes me wish I'd called the trimmer earlier. (Every tree needs its haircut.)

We really enjoy celebrating Samhain in style at our home, as we have a birthday the day before. This year we will have about 20, 11 and 12 year old girls carving pumpkins in our garage, eating spider cupcakes, and watching scary movies through the night. With that kind of crowd we ought to have a bonfire... but then Id have to get a permit.

Don't forget to feed the brownies b'fore you go to sleep, else they'll come and play tricks on you!

"Wooooooshh went the wind...& out went the light, & five little pumpkins rolllled out of siiight...."

Happy Samhain to all

O.

Poison Oak Grove, News from California

Publisher of "A Druid Missal-Any"

When I first moved into the new house I drank distilled water because the water came directly from a spring that wasn't the best to drink from. After starting to feel poorly, low energy, easily out of breath, tired all the time, bad nails, I found out that distilled water leaches minerals out of your body. Though I see an herbalist it wasn't getting better. At our last service two weeks ago I asked Diancecht, Physician to the Gods and his daughter Airmid, Herbalist for assistance in find out how to treat this malady. The very next week in conversation with another RDNA member, the Druidess from Texas, when I told her of the symptoms, she looked them up and said it was a vitamin B deficiency, easily treated by B-complex. After just a few days of taking the vitamins I felt so much better. I've been a member of the RDNA for 20 years now and it always amazes me when the deities come through. This is a religion that works!

On October 23 was the first Northern California Druid Moot in Cupertino. A good time was had by all. Bonds were forged and re-established. Because of the friendships made at the Moot it looks like Duir De Danu Grove will be able to have a grove site on which to meet again!

This promises to be the first of many on-going moots that will happen in Northern California. We will be changing geographic locations to accommodate the various pockets of RDNA members in the area.

The Llyr Tract

By Irony Sade, Pending Patriarch of Llyr, 9th Order

REFORMED DRUIDS OF NORTH AMERICA
To the COUNCIL OF DALON AP LANDU
Greetings,

I am humbled and honored to be nominated for the patriarchy of the Order of Llyr. Having lived beside, sailed on, and all but drowned in the sea perhaps I can attempt to begin to understand its mysteries.

As one of the younger druids I have watched this discussion of the higher orders quietly, hardly feeling that it was my place to speak. Their utility beyond the funerary is unclear to me, though in the course of time that may change. As I understand it, nomination to the order of Llyr conveys no power, but three responsibilities: To seek to understand the sea; to offer membership to those druids who do the same; and to nominate someone to the Order of Danu.

If Llyr is one of the most obscure deities - just as the sea is a largely unknown realm, even to those who sail upon it, then Danu, as the patron of the Otherworld, is even more mysterious. It does seem that only those who have died might understand her.

I like the notion that those druids who have died are offered membership in her order by Danu herself. This argues in favor of Mr. Crimmins's idea that the patriarch should be a dead druid, possibly the first third order who died in the Reform. At the same time, it seems reasonable that there be one living member of the Tenth, to look after Death's business on earth, so to speak, or to speak for the dead, if you prefer. What his or her role would be, I do not know. Catholicism aside, people die without help. Would the role of the Danu's priest be to acknowledge the dead, to set them on their path to the Otherworld, to remind the rest of us that our path does not end here, or something else?

I would appreciate the input of the more senior druids as to potential nominees for the order of Danu. Some of you I will be contacting directly. Everyone else in the counsel, specifically those whom I have not met, is invited to contact me: irony@starmind.org

Yours in the Mother,

Irony Sade
Pending Patriarch of Llyr

ARDA 2 Main Volume Completed!

By Mike Scharding

Yes, its about 15 months late. My apologies to all the inconveniences it has caused you.

As you remember, the massive 846 page Green Books volume came out in March 2004, and the Main Volume is done and will be mailed out promptly on Thursday Oct 28th, so you should be looking for this monster a little after Halloween. The 820 page Magazine Volume will be out sometime before Oimelc 2005 with 26 years of NRDNA newsletters and magazines since 1977; although we have gone double over-budget already due to poor estimation on size and binding costs; a subject covered in a plaintive letter accompanying the books.

The Main Volume is also a real hefty beauty, what we call "Minnesota Size." It is expertly hand-sewn with a hard-back spine in a lovely shade of shocking orange covers, weighing over three pounds and 883 pages and a few thousand articles. By the time you read this Samhain issue, the on-line files will be securely hosted at Carleton's server in both .pdf and .doc format. Thus, the rest of you can freely download your own copies to your computer and just print out the sections that you like; double-side them and bind them with either a super-stapler or take them down to Kinko's copier shop and spiral bind them (usually in two 440 page halves, splitting Parts 0-4 and 5-10 for $8 each.) The website address is http://www.geocities.com/mikerdna/arda.html

What can I say, but there's something for everyone in here. It is too large to be easily carried out in the field, and it is really meant to be a reference tool, and semi-portable abridged copy of the plentiful Druid Archives stored at Carleton College. Here are some highlights in the Main Volume (marked with asterisk in the 20 page Table of Contents).

Part Zero: Expanded Study Program from 12 to 20 steps; with an online study group this winter (see next article).

Part One: Druid Chronicles, with few changes.

Part Two: Apocrypha. Expanded from 25 to 100 letters, adding debates regarding Codex Affair, Smiley's draft-dodging, Tom Cross Affair, and most recent internet shenanigans.

Part Three: Liturgies. Expanded from about 30 to about 120 services and liturgical articles. More of Isaac's late 70s services, comparisonal studies of ADF, Keltria, and OMS services, on-line service, new orders, French, German, and Japanese Orders of Worship, seasonal festival activities, various divination methods, meditational techniques, and new funeral and wedding services.

Part Four: Trivia and Customs. Doubled in size to include more calendrical articles, graphic diagrams of the family of Druid groups in America, on-line propaganda samples, constitutional variations, organizational structuring of ADF, Keltria, and OMS, and standard correspondence formats.

Part Five: The Druish Books of the Hassidic Druids has few changes.

Part Seven: Druid Miscellaneous has relocated most of its contents to the Green Books volume, and has new essays on the RDNA by Irony Sade and Stephen Crimmins.

Part Eight: General History of RDNA has been updated slightly.

Part Nine: Books of Latter Day Druids has added the "Dead Lakes Scrolls" of recent historical accounts of Carleton and Akita Grove.

Part Ten: Oral Histories has added interviews of Isaac Bonewits, Alice Cascorbi '88, Mike Scharding '04, Irony Sade '99, Merri Beth Weber '03; and as a special treat, David Fisher '65 Founder of Reformed Druidism.

I hope you enjoy it, and I'm taking in submissions of liturgies, epistles, articles, poems, essays, etc for ARDA 3 to be published in 2013, so

2004-2005 Wintry ARDA 2 Study Session Begins

Well, you've finally got the enormous files or books of the Main Volume. You're welcome to flip through it by yourself, but you might want a little company if you are going to seriously plow through its entire unfamiliar contents. For this purpose, I've established a free on-line conference at yahoogroups.com called "Reformed_Druid_Texts" that you can join by clicking this button and registering or e-mailing me at mikerdna@hotmail.com.

The RDT conference will last from Nov 1st 2004 to May 1st 2005 and will closely follow the Study Guide's 20 step program to wend our way more-or-less chronologically through 40 years of baffling materials. There will be about 30 people or so in the class, and jump in whenever you want, but realistically join up before Nov 15th. I reasonably expect about one serious posting of a few paragraphs per lesson from participants. People who satisfactually complete the rigorous regimen will get a spiffy shiny certificate of a "Deanship of Druid Textology" (D.D.T.) to go on their wall.

Druid Chronicles (Evolved) 30th Anniversary Reprint

To honor Robert Larson's passing this August, Stephen Crimmins and I are releasing a new edition of the RDNA literature that Larson and Bonewits assembled in 1976. It was a work of beauty, and disseminated Reformed Druidism to a wider audience and DC(E) kind of put us on the map, so to speak, as the most over-published Druid group in America; a tradition that has continued. We're trying to faithfully replicate much of the art and layout (minus Celtic border designs) and reprinting the contents of DC(E) word for word, correcting typos, although the pagination will differ slightly. It will be about 250 pages long. If you'd like to write a small nostalgic memo for its introductory section, then email me at mikerdna@hotmail.com

DC(E), 2nd Edition, will be released on-line this winter, for free downloads and print outs, but if you'd rather order a commemorative hard-back edition, you should send $50 by paypal.com to Mike using my address easternasia@hotmail.com as the destination account; and then send me another e-mail with your proper physical mailing address. Deadline for those special orders is Dec 1st 2004.

Reformed Druidic Movie DVD Released

If you wish to give a loved one something that hurts more than a lump of coal for the Yuletime exchange of presents, consider a copy of the worst Druidic movie ever made at Carleton College in 1996; with a cast drawn mostly from the Carleton Druids itself. "Gatorr: the Fighting Rabbit" is a two-hour barbarian spoof filmed amidst the lush forests and fields where the RDNA was founded. Although not officially made as a Druid project, it is nonetheless permeated with the humor, spirit and sites of that Grove in the early 90s.

Gatorr is the ponderous saga of a young pacifistic barbarian, in a post-apocalyptic Uzbekistan, whose tribe is ruthlessly slaughtered by bandits. Young Gatorr staggers off to the mountain-bound Lepus monastery to train in the fighting style of the rabbit, gains very little wisdom, and then wanders chaotically about in search of his sister, fighting monsters, meeting strange friends, communing with nature, being barbarically bored, breaking into castles and attempting to wreak vengeance for his family. The usual stuff of the genre. Did I mention the long walking scenes, and peppy soundtrack?

Gatorr is being distributed free with all ARDA 2 book orders, but if you'd also like to buy a copy for your own, send $10 by paypal.com to my account, which is called "easternasia@hotmail.com." After that, send me an e-mail to that address with your own mailing address before December 1st, and I'll guarantee the DVD will be in your stocking before the Solstice.

2004-2005 Wintry Bardic Contest Begins!

Just because the Time of Sleep is approaching after Halloween, means that your creative urges have to go dormant! Last year's 3rd Annual contest fizzled out, but we're ready to try yet again.

The RDNA will have our 4th Annual Wintry Bardic Contest from Nov 1st to May 1st, on this conference. Anytime during that period, submit to me your poems, songs, SHORT epic sagas, free-verse, or SHORT stories to me at mikerdna@hotmail.com I will host them this year as the judge [That way, I'll have a better chance of winning, no?]

Rules:

0. Anyone can play and enter, even your friends.
1. You can spoof an existing song/poem or be an entirely original creation, but the words have to be your own or a collaboration. If spoofing, please list the source of the music or original lyrics.
2. Subject may be anything vaguely "Druidic," what ever that means. Quality is not a big concern for me either. Have fun. Maximum of 20 entries per person, meaning you Pat.
3. Humor, anger, vexing, angst-drawn, serious, thoughtful, weird, drama-queenish is all perfectly acceptable; but naughty words may be tsk-tsk'ed and finger-waggled.

4. Poetry will be collected throughout the winter. Spurts of poetry will be issued forth regularly every two weeks between November 1st and May 1st (about 13 mailings).
5. Bribes must be at least $500, to be acknowledged.
6. Winner will be announced May 1st, 2005 and will bear the honor of "Bard of the Reform" from May 2005 to May 2006.
7. Entries will be posted on RDNAtalk and at http://www.geocities.com/mikerdna/bard4.html and sent by e-mail.
8. Submission of an entry is considered to be accepting their reprint in the Green Books of ARDA 3 in 2013. Unless you tell me that they are copyrighted, I will assume they are for the public domain. I will label them either way according to your choice.

To see previous Bardic contest entries go to:

http://www.geocities.com/mikerdna/bard.html 2001-2002 Winter

http://www.geocities.com/mikerdna/bard2.html 2002-2003 Winter

Yours in the Mother,

Mike the Fool
mikerdna@hotmail.com

Mystery of The Dragon: A Ritual Meditation

By MaDagda, Duir De Danu Grove

Here lies the Mystery of The Dragon. The Mystery of the Dragon is comprised of two ritual meditations, which are to be held for the feasts of Samhain and Beltaine. These meditations, predominately the same meditation, but worded to fit each feast is based loosely on Arthurian Druidism and parts of the whole are based on the movie "Excalibur," produced by John Boorman and the book "Dancing with Dragons," written by D. J. Conway.

These meditations were primarily written for inclusion in Druidic ritual, however, they may be used within a Wiccan circle. If done within a Wiccan Circle, it would be ideal to include deities of Celtic origin.

Ritual preparation, concluding the ritual, and other ritual activity outside of these meditations should be done according to personal taste and tradition.

For the Feast of Samhain

The Beginning

Everyone holds hands around the ritual area. The participants are to close their eyes and take several deep breaths and as they breathe they are to think of The Dragon.

Leader: I would like you now to begin thinking about The Dragon. The ancient one who has existed before the dawn of time. The one who is everywhere and is everything. Its body is the Earth itself. Its forked tongue strikes upon the land like lightning. Its breath is the mist that casts shrouds and veils the land. Its scales glisten upon the waves of the sea. And Its Spirit lies in the wisdom of the cycle of awakening and sleep.

We are here to seek The Dragon so that we may learn from It, to seek Its wisdom, and to feel Its power and strength. But, to encounter The Dragon we must enter Its mouth and descend into the Dragon's heart.

The Mouth of the Dragon

Leader: You now find yourself standing before the mouth of a cave. You notice that along its edges, on both top and bottom are large, vertical rock formations that appear as if they were teeth. You now walk into the cavern into the cavern, which is dimly lit, and head down a narrow passage that ends at the top of a stairway.

The Spiral Staircase

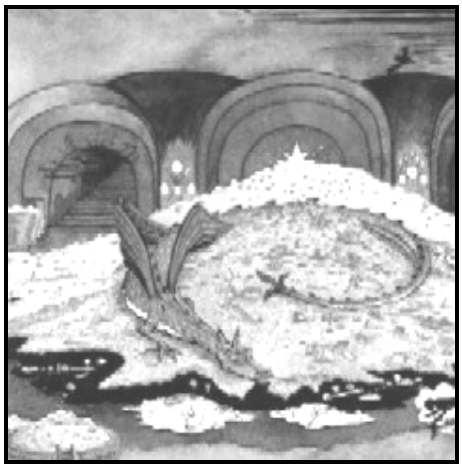
Leader: You descend the stairs and soon discover that the stairway is a spiraling staircase. You travel downwards, spiraling deep into the Earth. After a while it seems that you will never stop, yet you continue onward.

The Cavern of the Tap Root Forest

Leader: Soon you descend into a cavern filled with taproots that plunge from the ceiling and then bore down into the floor. It is as if a forest of these tap roots lay all about you in all directions. The air is thick with the rich, loamy scent of the Earth. You take note of the varying sizes of these roots; some are as big as tree trunks while others are as thin as wire. You also notice that this cavern is alive with tiny creatures; insects, spiders, reptiles, and other such animals that have shunned the light of the sun and live in eternal darkness. After taking some time here, you now proceed your descent of the Spiral Staircase, going deeper into the Earth.

The Well of Hidden Flowing Waters

After some time, you begin to hear a faint sound of flowing water, and as you descend the staircase, it becomes louder and louder. You soon come to a landing beside an underground river and the waters roar as they flow from a waterfall at the end of the cave. The air is moist and cool. You feel refreshed standing along the shore of this river. If you wish, you may drink of the waters. As you drink in the waters, you find them to be cool and refreshing, giving you renewed strength and vitality. When you have finished, you continue down the Spiral Staircase.



The Vault of Hidden Gems

After going deeper down the Spiral Staircase, you end now in a cave filled and glowing with every sort of gem known. The room is brightly lit and it seems as if the gems themselves are the source of light in this chamber. You see before you giant diamonds, clusters of rubies and emeralds, long spires of quartz, gems of all shapes and size. As you look around you see to one wall an exit, which is ringed about with giant points of amethyst, arranged as if they were teeth within a gaping mouth. You walk towards this exit and find yourself again before a spiraling staircase. You now step down the staircase, once again going deeper, deeper, and deeper within the Earth.

The Heart of the Dragon

Leader: After what has seemed to be forever, the stairs now end in a brightly lit, circular chamber. You notice the entire room; the walls, the floor, and the ceiling are made of crystal as if this room was cut out from once giant crystal. As you enter the chamber you are filled with wonder and bursting with the urge to ask about what you see.

Note: If there are enough people, assign someone to play the Voice of the Seeker.

Voice of the Seeker: What is this place?

Leader: here you enter the Heart of the Dragon. Here all things are possible and all things meet their opposites.

Voice of the Seeker: The future?

Leader: And the past.

V.S. Knowledge?

Leader: And oblivion.

V.S.: Fulfillment?

Leader: And emptiness.

Here within the Heart of The Dragon fear meets courage, weakness meets strength, wasting away meets health, hate meets love, and folly meets wisdom.

Within the Heart of The Dragon you may change that which you will to change. Now take some time to think of that which you will to change within your life and as you do so, I shall awaken The Dragon so that we may ask for Its blessings and to aid us with Its power.

Awakening The Dragon

Here the Leader repeats the Charm of Making x9

Anail Nathrock Uthvoss Bethudd Dochiel Dienve

Leader: We, who are assembled here within the Heart of The Dragon, call You forth. Awaken and arise O' Ancient One! Mighty One, who is everywhere and everything, aid us with Your power and strength. Guide us with Your wisdom! Great Serpent, ancient before the dawn of time, AWAKEN AND ARISE!

Note: The leader will let out a roar at this point signaling the presence of the Dragon.

Leader: Behold and feel The Dragon within you. Feel It move through you, out of you, and then back into you. Feel yourselves joined together in this circle enclosed and linked together by the power of The Dragon. Feel the Power of the Dragon. Feel Its strength and Its wisdom.

Know that aided by The Dragon, you may change that which you will to change and it shall come to pass. Know that you are planting seeds of change within the Dragon's Heart, allowing them to nurture and germinate until the time of awakening when they shall burst forth full of life and promise.

Know also that you may call upon The Dragon whenever you have need. For the power, the strength, and the wisdom of the Dragon are yours. Here lies the Mystery of The Dragon. We are all part of The Dragon, therefore, we are The Dragon.

Now breathe deep. Breathe in the Essence of The Dragon. Feel it in your feet and ankles. From your ankles to your knees, to your thighs, and up into your hips. Bring the power of the Dragon from your hips to the your stomach and now up to your heart. From your heart, bring the Essence of the Dragon up to your shoulders and then down your arms.

Feel the power of The Dragon move about the circle as it moves to the person next to you and then back into you. Feel it leave and enter you at the same moment. Feel yourselves joined within this circle by the power of The Dragon. Savor this moment. Remember it always, for we are all one, bound by the Essence of The Dragon, because we are The Dragon.

Now bring the Essence of The Dragon up from your shoulders to your throat and then to your forehead. From your forehead, bring the Essence of The Dragon rise to the top of your head and form either the wings or horns of The Dragon there.

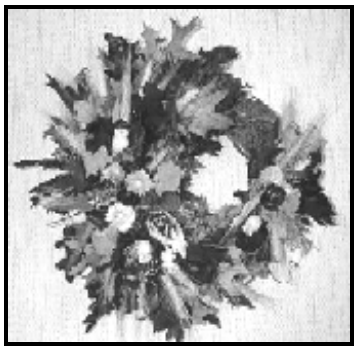
Now, let go. Release the wings or horns of The Dragon and watch them fly within the circle and then out of it, soaring into the universe, breathing deeply as you do so.

Ascending the Spiral Staircase

Leader: It is now time to depart, yet before we leave, take a moment to thank The Dragon as It returns to Its rest. (Pause) When you are ready, go to the spiral staircase and begin to climb up to the Mouth of The Dragon. Soon you reach the Vault of Hidden Gems. You continue on and reach the Well of Hidden

Flowing Waters. If you wish, you may stop and drink of the waters, feeling them invigorate you to the core of your being. When you have finished, you continue your spiraling ascent and reach the Cavern of the Tap Root Forest. You breath in the cool, rich, earthy smell of the cavern, feeling yourself becoming grounded. You continue onwards and upwards and climb quickly, spiraling out of the Earth and soon come to the cave which leads to the Mouth of The Dragon. You follow the passageway down, coming to the Mouth of The Dragon, where you step into the warm, shining sun.

Now take a few deep breaths, and be here, in this place from whence you began your journey. Be here at this present time. When you are ready, open your eyes. Should you feel the need, you may return a portion of The Dragon's power to the Earth.



Random Acts of Druidry

By Gwyddion Realm, Eurisko Grove

I was driving home from the Autumn Moon Festival on Saturday night trying to figure out what to do with all the harvest decorations from our table. I didn't want to throw them away. Then it occurred to me. Why don't I make a harvest altar? Not only that, why don't I put it in one of the special places I like to stop when I go out for a walk. I have a special place by the water - a place where the water, earth, and sky all meet.

Imagine the sense of curiosity, wonderment, and possibly even magic when a passerby happens to come across it. If they're in the know on these things themselves, they may be even more happily surprised. I wonder if ancient Druids left altars like this in the forests. I wonder what would happen if more people started to leave such altars in places like city parks or down nature trails. What if people started doing this for every solstice, equinox, and other Pagan holidays?

Guidelines for a Nature Altar:

1. Use it to celebrate solstices, equinoxes, and other Pagan holidays.

2. Position the altar somewhere off the beaten path. Place it somewhere that is semi-public, but not heavily trafficked. You don't want it somewhere where it will be trampled or desecrated.

3. Make sure it's all natural and biodegradable. We don't want to litter the earth. Use plants, stones, and other items of the season:
Fall/Harvest - pumpkins, gourds, autumn leaves, and acorns.
Winter/Yule - evergreens, pine, holly, pinecones, and mistletoe.
Spring - Ivy, flowers, and so on.
Summer - Oak branches, apples, and other plants, fruits, and flowers of the season.

4. Pass it on. Suggest to your friends and others that they do the same.

Seasons of Food

Samhain 2004 - Apples

By Oriana Lewallen, Sunset Proto-Grove

There are only a few fruits that I can call 'icons' of the fall season. These are the fruits that seem to be the last ones offered at the vegetable stand down the road before the winter season comes, and they take down their hand-painted OPEN signs. The other thing that creates a fall food icon for me is the smells that conjure images I can relate to, as summer becomes fall. Who can deny that when they think of fall they think of the smell of pumpkin pie spices, or my personal favorite apple cider mulling on the stove with cloves, oranges and cinnamon? These smells invite me to, slip on a chunky warm sweater, go for a brisk mitten and scarf laden walk in the crunchy fall foliage, light a log in the fireplace and afterward cuddle down for a long read, with a steaming cup. They also invite me to make and enjoy warm leisurely meals with my family, and to share the fruits of the harvest with my friends.

There are a thousand plus varieties of apples grown in the United States currently. (4cs.com) Apples are varied in size, flavor, shape and color and each person seems to have their own distinct variety as a favorite. (My personal favorites are the Jonagold and the Gala varieties.) Everyone seems to know the Granny Smith and the Red Delicious; here are some lesser-known varieties to try. Of course this is just a basic list-

Arkansas Black Baldwin Criterion Doctor Matthews Gold Coast Honey Crisp Idared Lady Moyers Prize Northern Spy Snow Apple Sweet Emma

(A master list of apple varieties can be found at www.bighorsecreekfarm)

The Apple goes back as far as written history allows and farther. Though no one knows for sure who cultivated the apple originally, the remnants of apple seeds have been found in Southern England during excavations, and have been attributed to the Neolithic era. It is assumed that the crab apple was a common part of the human diet at this time. (Originally the wild apple tree, malus pumila var mitris, produced a large quantity of small sour, mostly seed and core fruits.

Though in mythology there are many instances where apples are named, it was not until later that the variety of fruit we know today was named an 'apple'. Until this point in time, many fruits were classified as 'apples' including, "melons, avocados, cashews, cherimoyas, dates, eggplants, lemons, oranges, peaches, pineapples, pine nuts, pomegranates, potatoes, quinces, and tomatoes (vegparadise)...

The Health benefits of the Apple are great. Many nutrients and vitamins are present in the Apple. These cause the Apple to be one of great benefit to the consumer. Apples are high in fiber and contain pectin both of which aids in digestion and digestive tract health but also aids in reducing blood sugar and high cholesterol. Apples contain antioxidants that aid the immune system, and reduce the risk of heart disease and some cancers. A grated apple, due to high water content, if served to a patient can greatly reduce their fever. "Steamed apples sweetened with

honey are beneficial for a dry cough and may help to remove mucous from the lungs. (vegparadise)" Eating apples cleans your teeth, and gives you a dose of potassium, folic acid, and vitamin C. If these aren't enough reasons to believe the adage, "An apple a day keeps the doctor away." I don't know what is.

Some Samhain apple traditions are:

Bobbing for Apples- Unmarried people would attempt to take a bite out of an apple bobbing in a pail of water. The first person to do so was believed to be the next to marry.

Peeling Apples- Attempting to produce a long unbroken apple peel was said to estimate the number of years you had to live. The longer the peel, the longer your life expectancy.

Peeling an apple and throwing the peel over one's shoulder was supposed to reveal the initial of one's future spouse.

Apple Games-

Snap apple is a game where a coin is inserted into an apple by pushing it in as far as possible. The apple is dangled from a string. The arms are tied behind the back and people bite at the apple. The first person that succeeds at biting into the coin inside the apple, wins.

Apple Recipe:

Apple Coleslaw*

Serves 8

1/2 head red cabbage, cored and thinly sliced
1/2 head green cabbage, cored and thinly sliced
2 Granny Smith apples, cored and coarsely chopped
3 carrots, peeled and shredded
1 C mayonnaise
2 T apple cider vinegar
1 T honey
1 tsp caraway seeds
1 tsp salt
1/2tsp black pepper

1. In a large bowl, combine the red and green cabbage, apples, and carrots.
2. In a small bowl, combine the remaining ingredients; mix well. Pour the mayonnaise mixture over the cabbage mixture; toss well.
3. Cover and chill until ready to serve.

*Recipe found at Ivillage.com - tried and tasted by the Lewallen family... yummy!

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News

Job Opening: Lecturer in Prehistoric Archaeology, University of Wales Bangor

DEPARTMENT OF HISTORY AND WELSH HISTORY Lecturer in Prehistoric Archaeology Salary: Lecturer Grade A: £23,643 - £27,116 p.a. Closing Date: 12-11-2004 Post Description: Applications are invited for the above post. The successful candidate will be a specialist in Prehistoric Archaeology with the ability to make an important contribution to the research profile of the Department. Research interests in any aspect of prehistoric archaeology are welcome, including landscape archaeology and the prehistoric archaeology of Britain and Ireland. The successful candidate will be required to play a significant role in the teaching of prehistoric archaeology and the principles and techniques of archaeology, including theory, and to take part in administrative duties in the Department.

The post will commence in January 2005.

Other Information:

Application forms and further particulars should be obtained by contacting:

Human Resources,
University of Wales,
Bangor, Gwynedd,
LL57 2DG.
Tel: (01248) 382926 / 388132
E-mail: personnel@bangor.ac.uk

Please quote reference number 04-4/66 when applying.

For informal discussions concerning this position, candidates are encouraged to contact:

Email: Dr. Raimund Karl r.karl@bangor.ac.uk or Dr Nancy Edwards his010@bangor.ac.uk

Events

The Mysteries of Avalon

November 12-13 - Ben Lomond

Mara Freeman presents The Mysteries of Avalon at the Amity Center. This weekend we will explore the beauty, wisdom and power of Avalon, which will take us through many magical paths in the Forest, including:

The Faery Realm of Morgen le Fay, the Nine Sisters, the Dark Goddess and Mysteries of the Cauldron and the Chalice of Healing;

The "wild wisdom" of Merlin: originally known as Myrddin, Welsh bard, prophet, magician and archetypal Guardian of Britain.

The Mysteries of Glastonbury: the small town in southwest England, where Avalon meets our own world; the hidden secrets of Glastonbury Tor, the Chalice Well, and the ancient Abbey with its legends of Joseph of Arimathea and King Arthur.

The Wasteland—the myth and its meaning for us today in our current planetary crisis—and how we can redeem it through reconnecting with the Goddess of the Sacred Land who guards the Grail.

To set sail for this magical isle, we will go by the "three arts" of the Western inner tradition: ritual, meditation and the Vision Journey. This experiential work will enable us to discover how "Avalon of the Heart" can open us to wisdom and healing for our lives and our Earth today. Information: 800-694-1957 or avalon@celticspirit.org

Book Review

Celtic and Anglo-Saxon Art: Geometric Aspects

by Derek Hull

From Read Ireland Book News - Issue 286

Trade Paperback; 40.00 Euro / 48.00 USD / 25.00 UK; 250 pages, with colour and black-and-white illustrations throughout

Much of early medieval Celtic and Anglo-Saxon art is based on the display of motifs keys, interlacing, spiral and zoomorphic in well-defined panels in simple and complex arrays. A study of the arrangements of the panels and the fine details of the motifs indicates that the artists relied on geometric methods and principles first used by Egyptians and Greeks. Some of the works are incredibly intricate and challenge us to unravel the way they were created. This book reflects the authors life-long interest in interpreting the exciting and exotic patterns revealed by scientific studies using light and electron microscopes. His interest in Celtic and Anglo-Saxon art started with a casual observation of an interlacing pattern on an early medieval stone cross set in a churchyard. There followed many years of exploration of art in metal, stone and vellum from all parts of Ireland and the British Isles. This book reveals new and intriguing facets of these works that add to our appreciation of the beauty of the art and the skills of the artists.

To order books from the Read Ireland Book Review send an email to the order department at: greg@readireland.ie

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All Prices and Rates are in Euro (US Dollar and UK Sterling prices are guidelines based on current exchange rates.) Euro prices on books reviewed above are firm. Post + package is charged at cost.

Calendar

Astronomical Samhain, when the sun is mid way between the Autumn Equinox and the Winter Solstice, will occur as 15 degrees of Scorpius on Nov. 6 2004, at 8:00 p.m. Pacific Standard Time, or by an alternative method of calculation as 16 degrees, 18 minutes declined on Nov. 6, at 2:59 p.m. Pacific Standard Time.

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Yule Essay: Bards, Ogma and Ogham

Reprinted from A Druid Missal-Any, Yule 1985
By Emmon Bodfish

Yule begins Winter, Geimredh, season of the Bard. The File and Bards, like the troubadours who followed them, practiced their art "from Samain until summer" as in the old poem of Forgoll, the Bard, who tells King Mongan a story each night from his wise repertory. And, as Keatings explains, commenting on the Old Irish, the winter practices of the File, lodging from house to house in exchange for their songs and stories, had become such a great burden for Ireland, that a king had the idea of banishing them:

"It is by Aodh son of Ainmire that a great assembly of Drom Ceat was convened where there was a gathering of the nobles and ecclesiastics(?) of Ireland. Aodh had three reasons to convene this assembly, the first of them being to banish the File and Bards because they constituted a heavy burden and were hard to govern."

At this time, Keatings adds, almost a third of the well-born men in Ireland belonged in some way to the Bardic class. "And from Samhain to Beltaine, they lodged at the homes of the nobles of Ireland." The project failed because Conchobar, to show his Druid orthodoxy and generosity, gathers up the File and Bards and maintains them for seven years, and also sends Cuchulainn to meet them. (It is not, in the light of this, accidental that we have more verse remaining about Conchobar than about any other Pre-Christian Irish king.)

The tradition continued after the Christianization. A folklorist whom the Rees quote recalled that

"Just until recently, the Irish story tellers, heritors of the Bards, also did not exercise their art during the summer. In order to feel at ease, it had to be winter and night had to have fallen."

The patron god of Bards and storytellers is Ogmios, Champion of Strength and Eloquence. Lucian, writing in the second century, equates him with Roman Hercules, but notes these differences. First, Ogmios is portrayed as an old man, white haired, but still powerful. The Gauls, he learned through his native acquaintance, associate eloquence with the old champion, and not with Hermes, whom they see as too young and callow. On one of the temples or art works then extant, Ogmios, he says, is pictured leading a joyful band of men, attached to him by thin chains which link their ears to the tip of his tongue, a striking visual portrait of persuasive ability. The Irish god Ogma or Oghma, is clearly the same divine persona, though Prof. MacCana feels that the name may be a borrowing instead of a genuine cognate. But the figure appears, often qualified by the title "Grainainech" of-the-Sun-like-Countenance, and The Honey-Mouthed, both in Ireland and Wales as on the Continent. He is also known as "trenfher," champion, or literally the "heavy man." In insular traditions he is not only the patron of eloquent speech, but also the inventor of writing, in the old Irish system of Ogham letters. This is a system of writing made up of bars of varying lengths place above and below a central line. It is of uncertain origin, but clearly designed for carving on stone, or at the end of square pillars.

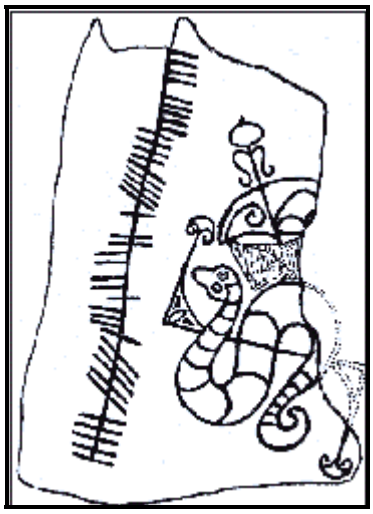
It continued in use into the Early Middle Ages. MacCana believes it probably evolved out of an earlier set of magical symbols; perhaps some of the same ones that gave rise to the Norse Runes.

As Ogham came into use after the Celts were exposed to the Latin alphabet, MacCana contends it may have evolved thus: "seeing the utility of the Sound=Letter system of Latin script, the Gauls may have let the magic symbol whose name contained the sound stand for that sound in all words." Other scholars, such as Prof. Rhys, and Charles Squire, believe Ogham was the indigenous script of Ireland. They stress that it more closely resembles a binary or trinary code, akin to the bars and lines of the I Ching, than the picture writing of sound diagrams from which Mediterranean and hence all Western systems of letters evolved.

Most Ogham inscriptions are found in Ireland and Scotland, where the Romans never came. (Druidism is full of these riddles.)

Being in this way the God of Writing, it may not be an accident that Oghma is one of the very few Celtic gods for whom we have written records of his worship, i.e. prayers. Two "defixiones," inscribed tablets, were found in France on which Ogmios is beseeched to avenge the author and wreck a curse on certain individuals. In Irish sources, he is also the Champion in

this sense of judge and avenger, and to him binding oaths are made. He is invoked as "the god who binds" the binding power of words and oaths, the spell-binding power of eloquence, so graphically portrayed by the thin golden chains by which he leads his listeners, in the scene described by Lucian. This ability to persuade, convince, and enchant with words was highly regarded in Celtic society, and a part of the training of Bard, Filidh, and Druid alike. LeRoux speculates that the "magic of Ogham" that Cuchulainn used in the Tain Bo Cuailnge to stop, single handed, the advance of the Connaught army, was not supernatural magic, but persuasion, or eloquent diplomacy and playing for time.



Thus, Oghma is the one to invoke in negotiations, when eloquent speech and persuasive ability are needed.

Oghmic Incantation Here is an incantation to an Oghma like figure of "Sun-like Countenance" from the Scottish oral folk tradition. The Preceptor has used it and gives testimony of its utility.

The litigant went at morning dawn to a place where three streams met. And as the rising sun gilded the mountain crests, the man placed his two palms edgeways together and filled them with water from the junction of the streams. Dipping his face into this improvised basin, he fervently repeated the prayer,

Ionnlaidh mise m'aodann
'S na naodh gatha greine,
Mar a dh'ionnlaid Moire a Mac
Am bainne brac na breine.
Gaol a bhi 'na m'aodann,
Caomh a bhi 'na m'ghnuis,
Caora meala 'na mo theanga,
M'anail mar an tuis.
Is dubh am bail ud thall,
Is dubh daoine th'ann;
Is mis an eala bhan,
Banruinu os an ceann.
Falbhaidh mi an ainme Dhe,
An riochd feidh, an riochd each,
An riochd nathrach, an riochd righ:
Is treasa lion fin na le gach neach.

I will wash my face
In the nine rays of the sun,
As Mary washed her Son*
In the rich fermented milk.
Love be in my countenance,
Benevolence in my mind,
Dew of honey in my tongue,
My breath as the incense.
Black is yonder town,
Black are those therein,
I am the white swan,
Queen above them.

I will travel in the name of God,
In likeness of deer, in likeness of horse,
In likeness of serpent, in likeness of king:
Stronger will it be with me than with all persons.

*A later introjection which does not rhyme.

News of the Groves

Carleton Grove: News from Minnesota

The grove here at Carleton is mostly silent these days, empty not only of animals and seasonal plants, but also of students. Before leaving for the term, we had a sweat and a fun anonymous sealed message distribution day. We also got a mysterious letter asking for the attendance of "The Chief Druid" of the grove at a store opening in London. All goes well, except that our exorcism of the White House seems to have had only limited effect.

Stephen Crimmins has completed his editing of the second edition of Druid Chronicles (Evolved) and is reviewing Richard Shelton's "Carleton Druid Compendium".

Digitalis Grove: News from D.C.

Mike has decided, failing the acquisition of a cushy Federal job by April, to relocate to South Korea next summer and teach English there from July 2005-July 2006, perhaps longer on the EPIK program. He invites you to join him, if you're interested in working in the same city with him.

After finishing ARDA 2's third and last volume with Stacey (NRDNA Magazines 1976-2004), Mike wishes to go out on new adventures overseas where the cooking is better, and Republicans are scarce. He will study local religion and get a better feel for Northeast Asian politics on the side. Most likely, a new Grove will be established, the first in Korea; much like the Akita and Shikoku Grove were established during his stay in Japan from 1996-2000.

Rowan-Oak Grove: News from Tulsa, OK

With the arch-druidess finally getting her financial life back under control we were able to turn our attention once again to the needs of the grove. the decision was made to start a culdee sect study group within the grove since so many members were christo pagan, and were interested in exploring this aspect of druidism. showings at our rituals have been almost nil unless the arch-druidess was putting on a feast anyway so for the time being we are exploring other avenues. for the past two saturdays our culdee group has been doing studies from a antique bible reading for the home study group book given to me by my erstwhile mentor myrddin a maeglin and we pick apart the scriptures going back to the hebrew, arramaic or greek to find the connotations found in the origional languages. everyone has remarked that doing so has given them a new perspective on what was really written. we have also discussed the evolution of the early church history, both in rome and in the british isles and how the two christian sects differed enormously and the influence of the druids on both. this has been an interesting class

and will probably evolve into a full seminar for our students seeking the priesthood. AS for yule itself while nothing specific is planned we might try learning some of the older pagan carols and do a bit of caroling- if anyone actually shows the interest in doing it. the change over to sis crystal as vp of the board of directors, sis erika as head of corn maiden society helped enormously, bro velderonne and bro thomas are alternating as our summoners and everyone else retained former positions in the board of directers. sis m.s. sylver catt was raised to eldership at samhain, she heads our wagner grove and has more than earned this elevation. secretary bro m.c. werebear and the arch-druidess m.s. white raven have joined a peace activist group and have become involved in helping to end the war in our own small fashion. oops gotta run, got a member online who is trying to stop someone from oding. back into counselor mode.

healing light and peace
m.s. white raven

Dravidia Grove: News from Indiana

Hello all,

It is once again that time of study and that is what I have been doing with my time. I did manage to see a few raccoons out back last night. There were a total of 5 of them playing around the yard. The weather has not turned too cold yet, but it is cold enough to put a damper on your outdoor plans. We had a fantastic Samhain, and a few good scares by hiding under the pile of leaves in the front yard. Have some really good video shots of it that went back to England with my Brother-in-law.

Enjoy the changing of the leaves.

Dolanimus

Canine Grove: News from Oregon

I am still a wandering Druid wannabe in the watery clutches of western Oregon. I foresee a damp solitary ritual out in the woods begging the sun king to hurry up and return! Also, this diehard single woman finally consented to a proposal of marriage after forty-five years of happily traipsing about on this planet on her various errant adventures. (Besides, who can say no to getting hitched at the Church of Elvis?!)

Bindi, somewhere in the vicinity of Portland, OR

Sierra Madrone Grove: News from California

We at the Sierra Madrone Grove are planning two events to mark our "Season of Sleep". We are planning a large public Yule Gathering to be held Dec 17th at the Unitarian Universalist Church on Sierra Dr in Sacramento. The Event will start at 7:00 pm. We will also be holding a private Hogmanay Celebration on Dec 31 to mark the New Year.

Sean Mac Dhomhnuill

Sierra Madrone Grove

Sunset Proto-Grove: News from California

It is the season of sleep. Every day now, I go to work in the dark and come home in the dark. I only really see the sun on the weekends. This really brings the seasons true self out for me. It's these months when I don't really get to see the beauty of our earth daily, that make the spring so wondrous. I concentrate now on catching up on projects in the house. Updating scrapbooks, decorating for Yule, continuing to try and fill the empty spaces still present in our new home, in an effort to bring the 'cozy' feeling into every room. Cooking more hot meals now. A roast in the oven, a stew simmering on the stove...baking.

The cozy feeling I search to create for my family is much like a warm nurturing womb in the dark season. And in the spring we open the windows. Dust, clean, sort, store, sell. Opening the house to the newly emerging season and the light.

Lovely the circle of life.

"...Now I see the secret of the making of the best persons,

It is to grow in the open air and to eat and sleep with the earth."

—Walt Whitman

Best Wishes to all-

Oriana

Poison Oak Grove, News from California

Publisher of "A Druid Missal-Any"

Our Samhain Social was celebrated this year in the ArchDruidess' new house. We sent a place for those who have gone on before, putting on that plate a bit of everything from our feast. When dessert time came and everyone got a piece of the AD's specialty, persimmon pudding, our Server, who was seated next to the "empty" place setting proclaimed, "I don't know who is sitting there, but he sure wants that cake!" Later that night the AD set the plate outside for the spirits. In the morning everything was still there, except for the persimmon pudding!

Call to the Morrigan

By Morag NicBride, Server, Poison Oak Grove

Asking help of gods has always been an uncertain business: how do you know when you are answered, or even heard? Who is listening, and what allows one cry to be heeded, and not another?

And what happens to one's system of rational thought when it seems a call has been answered, not by the modern accepted version of God, but by something much older and more dangerous?

At a grove service in early June, I made a request for help. My neighborhood, a small, quiet Oakland street near San Leandro, was under siege from a band of young men who had attached themselves to the household directly across the street

from my home. They were present day and night, in and out in clusters, glaring at anyone who looked at them, loud at late hours, their friends and associates visiting in a steady parade of arrogance.

For two years, the situation had been increasing. Weekends, especially three-day holiday weekends, had ceased to be times of relaxation and pleasure. When the tenant was gone, as she frequently was over the weekend, people came in carloads, blocking my driveway and loitering on the sidewalk, talking loudly, bringing their laundry, stashing items in an unlocked car on the property. Drugs and petty prostitution were part of the mix; my partner of 16 years had been offered both. It embarrassed and offended him to think that these people regarded him as a potential customer. The father of one of the young men, the most belligerent and aggressive of the lot, would come over himself to participate in the activities.

Our little block was marked territory, nearly a gang zone, although the young men, mostly in their early twenties, were not a gang. Calling the police was dicey, as it was never clear whether or not the tenant had given her permission for the crowd to be at her house. The owner was more or less hoping everything would go away, apparently unaware of the Oakland statute that allows the police to evict tenants who have become a severe nuisance, and that he could be liable for a hefty fine upwards of $12,000. When I mentioned it to him, he still didn't want to do anything.

Useless to describe the irresponsibility and indifference of the tenant herself, she is a good-natured individual who is hard to dislike, but she really does not care what her neighbors must endure. Nothing changed until it began to affect her directly.

The last episode in this silly drama had occurred on the Memorial Day weekend.

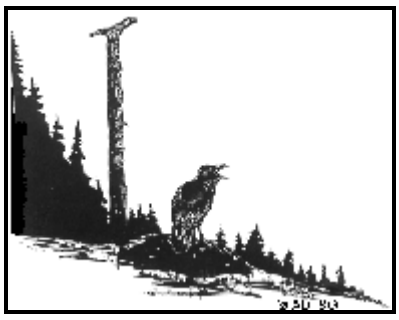
At a subsequent grove gathering, after consulting with my Arch-Druidess, I called upon the Morrigan. I asked them for help in protecting my home and neighborhood, not for any punishment for or revenge upon the people involved. As I spoke aloud, great vultures circled low over the trees of the grove, continuing their flight until I finished my request. I am not making this up; they did not begin circling until I began my request, and they did not long remain after I was finished. I recall seeing two, but am not sure how many were actually there.

The next long weekend was July 4, and, as expected, the tenant of the problem house departed with instructions to the homeowners left, right, and across the street (me) that "no one" was to be in the house. Leaving it in our hands, was, of course, a convenient way to be sure that nothing really would be done, because we were concerned about retaliation, among other things. The big, bluff middle-aged man on one side was reluctant to call police, because he did not want to see young African-American men in jail, but he was not afraid to let them know that he was ready to make the call.

Late on a weekend night, the party began. Cars slipped by and people disappeared into the house, but no lights were on. Quiet or not, there was a lot of traffic for a house that was supposed to have "no one" in it. I am not sure that it was our call that initiated the visit by the police. They had to have been very close by. We called the Oakland non-emergency number to ask what we should do, as we knew that the tenant was not home, not to ask for police intervention, but while we were on the phone, the patrol cars arrived.

My partner and I stayed inside, peering out the window of a darkened room; there were at least five patrol cars, and a helicopter circling above. The racket was frightening; later, neighbors from down the street collected on the sidewalk in front of my house to watch after danger of gunfire had passed.

The Morrigan is said to fly shrieking overhead, in the form of a raven, or carrion crow, and to call up a danse macabre of dead warriors to stoke the fury of battle; indeed it seemed so that night. There were fifteen or so people in that tiny house, and those that were not immediately arrested attempted to flee. Three, a man and two women, hid under the car of the neighbor to the left of the raided house. Others jumped fences and fled through yards. It is my understanding that all were apprehended, including a person who was on probation, and most certainly faced a much longer jail term than he had before.



It was well after midnight before the last of those arrested had either been taken away or released. The house was locked up again. We managed to get some sleep; I learned from the neighbor whose car had played temporary "donjon" that she was none too pleased with the action, as she was imprisoned in her house for most of it, but she was not surprised that it happened.

There was more to come; Sunday night, even after the ruckus, we saw one of the miscreants come to the door of the house, and go in. I called the police; they came, and, this time, unleashed a police dog when the people inside refused to come out. Two young men were wrestled out of the house and onto the ground. One was let go, and the other taken to jail. The one released had a key, which, we found later, he had made on the sly when he had had one of the tenant's keys in his possession.

To say that quiet and contentment ruled afterwards would be wishful thinking, but things are definitely more peaceful, and far less confrontational.

Was this juxtaposition of ancient lore and modern action actual cause and affect?

As I stated earlier, perhaps the call to the Morrigan gave me and my partner and, as a result, others, courage to finally act; we were not the only people who called out the law, or stood up to the belligerent crowd in the months that followed.

Literature concerning the Morrigan warns of residual violence, and disquiet and physical threat continued to plague the woman who lives in the house. She did not really want everyone to go away, nor did her son, both of them giving lip service to the idea while allowing some of the people hauled out of their house by force to return. As of today, the arrogance and overbearing invasive nature of the visitors has by and large ended, as if the events of the summer caused them to understand that they did not have free rein on the street. Whatever they may say, their behavior has changed. The most threatening and troublesome individuals are gone, some for good. Nonetheless, it is clear to us that she profits by the activity in her home, and has used the hands-off attitude of our neighborhood to quietly continue other ugly goings-on, for which there will no doubt be another kind of reckoning, only not just now.

The Morrigan is too powerful and unpredictable a force to call upon for anything less than full battle. Don't ask for their help unless you mean it, or, in a more familiar phrase, be careful what you wish for; you may get it. Also, as the matter began to finally wind down over the weeks, I had the very strong feeling that it was best to look for help elsewhere in the pantheon of Celtic deities, should there be a need. It was and is time for gentler influences.

In psychological, and maybe karmic, terms, it might be said that my neighbors and I got ourselves charged up to take on the problem, and had to deal with the fallout. We fielded it the best we could for the time, and, because of our own unacknowledged fears and hidden intent, we got what we asked for.

Or the Morrigan did what I asked of them, and left the pieces to fall as they might.

Comments on the nature of the Morrigan and some of their symbols:

The Morrigan, also Morrigu, is a triune deity, composed of the three goddesses, Badb, Macha, and Nemain. Together they are so powerful that it is considered wiser to invoke them separately, as their collective energy can turn violent.

"Morrigan" is translated by two separate sources as "great queen", and "phantom queen".

Among the animals associated with the Morrigan are the carrion crow and the raven.

Carrion crows do not inhabit the West, and I thought that they might be a European bird. To my surprise, they are well known in the south and middle parts of the United States, but by other names: turkey buzzard, or vulture. The California species is slightly different in appearance, but they were indeed the birds that flew over the grove.

These big, black birds have an unsavory reputation because of their eating habits, but they are wonderful flyers. Vultures most likely evolved from eagles and hawks, and the former, at least, are not beyond dining on carrion themselves. It is also good to recall that the carrion eaters keep things clean for the rest of the world.

Locally, there is a large flock that roosts in the tall trees around and about San Leandro. I have seen them circling high in the air directly above St. Leander's Catholic Church, and once I saw them perched, broad-shouldered and ominous, atop the eucalyptus trees situated directly next to San Leandro city hall. From all appearances, they stay there regularly. The raven is one of my favorite birds. Intelligent, clever, resourceful, and playful, it is a figure in the folklore of many cultures.

Many ravens roost in the trees around my house and along the streets in this community. Right now, as it is nearly winter, they are not as plentiful as in the summer and early fall, when the pickings are better. They are huge birds, which we often do not realize, because from a distance, it is easy to mistake them for crows, which are much smaller, and have a more raucous cry. The raven makes a low croak, and there is language in it.

One such is the double word "croak-croak" which means "here I am". I have heard a raven give such a call when it has made a kill, or has got hold of some other food, perhaps calling its mate to share the meal. As I was leaving my door for work one day, a raven took flight from my front yard. Its wingspan was nearly as wide as the span of my arms, and it had a body as large as that of a big hawk. I have also seen them close at hand, begging for food with great birdly charm, in the Grand Canyon. They stand as tall as my knee, and have beaks three inches long. The head boatman on one of my Grand Canyon river trips pointed out an aerial squabble between a gathering of ravens and a raptor, which was getting the worst of the fight. He claimed to have seen ravens harass hawks and eagles for the sheer fun of it.

My favorite raven prank happened during one breakfast on that same trip. The cook had set up the food on long tables, as usual, including a platter of English muffins. One of our winged camp followers was hopping about on the rocks behind the tables, ignored by every one. As we sat about the camp eating, we saw the bird launch itself into the air, swooping in a wide arc overhead, the pale round circle of an English muffin dangling from its talons.

Plants associated with the Morrigan are henbane and nightshade. Nightshade is common in this area, and, if the berry is ripe, it is quite edible and very tasty, sweet, with an intense tomato flavor. I would not recommend trying it unless you are very sure.

Sources:

The Druids, Peter Berresford Ellis
Celtic Myth and Magick, Edain McCoy
National Audubon Society Web site, www.audubon.org

The Heart of the Spiral:
A Story in Two Parts

By Brian Jeffries

(Editor's Note: occasionally we at A Druid Missal-Any receive worthy submissions of fiction of a Druish nature from RDNA members. Previously we published The Soul of Juliana Spring by Irony Sade of Hemlock Splinters Grove. This one was submitted by a member of the RDNAtalk conference, who not long ago was asking questions on the conference for his research on the Druid's favorite tree, the oak. Little did I know it was for this intriguing story!)

Foreword

I drink from the flowing phenomenal well
My thirst for experience deep
I hunger for secrets the ages foretell
The secrets that they did not keep

Story and style are written in stone
A burial mound shows the place
The point of an arrow, an altar, a throne
Illuming the ways of our race

To tell about time is the simplest thing
The way of a spiral, an uncoiling spring
Bedrock to capstone, the key is in place
A conscious revival, a memory trace

To those who remember, I leave it with you
Retelling's the way it can last
A crystal portrayal - the best we can do
Inspiring future through past

More than twenty thousand years ago, Stone Age Europeans worshipped the immortal Great Goddess, who was personified as the wild, primitive woman in her threefold aspects of beautiful maiden, motherly matron, and wise old crone. It was She who presided over all acts of creation and destruction. Represented as Earth Mother, Moon Goddess, and Sea Goddess, She had countless other titles.

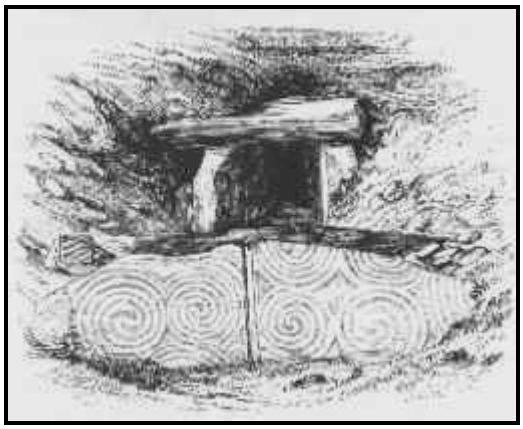
Gradually, the early nomadic hunter-gatherers turned to agriculture, and among the farmers were those who observed the cycles of the heavens and the seasonal changes of the land and sea. They became able to predict natural events, and thus were considered to be valuable members of society. These were the druids, who came to be the educated class among the warriors, farmers, craftsmen, slaves, and eventually, metal smiths. The science of the druids crossed over into the realm of magic, rituals of which were performed on hilltops in groves of oak trees.

Twisted and split and blasted by bolts
Yet stately serene grew the dark sacred oaks
On top and defiant of wind and of weather
Their deep diving roots held the mountains together

Among the several different types of druids were the ollaves, or master poets, who were the keepers of myth, history, genealogy, and the Spirit of Poetry, which reincarnated down through the ages. For them, the Goddess as Muse was the ultimate source of all inspiration.

Her symbol, the spiral, is a fundamental design of nature, and for humankind, it represents life, death, and rebirth through the Immortal Spirit.

This is the tale of Dylan O'Cleary; family man, athlete, adventurer, and natural landscaper, who was given a mysterious book for his research on oak trees, leading him to the very heart of the spiral.



The Heart of the Spiral:
A Tale of Poetic Rebirth

In the sea-womb's mist
Lies the Isle of the West
Gray Spiral Castle
Upon its mount rests

In his sleeping chamber within ancient stone walls, the Master Poet stirred, his blue-gray eyes focusing into wakefulness. Gesturing to the hooded figure waiting by the chamber door he queried: "Apprentice, how long have I slumbered?"

"It is the early twenty-first century after Christ, Master. This is a time of great change for the Mother of All Living and consequently for poetry as well."

"A change for the better it surely must be," yawned the Master, "for upon my last awakening I found both to be held in small regard. Once again, it seems that She has a task for us to perform in the Realm of the Living. Tell me now," he directed, arising and stretching, "who and what has awakened me from my dreams?"

Peering into a large crystal pyramid set atop an oaken pedestal, the Apprentice replied, "A man named Dylan recites from `The Song of Amergin', Master."

I am a stag: of seven tines

"So. The Celtic calendar-alphabet within which is contained the Name of the Creator. This is an incantation of great power. Apprentice, where dwells this man?"

I am a hawk: above the cliff
"In the Land of the Lightning Bolt, on the western shore of the Southern Sea."
I am a hill of poetry

"This Dylan is a simple man who finds joy in the experiences of the natural world, and who has had little formal training in poetry and myth."

I am a wave of the sea

"Think you that such a one would be suitable for our purpose, Apprentice?"

I am a tear :
The sun lets fall

"Perhaps I do, Master, for it is plain that he feels the magic present in the verse that he reads, although he is ignorant as to its meaning."

I am a wizard:
Who but I
Sets the cool head
Aflame with smoke?

"What text does this man recite from?" queried the Master.
"`The White Goddess' by Robert Graves," came the reply.

I am a breaker: Threatening doom

"Ah!, Graves is it!" exclaimed the Master. "`The White Goddess' is his excellent history of poetic myth and a guide to the foundations of language. Its influence should serve well to facilitate our work with this `man of the natural world'."

Invoke, People of the Sea, invoke the poet,
That he may compose a spell for you.
For I, the Druid, who set out letters in Ogham form,
I, who part combatants,
I will approach the ring fort of the Sidhe to seek a cunning poet that together we may concoct incantations.
I am a wind of the sea

* * *

As he finished reading the last line of the three thousand year old poem, the hair rose on the back of Dylan's neck. A rush of energy coursed up his spine and he was flooded with an ecstatic feeling he had never before felt. "Wow! Incredible!" exclaimed Dylan to himself.

"This poem, what's it called? `The Song of Amergin.' Why is it affecting me this way? These ancient words mean little to me, but I can't stop the feeling that I've known them before in other times, other places."

Late into the moonlit night he read on in wonder, and finally, with the sea sounds outside the window lulling him, he slept.

When Dylan awoke the next morning, the sun had been up for an hour. Rubbing the sleep from his blue eyes, he went outside to look for his wife, Dana. He found her pruning plants among the array of green hues in the garden. After a morning kiss, Dylan took her hand and they sat down beneath an oak tree's gently bobbing branches, where he related to her his experience of the previous night. "The feeling that I've known that ancient poem before is accompanied by the equally unlikely notion that Robert Graves, in the year of my birth, wrote `The White Goddess' specifically for me to study," he said wonderingly.

"Maybe it does all have a meaning," replied Dana. "In my studies of the metaphysical, I've read that there are no coincidences or intuitions without some reason, and that it's wise to heed them when they occur."

"Honey, as you know," answered Dylan, "I've always been skeptical of accounts of magic and mysticism, but from the words of a long-dead bard, my imagination has been given a tremendous charge of energy, and I have to know what it's all about."

"You had better read on then, and hope for some clues," she advised, turning back to her task.

That night, after a long day of planting oak trees and arranging a landscape with Dana, Dylan relaxed in a chair with a spiral notebook in his lap, regarding the pen in his hand. In the twenty-five years that had passed since finishing school, he had used this instrument of power mostly for the writing of checks and the filling out of bills. Seldom did he even write to his kin, many of whom lived far away. A medieval Welsh Triad from the book came into his mind:

Three things that enrich the poet:
Myth
Poetic power
A store of ancient verse

The ecstatic feeling returned in a rush and his pen found the paper. Considering some of his life's elements, and weaving in knowledge gained from the book, he wrote:

Youthful sun beckons a new season's shoots
Winter leaves carpet the old oak tree's roots
Song of the Earth flowing upward in prayer
Bass note of thunder rolls down through the air
Melody strong let the new day begin
A summoning call to the druid within
A summoning call to the druid within

Old oaks and thunder bestir memories
Of dark forests ancient with tall sacred trees
Acorns and seedlings are what they have been
The groves will return like the druid within
The groves will return like the druid within

Sylvan cathedral a sacrifice burns
In thanks to Earth spirits as the great year wheel turns
Hooded forms chanting as magic begins
To call 'cross the ages to the druid within
To call 'cross the ages to the druid within

* * *

As they turned away from the image within the crystal, the Master Poet, with an amused look on his weathered face, asked, "What say you about these lines, Apprentice?"

"It may be that we attempt to turn base metal to gold, Master," he replied, "though rhyme and meter are passable."

"Because of his connection with the oak tree, gained by his diligent propagation and conservation of its species, this Dylan has unknowingly tapped the ancient power of druid magic. Therein lies the key to his journey, and it will enable him to express the essence of the realms he has mastered in the language of poetry," replied the Master.

* * *

Later, reading into the early morning hours, with Dana and their two young children long asleep, Dylan encountered the thirteenth century poem entitled:

`The Tale of Taliesin.'
Primary Chief Bard am I to Elphin
And my original country is the region of the summer stars
I have been winged by the genius of the splendid crozier
I have obtained the muse from the Cauldron of Cerridwen
I have been in an uneasy chair above Spiral Castle
And the whirling round without motion between the elements
I shall be until the day of doom upon the face of the earth
I was originally little Gwion
And at length I am Taliesin

Taliesin! The power in that name and in the antique verse was so intense that Dylan could only shake his head and blow through pursed lips as poetic ecstacy once again coursed through him. "What is the story and meaning behind these lines? Why do I feel their words so strongly, as if I knew them well? How does the Muse inspire?" he asked himself in amazement. From his love of the sea and his long experience as a surfer, he was able to relate to the words:

...the whirling round without motion between the elements.

This was a fair description of surfing within the vortex of a curling wave - a barrel ride, which also happened to be an ecstatic experience. Too, the lines brought to mind the eye of a hurricane; the calm within the heart of that mighty elemental force beloved of wave riders. The pen in Dylan's hand moved toward the notebook, and words flowed:

Daughter of the Sun and Earth
Scirocco has been given birth
Libya's dunes feel her growing desire
Whose shape shifting sands are the fuels of her fire
She whirls on so lightly down through the Sudan
To the Ivory Coast and Liberia's span

There as two passionate lovers they meet
The white-capped Poseidon embraces her feet
Above them are flying her bright cirrus tresses
Far down below his blue face she caresses
God of the sea and her most willing slave
He joins in the dance of the wind and the wave

Westward she flies! - A scirocco no longer
Unfurling her beauty, her love growing stronger
The Lesser Antilles receives her clear eye

She spins a pirouette from the sea to the sky
Seeking a path in her amorous quest
With great pomp and majesty she waltzes northwest

Yes, I call her the Dancer - the one I long for
Her ranks roll in rhythm upon the wild shore
Sirens' sweet singing - I too am the slave
For I must dance the dance of the wind and the wave
My dance is my prayer in our aqueous bliss
To the whirling White Goddess - please spare me death's kiss

* * *

Stroking his thin, grizzled beard, the Master looked at the Apprentice and asked, "Wouldn't you say that he has hit upon a worthy topic here?"

"As you know, Master, I have a particular fondness for sea rhymes, and although it lacks technical sophistication, his passion lends it a certain grace," came the grudging answer, as the image faded from the crystal.

* * *

To be continued

News

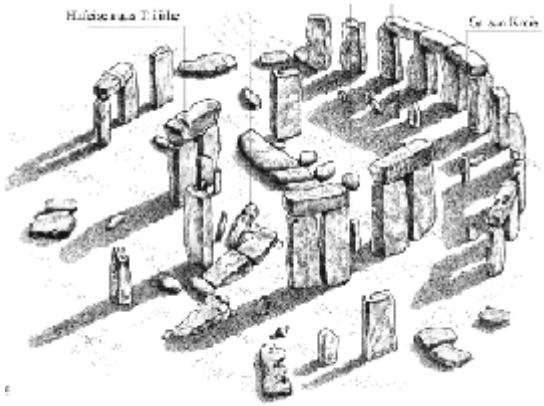
Iron Age Cornish Hill Fort For Sale

A hill fort in Cornwall, south-west England, will go on sale next month. Lescudjack Hill Fort, the area's largest Iron Age settlement, is to be auctioned by Fulfords Estate Agents in Penzance on 2 December. The guide price of £28,000 includes a 2.5 acre area of land off Pendennis Road, Penzance, with stunning views over Penzance to Mount's Bay and the Mousehole Peninsula. Historians and schools have raised concerns about the sale. Local author and historian Ian Addicoat said: "Clearly it is imperative that such an historic and important site is maintained and preserved correctly. I think if there were any plans to develop such an important site there would be an outcry, and I would be very surprised if the planners would allow it. I hope whoever takes it on appreciates its history and considers allowing it to be used as an amenity. I'm not sure the public is aware of its significance. They probably think it's a field with a nice view. But historians are certainly aware of what it represents."

In 2002, children from Penzance Infants School made the hill fort their summer project, and 30 children delivered a 500-name petition to the Mayor of Penzance calling for improvements to the site. Headteacher Nikki Owen said: "It took us some time to track down the owner of the site, who turns out to be somebody in Newlyn. It is very disappointing that it is being sold off. I only hope that any future owner will develop it as a public amenity and show its historic significance."

The site, which is believed to date to around 300 BCE, has never been properly excavated. Historian Craig Weatherhill, who mentioned Lescudjack in his book Belerion, said: "Some 15 to 20 years ago there was a proposal to do a hefty excavation but it came to nothing. It has never really been dug properly. I would be delighted if local historical groups are successful, because they would have the well-being of the site at heart."

Source: Western Morning News (15 November 2004) http://www.thisiscornwall.co.uk/displayNode.jsp?nodeId=144143&command=displayContent&sourceNode=144131&contentPK=11312399&moduleName=InternalSearch&keyword=hill%20fort&formname=filtersearch



A new Theory about Stonehenge

(Editor's Note: As we know, the Druids DID NOT build Stonehenge, but it does not cease to fascinate those associated with Druidism, harkening back perhaps to our Indo-European megalithic-building roots. Most probably it is because it is ingrained even in our minds due to faulty yet earnest research in the 18th century. One mystery loves another. For that reason I include this article.)

For more than 20 years, Derbyshire carpenter Gordon Pipes has been striving to find an answer to a 4,000-year-old question that still confounds archaeologists; namely: How, without roads or wheels, did Neolithic man transport 80 sarsen stones, each weighing an average of 30 tons, 20 miles from the Marlborough Downs to Salisbury Plain to construct Stonehenge? The site also comprises 98 blue stones, each weighing six tons, from the Preseli Mountains in Wales. The question of how these were conveyed over land - it is agreed they must have been ferried in boats along the Severn Estuary and River Avon - is also unanswered. But Pipes is convinced he has found the solution. "In terms of Stonehenge, theories that one stone could have been dragged a mile a day by 700 men

using rope and wooden rollers seemed as viable to me as alien involvement. The rollers wouldn't have taken the weight and the physical effort required would have been super-human," he explains. "It occurred to me that a megalith could be picked up, moved a short distance, put down and moved again.

Further research suggested this would be quicker, require less manpower and negate the need for muscle power. Also, the initial inertia the body experiences when attempting to drag large stones, is all but nullified."

Called stone rowing, the procedure involves laying down a number of logs - the number determined by the weight of the stone - in a parallel formation. Resting on supports, the logs are positioned just above the ground. Some are then used to support the stone, while the rest act as a continuous fulcrum for wooden oars, or levers, inserted underneath the stone. By pressing down on the levers, the stone rises two inches clear of the support logs, and when the levers are moved sideways, the stone moves forward.

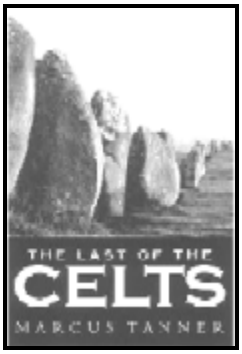
Pipes tested his theory in his garden. "Four of us carried out this experiment using a four-ton concrete block, four logs and four levers," he explains. "We were able to move the block between six and 12 inches at a time with ease. I then set up a ramp and discovered that the method also worked uphill when using more levers and incorporating a break mechanism."

Mike Pitts, editor of British Archaeology, suggested that, "Few archaeologists ever consider practical issues like moving stones. Gordon's ideas fascinate because they come from an understanding of lifting and moving things, rather than from theories dreamt up at a desk. And while he doesn't underestimate the difficulties facing the Stonehenge builders, neither does he come up with impossibly complicated solutions. It's the first time that someone has come up with anything really sensible for a long time."

Pipes is planning further experiments on Salisbury Plain next summer, including an attempt to move a 40-ton block.

Source: The Guardian
http://education.guardian.co.uk/higher/research/workinprogress/story/0,11109,1362131,00.html

Book Review



The Last of the Celts

By March Tanner
From Read Ireland:
Hardback; 37.00 Euro / 45.00 USD / 25.00 UK; 390 pages

A cultural tour spanning the Celtic world from the Outer Hebrides of Scotland to Brittany, and from Cape Breton to Patagonia, this book sets out to find out what has happened to the Celtic peoples in a world where pressure to conform to Anglo-American culture has grown ever stronger. Taking the form of a journey that starts in the wilds of north-west Scotland, before proceeding through western Wales, the Isle of Man, troubled Northern Ireland, the western seaboard of the Irish Republic and The French region of Brittany, the author weaves solid historical research into the language, religion, music and customs of the peoples concerned with first-hand encounters with a host of priests, ministers, government officials, cultural activists, musicians and writers. The author finds talk of a Celtic revival much misplaced, for while the term \"Celtic\" is banded around as never more, largely to suit the needs of commerce and tourism, the fragile cultures the word actually refers to in the north-west of Britain, Ireland and France are closer than ever before to extinction. As the author discovers on his journey, the tide is going out at different speeds in different places. While Welsh culture and language are (relatively) robust, the rich culture of the Bretons is heading for almost certain oblivion in a decade or two at most, as relentless, centuries-long pressure to be French reaches its climax. Nor are the prospects much brighter for the small Celtic communities in the New World. As the author travels from Cape Breton in Canada to Patagonia in Argentina, he finds the once sturdy communities of Gaelic and Welsh speakers facing exactly the same threats of assimilation and ultimate disappearance. It is a development that impoverishes as all.

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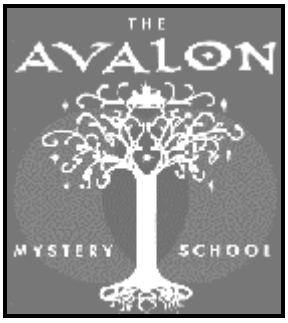
Events



The Avalon Mystery School

January 15, 2005

The Avalon Mystery School presents a series of six monthly classes on the Arts of Sacred Magic with Mara Freeman. Discover; The basics of Western Magic as taught in the Avalonian Branch, How to open your psychic and spiritual centers to contact innerworld beings Guides, Teachers and Guardians, The Three Arts of Meditation, Vision Journey and Ritual whys and hows, Ways to forge a strong connection to Self and Spirit that will transform your life. Our Mission: The goal of the Mysteries is the conscious realization of the self as

connected with all beings, visible and invisible, on the great Tree of Life, and ultimately with the Source of All. From this understanding comes the power to mediate spiritual energies into the physical plane for healing both ourselves and our world. 10AM-4PM in a beautiful secluded location in Ben Lomond, CA. $60 per class or $300 to register for series. Please call 1-800-694-1957 or e-mail avalon@celticspirit.org for more details. To learn more about the Avalon Mystery School, visit us at

http://www.avalonmysteryschool.net

Festival of Brigit: Goddess of the Growing Light

January 29, 2005

Mara Freeman hosts Festival of Brigit: Goddess of the Growing Light at the Unitarian Universalist Church, 490 Aguajito Rd, Carmel, CA, from 10:00am- 5:00pm. This weekend is the traditional time of the Celtic festival of Brigit, the powerful Goddess of Fire who brought the gift of the sun's growing light and the abundance of earth to her people, and later became the most beloved and powerful of Irish saints. Revered as a woman of wisdom and inspiration, Brigit was also a healer, keeper of the sacred fire, guardian of holy wells, and the muse of poets and visionaries. We will bring our sleeping winter senses to the radiance of this Sun Goddess, and waken to the luminous world of Celtic magic by entering into her Mysteries through: Listening to the old stories, poetry and lore about Brigit from different Celtic lands -- Practicing ritual and meditations that will open the gates to her temple of wisdom -- Working with the Three Fires of this Triple Goddess: Fire in the Head, Fire in the Hearth and Fire in the Forge -- Weaving Brigit's Crosses, symbols of the sun and ancient talismans of protection -- Celebrating the ascending Light of the Year through song and circle dance. And like our Scottish and Irish ancestors did every year, we will once again perform the lovely ancient ceremonies that welcome back this goddess of the early spring who brings the promise of renewal. We will return to the world with gifts for the soul and the power to call upon these ancient teachings to fire the glow of spirit and beauty in our own lives. Cost: $80. Information: 800-694-1957, events@celticspirit.org or visit

http://www.celticspirit.org/sacredgrove.htm

Announcing Canada's First National Pagan Conference

http://cnpc.officeprofessor.ca/
Theme: Past, Present and Future.
Place: Edmonton, Alberta, U of Alberta campus.
When: May 20-23, 2005

Special guest: Kevin Marron (author of Witches, Pagans, and Magic in the New Age. Toronto: Seal Books, 1989) His book was a ground-breaking piece on our presence and culture.

Agenda: There will be panels on the various Pagan paths, on Paganism in the various regions of Canada, as well as on the various subjects that concern us - interacting with the mainstream community, forming "churches" and getting marrying rights, Pagan parenting, how are we living our beliefs environmentally, Pagan chaplaincy, etc.

Hopefully this will be an annual event, with the second one held in some entirely other part of the country (Maritimes?)

There will be more announcements as information becomes confirmed and available. (Costs - to be determined soon.)

We are looking for suggestions for panels or talks, and looking for participants.

An open discussion list for all things about the conference other than actual planning can be found at http://groups.yahoo.com/group/Gaia_Gathering.

Calendar

Yule, Winter Solstice, Sunstop, when the Sun reaches its lowest point in the sky as it travels along the celestial equator, will occur this year on Tuesday, December 21, at 4:42 a.m. Pacific Standard Time.

A Druid Missal-Any is published eight times a year. Post mail subscriptions are $8.00 and email subscriptions are free. Or write an article or send us a cartoon and receive a year's post mail subscription free. Write to:

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Part 11 of ARDA 2

SECTION FOUR

The Druids Egg

Order of the Mithril Star

OMS is either an Offshoot of the RDNA or a Group in Near-Orbit.
Their Views are Their Own Affairs.

Volume One

2002 & 2003

Drynemetum Press

The Druid's Egg

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The "State of the Order": Where We Are at Today

Greetings in the Mother:

Our latest "online" Druidcraft 101 class will be under way on February 2nd. Imbolc will also be the launch day for our new Druidcraft 202 class, based upon A Reformed Druid Anthology. The Mother Grove is also sponsoring a LIVE version of Druidcraft 101 beginning in March at Sybok and Ceridwen's cabin in the Cascade foothills. The Talent (OR) proto-grove will be doing the same thing down in their end of the Rogue Valley.

Ceridwen's Astropagan 201 (intermediate level) class is also well underway now, having begun on January 2. Her beginners' class, Astropagan 101 will be offered again beginning March 1, and it already has 67 pending students.

All classes are available over email via Yahoo Groups. See http://www.mithrilstar.org/courses.htm for further details.

The last quarter of 2002 saw a loss for us as far as Groves established under our wing are concerned. With the moving of Angie Druid Fulmer to Israel, we lost the fledgling Circle of the Beavers proto-grove in Corvallis, OR. Cylch Sequoia Sempervirons Grove (Hiouchi, CA) broke up due to internal strife. And two other proto-groves, one based in the Seattle area and the other in Tennessee left the OMS outright (although I understand they retain standing in the RDNA). On the other hand, the Mother Grove of OMS has gained one new member, and a new proto-grove is forming in Talent OR.

My father was a farmer, and like all farmers he experienced crop losses and failures from time to time. However, he was in tune with nature, and like any Druid, he realized that these things go in cycles, and the next crop he planted would be bigger and healthier than the one he lost.

Membership wise we are now at 91 (down from 173). Of those, 42 are active, 49 are inactive. 69 are 1st Order, 14 are 2nd, 5 are 3rd, 1 is a 5th and 2 are 7ths.

The Mother Grove will hold its monthly "Pagan Movie Night" (for members of Southern Oregon Pagan Network) on February 1st. This month we will be (appropriately enough) showing "Groundhog Day," with Bill Murray. In March, we plan to show "The Sorceress and the Friar" (the English version, not the French sub-titled one), which is about 12th Century France and a "Forest Witch" who gives the Friar a run for his money!

Plans for Imladris (see http://www.mithrilstar.org/imladris) are progressing, despite our having decided that the present location of the Mother Grove has too few acres to properly do what we want. A couple of realtors are already working to find a suitable space for us in the Rogue Valley. Waiting is.

Despite our losses in the last quarter of 2002, we are predicting a strong 2003. We believe we will double in size by this time next year, and hopefully spawn at least three new Groves. Imladris will be well on the way to becoming a reality. Like in the above farming analogy, we expect that weeds will be present in our fields, but weeding is always a part of good cultivation. Farther ahead, we are dedicated to seeing OMS-RDNA Groves at our future colonies on the Moon and Mars! We will be around, preserving the RDNA far into the future. After all, if a growing percentage of the Earths population chooses to live their lives as Druids and Gods, we feel that it can only help to bring balance and a return to the reverence that Nature deserves!

And so must it be!

The Druid's Egg

Vol. 1 No. 2
Calan Mai Beltane 2003 / YR 41

Druidcraft 101

Order of the Mithril Star's next online Druidcraft 101 class begins June 21 and will last about 16 weeks. To enroll, send a blank email to druidcraft101@yahoogroups.com or enroll online at http://groups.yahoo.com/group/druidcraft101 For more details, visit http://www.mithrilstar.org/d101.htm

Druidcraft 202

The next Druidcraft 202 course (A Walk Through the ARDA) will begin June 21. This will be a revised class that will encompass the NEW improved ARDA and will take approximately 40 weeks! (Not for the feeble!). Once again, Norm Nelson and Michael Scharding will be joining us to share their unique perspectives. To enroll, send a blank email to druidcraft202@yahoogroups.com or enroll online at http://groups.yahoo.com/group/druidcraft202 For more details, visit http://www.mithrilstar.org/d202.htm

Rogue Valley (OR) Druid Summit Planned

OMS is organizing a "Rogue Valley Druid Summit" where the leaders of all the Druid groups represented in Southern Oregon can meet and share concerns, methodology and simply fellowship. RDNA, ADF, Henge of Keltria, Tuatha d'Brighid and Sisters of Avalon all have representation here.

Astrology Classes Continue

Sister Ceridwen is deeply involved in her beginning and intermediate Astrology classes. For info on upcoming classes (held online) go to http://www.mithrilstar.org/huntersmoon

EVERY PAGAN NEEDS LEGAL PROTECTION;

http://www.prepaidlegal.com/go/earseneau

Best Wishes and Happy 41st to Our Comrades

OMS wishes to express our congratulations to the rest of RDNA on the celebration of 40 years of existence. Best wishes also to those making the pilgrimage to Carleton. May your journey be safe and may the Earth Mother grant you enlightenment and inspiration.

Financial Report For 2002

The Order collected a total of $541.00 in the fiscal year of 2002 (Jan1 to Dec 31). All funds were deposited into the Imladris fund for the purchase and building of our Druid Monastery.

Discussion has begun on ways to expedite the building of Imladris. Some of the proposals thus far are:

--Make dues mandatory for all degrees (currently they are mandatory for the Third degree up).
--Charge for classes.
--Charge an Initiation fee for each degree.
--Require that D101 students purchase "Stranger..." from us directly.
--Sell timeshares in Imladris.
--Reinstate the requirement that Groves pay a portion of dues to the Mother Grove. The suggestion was 33%.
--Set up an online "craft" store where members could sell their homemade items, splitting the profit with Imladris.

There are other possibilities as well. The Mother Grove is inviting all interested parties to submit ideas. We expect to institute some kind of program by Midsummer. Comments should be directed to pendderwydd@m...

Growth of the Order -- 1st Quarter 2003

Currently, there are 106 Druids on the rolls. 46 Druids are "active," which is to say, they are participating at some level in the Order. Of those:

--30 Druids are of the First Degree.
--8 Druids are of the Second Degree.
--5 Druids are of the Third Degree.
----2 of these are "conditional" (meaning they are owing dues for the current fiscal year).
--1 Druid is of the Fifth Degree.
--2 Druids are of the Seventh Degree.

13 new Druids have pledged since Imbolq.
--2 of those are now inactive.

There is currently 1 active Grove, with 4 members.
There are no active proto-Groves.

There are 3 "proposed" proto-Groves (no papers filed).

The current Druidcraft 101 class began with 98 students.
There are currently 29 students remaining (they have just received Lesson 10). 10 students have already Pledged.

IT'S OKAY FOR PAGANS TO MAKE MONEY!

http://www.mithrilstar.org/ppl

Imladris

The search for land for Imladris has shifted to Humboldt County in California. Humboldt is the 2nd county south of the Oregon border.

The largest city is Eureka, and its biggest attribute is Redwoods. The town we feel drawn to live closest to is Arcata, a liberal, college town (home to Humboldt State University), located approximately in the middle of the "Redwood Empire". Land there is relatively inexpensive (compared to the Rogue Valley in OR). This, and it's even milder weather patterns,

proximity to the redwoods and the ocean, and other factors, have caused the shift in emphasis.

CONCLUSION

That's the news from the Mother Grove of the Order of the Mithril Star, RDNA. May you all have a blessed Beltane. We'll see you again at Lughnassadh.

Please support the Order: http://www.mithrilstar.org/donate.htm

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The Druid's Egg

Vol. 1 No. 3
32 Foghamhar 41
Lughnasadh 2003

Thou art God/dess: The Sun God Lugh has been sending one heat wave after another to us here in the Rogue Valley, and we are doing our best to stay cool! Gardening and magickal workings are only done in the early morning, dusk, or late into the evening during this season!

ROGUE VALLEY DRUID SUMMIT

The first Rogue Valley Druid leadership summit was held at Sybok and Ceridwen's cabin in the Cascade foothills in early July. They all agreed to disagree, and not let their differences become barriers to networking. In anticipation of their relocation to the "Redwood Empire", Sybok & Ceridwen handed over the controls to the So. Oregon Pagan Network website and discussion group to Aigeann, lead Druid of the Rogue River ProtoGrove (ADF). Future meetings were discussed.

FACT-FINDING IN ARCATA CA

Ceridwen and Sybok are planning a fact-finding mission to Arcata, CA later in August. They'll meet with members of the Sequoia Pagan Alliance (http://www.sequoiapagans.org) and with old friends from the original "Jefferson Index", as well as meet, greet, and hug our friends, the sequoia sempervirons.

DRUIDCRAFT 101

The Midsummer session of Druidcraft 101 is well under way. We started this time with a record breaking 120 total. With the Midterm just sent out, we are down to a more reasonable 49. So far no new members have joined. But, "waiting is." The next online Druidcraft 101 class begins November 2nd. To enroll, send a blank email to druidcraft101@yahoogroups.com or enroll online at http://groups.yahoo.com/group/druidcraft101 For more details, visit http://www.mithrilstar.org/d101.htm

DRUIDCRAFT 202

Druidcraft 202 (A Walk Through the ARDA) began June 22. This is a revised class encompassing the NEW improved ARDA. Once again, Norm and Michael are with us sharing their unique perspectives, and they seem to be having fun doing it, although the class as a whole seems rather unfocused, therefore, most druidic! The next session begins November 30th. To enroll, send a blank email to druidcraft202@yahoogroups.com or enroll online at http://groups.yahoo.com/group/druidcraft202 For more details, visit http://www.mithrilstar.org/d202.htm

NEWS OF THE GROVES

ProtoGroves are now forming in Talent OR, New York City, and Connecticut. The Mother Grove will relocate from Grants Pass OR to Arcata, CA in the Spring of 2004.

ASTROLOGY FOR PAGANS

Progress is being made in Ceridwen's Astrology for Pagans classes: on July 7, the Beginning class has graduated into the Intermediate sessions, and there will be an Advanced session soon for the other Intermediate class. A new Beginning class will start in November 1, 2003; to enroll, send a blank email to: http://groups.yahoo.com/group/astropagan101/

Several students have expressed an interest in becoming "Professional Astrologers" as well. Ceridwen has been putting together a Certification program towards this end, as well as working on a "Pagan Studies" program which will include other classes besides Astrology, such as Numerology, Tarot, Shamanic Pathworking, and many others.

If you are interested in a private consultation about your Astrological chart, please visit her home page at: http://www.mithrilstar.org/huntersmoon/

PRE-PAID LODGING AT IMLADRIS

We are now projecting that the guest facilities at Imladris will open in the Spring of 2005. Phase One will include 100 camping spaces, three guest cottages, an on site store, laundry facilities and hot tubs. Phase Two (to be completed by Summer, 2006) will include three more guest cottages and 25 RV spaces. Phase Three (Fall 2007) will include six guest cottages, a swimming pool, and a 2,800 square foot conference center and all purpose building. In between the phases, we'll be working on the central circle, labyrinth, meditation garden and fire ring.

We're now offering pre-paid lodging at Imladris, as a well to bring this all about. Lodging packets are available for a minimum donation of $100. I'm including a chart with the details, but here is how it works:

If you donate $200, that entitles you to a choice of 20 campsite nights, 16 RV nights, or 4 cottage nights. If we don't open by our stated deadlines, you double your nights for each year we are behind. Pre-paid nights will be available for use at conferences and conventions.

Lodging rates are based on current rates being charged by innkeepers in the Redwood Empire area. They could (and probably will) go up by our target date, so buying in early can save you a lot of money, and consider: you're already saving over 50% from the get go!

Check out the attached chart and let me know what you think -- or better -- purchase a lodging packet today!

Use the following "Pay Pal" link:

https://www.paypal.com/xclick/business=ceridwen%40mithrilstar.org&item_name=Prepaid+lodging&no_note=1&tax=0&currency_code=USD

(Note: Remember that the requirement for Seventh degree is that you visit the Redwoods once every three years.)

CONCLUSION

The Mother Grove wishes all of you a most bountiful first harvest for Lughnasadh, and abundant blessings throughout the season!

May you never thirst,

Ellis "Sybok" Arseneau,

AD Ceridwen Seren-Ddaear,

Clerk Cylch Cerddwyr Rhwng Y Bydoedd Grove, OMS-RDNA

The Druids Egg Send letters, submissions to mithrilstarnews-owner@yahoogroups.com There is no guarantee that your submission will be published. All submissions become the property of the OMS-RDNA. Published four times each year by The Mother Grove of The Order of the Mithril Star -- Reformed Druids of North America Cylch Cerddwyr Rhwng y Bydoedd Grove "A non-prophet, ir-religious, dis-organization" No rites reversed -- Copyright (c) 2003

ACT NOW TO PURCHASE PRE-PAID LODGING AT IMLADRIS

Located in the pristine Redwoods of Northern California, Imladris will be the "Left Coast's" PREMIER Pagan and Naturist vacation venue, Pagan conference/ritual/retreat center, and the headquarters of the Order of the Mithril Star --Reformed Druids of North America.

We are now projecting that the guest facilities at Imladris will open in the Spring of 2005.

Phase One will include 100 camping spaces, three guest cottages, an on site store, laundry facilities and hot tubs.

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Use the following "Pay Pal" link: https://www.paypal.com/xclick/business=ceridwen%40mithrilstar.org&item_name=Prep\aid+lodging&no_note=1&tax=0&currency_code=USD

Note: Remember that the requirement for Seventh degree is that you visit the Redwoods once every three years.

PRE-PAID LODGING

Night's can be used in combinations and for however long it takes to use them up. Pre-paid nights are available for conventions and special events. Pre-paid nights are transferable (A one time $30 charge is added if transferred to a non-OMS member. Also, please make sure whomever you transfer it to knows we are a clothing-optional recreational facility).

Donation Amount	Campsite Nights	RV Nights	Cottage nights
$100.00	10	8	2
$150.00	15	12	3
$200.00	20	16	4
$250.00	25	20	5
$300.00	30	24	6
$350.00	35	28	7
$400.00	40	32	8
$450.00	45	36	9
$500.00	50	40	10
$600.00	60	48	12
$700.00	70	56	13
$800.00	80	64	15
$900.00	90	72	17
$1,000.00	100	80	19

If facilities do not open by Spring 2005 (Summer 2006 for RV spaces) then you DOUBLE your nights for each year past the deadline.

Normal rates (as of Summer 2003):

Campsite: $20 / night

RV Space: $25 / night

Cottage: $104 / night

Facilities at Imladris:

100 Camping spaces (with picnic table, fire ring, garbage receptacle, "bear proof" food locker), rest rooms, showers, laundry facility, hot tub, campground store.

25 RV spaces (same as above, plus electric/water hookups and dump site (extra $10 charge).

12 Cottages (furnished 16 ft geodesic domes)

Swimming pool

Hot tubs

Sauna

Reiki – Massage therapist

Weight room

Meditation – Yoga room

Labyrinth

Community fire ring and ritual circle

2'800 square foot multi purpose room (will include food service, barista) (60' geodesic dome)

Nature trails

Nearby Attractions:

Numerous Redwood State and National Parks

6 nude or clothing optional beaches

The Pacific Ocean

Whale watching tours (seasonal)

Historical Eureka and Arcata

And much, much more...

Top of Form

Make a Donation

Bottom of Form

NOTE: THIS OFFER WILL NOT BE AVAILABLE ONCE IMLADRIS OPENS FOR BUSINESS

Part 11 of ARDA 2

SECTION FOUR

The Druids Egg

Order of the Mithril Star

OMS is either an Offshoot of the RDNA or a Group in Near-Orbit.
Their Views are Their Own Affairs.

Volume Two

2003 & 2004

Drynemetum Press

The Druid's Egg -

Vol.2 No. 1
1 Geimredh 42 –
Samhain/Calen Gaeaf 2003 –
www.mithrilstar.org
See the groovy html version at
http://www.mithrilstar.org/newssamhain03.htm

HAPPY NEW YEAR –
Y.R. 42 BEGINS TODAY

A new year means new beginnings, and we've already made many changes in anticipation of the new year of the reform.

We've completely overhauled the website, adding new features such as a whole new section devoted to the Coastal Redwood, and a new calendar is under construction to help you keep track of those pesky Druish dates, such as today:

1 Geimredh YR 42, which is also, 1 Mí na Samhna YR 42. It is also the Welsh day of the week, Dydd Sadwyrn, and to us in OMS; it is the day of Sequoia, our most sacred tree.

The new calendar should help you not only to learn this system of dating, but also keep track of it all.

NEW MEMBERSHIP BENEFITS
DURING Y.R. 42

We will begin sending out member's kits beginning in November. The kits will be sent out to all new paid members and will consist of:

--A membership card with expiration date (your dues "due" date). --A membership certificate suitable for framing --A VHS recording of the documentary "Tree Sit: The Art of resistance," which documents Earth Firsts! on-going campaign to save the Redwoods in Northern California.

NEW ARCH-DRUID AT
THE MOTHER GROVE

Ceridwen Seren-Ddaear was ordained Arch-Druid of the Mother Grove on the Full Moon, 42 Foghamhar YR 41 (August 11, 2003). Ceridwen is the wife of the former Arch-Druid and OMS founder, Sybok Pendderwydd. She also teaches the online Astrology for Pagans class (see http://www.mithrilstar.org/huntersmoon) and makes her living as a professional astrologer.

NOVEMBER 8TH –
HARMONIC CONCORDANCE

Thou Are God/dess!

The Mother Grove invites and encourages all of you to join us in a meditation/visualization ceremony that will take advantage of all the powerful energies that will be present on the Lunar Eclipse of Saturday, Nov. 8.

We will begin the ceremony at the peak time of the Eclipse, which will be at 5:15pm Pacific Standard Time, (so that would be 6:15pm Mountain Standard time, 7:15pm Central Standard Time, and 8:15pm Eastern Standard Time - and for those of you elsewhere on the planet, please figure out when it will be for where you are).

We plan to spend at least an hour formally - and possible most of the night personally - tuning in to the global community and celestial energies, as this will be so much more powerful than the typical Full Moon or Lunar Eclipse. You might want to refer back to the article that was recently posted in here about the astrological and astronomical phenomena happening at that time.

Things to visualize and project:

1. Initially, feel the connection with the "web of light" from other spiritual seekers, Druids, pagans, etc. as we pool our energies together to create a vast and powerfully vibrant energy grid for the good of the Earth Mother to use as she sees fit.

2. See our energies meeting and blending into a cool, healing green energy that will spread across the planet, cooling the global warming phenomena (especially the polar ice caps and glaciers of the world's mountains), healing and nurturing the endangered ecosystems, protecting and preserving the wild animals and the trees and forests of the planet (with special emphasis on the redwoods and other endangered rain forests and species of special trees in your area). Do this until this green energy covers and permeates the entire planet and all who live upon Her.

3. Next project the calmness and groundedness of the green energies to remind those in political power that we are a human family, and that they need to need to wake up, see the "larger picture" perspective and get back to the basics of mutual respect and unselfishness so that we as a species can become further evolved and enlightened - and that we need to live in the "eternal now" and take responsibility for our actions and thoughts.

(Yes, I know this sounds very "idealistic", but isn't magik about visualizing the "best possible outcome" in the midst of chaos and imbalance?)

4. Visualize Mithril Star groves popping up all over the planet, made up of Druids who have gained awareness, empowerment, and a desire to give of themselves to make a better world for all of us - choosing their own causes toward this end - on whatever level they feel their power is the strongest and most inspired.

5. For those who wish to remain solitary in their spiritual workings, you can still meditate and visualize and put energy toward aiding the Earth Mother and all Her creatures - She needs all of us now, offering to Her whatever energy we can give to Her. You can also share energy with other OMS Druids on a psychic level to further our common goals and workings.

6. And those in need of personal healing for themselves and/or loved ones can channel some of this energy for this as well - because the healthier and more balanced we are, the more we will have to give in the long run. A recharged "battery" will do more and last much longer than one that is drained and weak - so by all means, heal thyself! :)

7. And lastly, use this time as a turning point in your lives, planting the seeds for inner transformation that will be mirrored in outer transformation, for "As within, so without". And with the celestial phenomena, "As above, so below". The Earth Mother is going through Her own transformation as well, and as we live in Her aura, we need to be like conductors (like acupuncture needles or standing stones) to collect these energies and channel them into Her so that as She heals, so do we, and so that as we evolve and grow, so does She. This is a truly symbiotic relationship we have with Her, and we need to play our part in that process as unselfishly as She does...

So please, mark your calendars, clear your schedules for an hour, and join us - any time that night would be good, but close to the peak time would be ideal... :)

Blessings,

Ceridwen Seren-Ddaear /|\ Arch Druid of the Mother Grove Order of the Mithril Star

NEW WATER SHARING GUIDELINES

ADOPTED BY MG OFFICIAL

STATEMENT OF THE AD Oct 10 2003

Thou Art God/dess,

As we have seen recently in this group, there are several differing viewpoints and issues regarding the sharing of water, as well as changes (and/or proposed changes) within the Order as a whole. I'd like to address and hopefully clarify these issues her.

Let me begin by saying that our "dis-Order" will always grow and evolve, even as each of its members grow and evolve. We are not a stagnant entity, and very little about the Order is "carved in stone." There will always be room for growth and renewal and evolvement.

That said, let's go over some points:

1. If you agree to the three tenets ("Nature is groovy", Nature is groovy", and "Thou Art God/dess"), take the pledge, and pay dues (former members have until next Midsummer to comply to the dues-paying), you are considered an OMS Druid. Period. No degrees ‧ just an OMS Druid. THIS IS NOT LIKELY TO EVER CHANGE ‧ in other words, this is the only aspect that is carved in stone.

2. Here is where we begin to touch on some changes, mostly involving water-sharing and ordinations. After reading all the posts concerning this, and discussions with the MG, we've come up with a list of all the different options/levels, which will be divided into two camps: "degree-oriented" and "non-degree-oriented":

a. Members-at-large: those OMS Druids who never share water, or who only share water with their own nest or significant other(s). IOW, the 3rd, or "Nest/Family" level. These members would have NO "official degree status" within the Order.

b. "Degreed" Members: Those OMS Druids who follow all the requirements (which have actually been in effect for the past TWO YEARS, btw) for the different degrees, quoted here: http://www.mithrilstar.org/degrees.htm

c. "Non-Degreed" Water-sharing Members: Those OMS Druids who share water on any of three different levels within the Order, which are as follows:

TRIBE Level: OMS Druids who would willingly share water with other members of the Order, either at a public gathering or an online ritual or gathering.

CLAN Level: OMS Druids who would also share water with members of a Grove of their making or choosing, as well as with the Tribe.

NEST/FAMILY Level: OMS Druids who would also share water with members of their own polyfidelitous "Nest", as well as with the Clan and Tribe.

(NOTE: Each of these three levels implies a progressively more intimate level of commitment)

These three levels will be added to Lesson 11 in future D101 classes to provide choices for those who are not ready to only operate from the 3rd, or "Nest" level, but who would like to take smaller steps toward intimacy and commitment to others.

Now, a note to those of you who are of the "Olde OMS school": The addition of the progressive levels of water-sharing does not in any way effect or "water down" the higher level of commitment you all go by.

As we are not all operating from the same spiritual levels, I feel that these choices will more effectively offer all of us a way to commit to this group and each other from whatever level we are most comfortable.

IOW, it will allow all of us to "walk our talk" and express our own divinity at whatever level we feel ready. It is a way of "honouring" where each of us is coming from, and not imposing unrealistic expectations where they are not appropriate or welcome.

Blessings and full chalices to you all,

Ceridwen Seren-Ddaear Arch Druid of the OMS Mother Grove

AD's ADDENDUM TO WATER SHARING STATEMNT

Regarding degrees and ordination:

Some of you have received "clergy ordination" from the Universal Life Church. This is yours, and not the same as the OMS degree system ordinations...

Although many of you have "technically" fulfilled the basic requirements for each of the first few degrees, these won't be fully complete until you have received and shared the consecrated waters from a 3rd degree Druid.

We are looking into making that as easy as possible. One idea is to open the Chat Room at various times (like Full Moons or around Holidays) and doing an online consecration of the waters and OMS ordinations at that time.

You would hold your chalice of water near your computer, and we would do an online blessing and consecration of your water...then you would share it at either the Tribe, Clan or Nest level with whomever you feel comfortable doing so - or you can just share with myself and/or Sybok, which would count as well. (This seemed easier than sending consecrated waters through the mail).

Once your waters are consecrated and shared, we would do the online ordinations for each of the levels of the participants. Then you would be considered fully ordained at that level in the Order.

That seems to be the quickest and easiest way to fulfill the water-sharing requirement for each of the degrees. However, we are open to hearing other ideas about ways to do this... :)

Blessings,

Ceridwen /|\

OMS SCHISIMS FROM RDNA – OFFICIAL STATEMENT OF THE AD

Sept. 4, 2003

TAG All, Well, it's official: as of tonight we are now a schism (or satellite) group of the Reform. This decision was not made lightly, but with much deliberation and divination and soul-searching by myself and the MG, taking all recent factors into account. What this means:

1. We have remodeled the OMS website to reflect our new direction - it actually resembles the pre-RDNA state, with a few exceptions, and some dressing up. We have taken nearly all mention of RDNA out, except for a couple places where it is appropriate. We will also be adding a "dedication" page that will list ALL of our sources of inspiration - hopefully in the next week or so. This is a work-in-progress, and by no means finished...Check it out at: http://www.mithrilstar.org (you might have to refresh your bookmark)

2. We are now an independent entity, yet still consider ourselves a part of the Reform and the American Druid Family - it's like we moved out of the house, but we are still in the neighborhood...

3. We realized that any closer relationship (as we were originally planning) is now a fruitless endeavor, as there are irreconcilable differences between ourselves and the very outspoken schism of the "N"-RDNA...and we are not really sure exactly what the "silent majority" actually feels, so...

4. Although the group entity of OMS has done this, this does not mean that as individuals we can't still remain connected with the friends we have made in the RDNA. There are some really nice people in there that some of us would like to stay in touch with...

5. Those of you who choose to leave all this behind are free to leave the RDNAtalk group and those who wish to remain there may do so - that decision is up to you as individuals - there is no more group requirement of any kind for you to be involved therein.

6. As we have been told many times by the Reform, we are perfectly capable of standing on our own as an independent entity, and I think we will all come out of this stronger and more grounded than before.

7. Any questions or comments are certainly welcome... :)

Blessings,

Ceridwen /|\

THE STATE OF THE ORDER NEW YEARS DAY Y.R. 42

As of today we have 123 members, of which, 55 are considered "active."
96 members are eligible for ordination into the First Degree.
2 members are ordained First Degree Druids.
18 members are eligible for ordination into the Second Degree
4 members are eligible for ordination into the Third Degree
0 members are eligible for ordination into the Fourth Degree
1 member is an ordained Fifth Degree Druid
0 members are eligible for ordination into the Sixth Degree
2 members are ordained Seventh Degree Druids

During YR 41:
345 students took the Druidcraft 101 class
15 graduated and became members

10 members resigned:
7 during the season of Geimredh
2 during the season of Samradh
1 during the season of Foghamhar

1 member passed to the Summerlands during the season of Geimredh

During YR 41, the Order experienced a net Membership gain of 4

Proto-groves are forming in Central New York state; Talent, Oregon; Salem, Oregon and Humboldt County, California

DRUIDCRAFT 101

The Samhain session of Druidcraft 101 is well under way, this time with 77 seekers (so far -- enrollment is open until Nov. 7th). Three new members have already joined the Order from this group, and we haven't even sent out the first lesson yet. Lady Heart is teaching this session.

This is the first of the "share ware" sessions of D101, where students are being asked to contribute $100 to the Order if they feel they have benefited from the class.

The Midsummer session ended in October with 21 surviving. Of those, seven joined the Order and three are still thinking about it.

The next online Druidcraft 101 class begins March 21st, 2004. To enroll, send a blank email to druidcraft101@yahoogroups.com or enroll online at http://groups.yahoo.com/group/druidcraft101 For more details, visit http://www.mithrilstar.org/d101.htm

DRUIDCRAFT 202

Druidcraft 202 (A Walk Through the ARDA) has been discontinued due to gross lack of interest. You can still take the course as a self-study. The files necessary will be uploaded in a few weeks to the Mithril Star News files section.

ASTROLOGY FOR PAGANS

Ceridwen currently has two intermediate sessions going, and has just started a new beginning session on November 1st.

If you are interested, you have until the doors close on November 7th to enroll in the latest beginning session.

To enroll, send a blank email to: astropagan101-subscribe@yahoogroups.com or subscribe on the web at: http://groups.yahoo.com/group/astropagan101

If you are interested in a private consultation about your Astrological chart, please visit her home page at: http://www.mithrilstar.org/huntersmoon

CONCLUSION

The Mother Grove wishes all of you a most blessed New Year, and a very joyous Yule, and abundant blessings throughout the season!

May you never thirst,

Ceridwen Seren-Ddaear, AD

Sybok Pendderwydd, Clerk

Cylch Cerddwyr Rhwng Y Bydoedd Grove, OMS

NEXT ISSUE WILL BE PUBLISHED ON IMBOLQ / OIMELC -- 2 Earrach yr 42

WANT TO JOIN THE ORDER? http://www.mithrilstar.org/join.htm

WANT TO DONATE TO THE ORDER? http://www.mithrilstar.org/donate.htm

The Druids Egg -- 1 Geimredh YR 42 -- Vol. 2 No. 1

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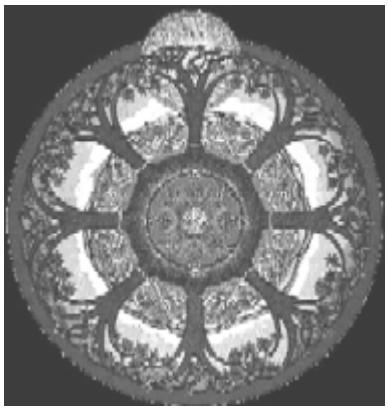
The Druid's Egg -

Vol.2 No. 2
1 Earrach 42 - Oimelc / Imbolc 2004 -
www.mithrilstar.org
See the groovy html version at
http://www.mithrilstar.org/newsimbolc04.htm



MOTHER GROVE MOVING MARCH 1ST

The Mother Grove is relocating to Humboldt County, CA at the beginning of March. Ceridwen and Sybok are currently hunting for a new home in the "Redwood Empire," and would greatly appreciate good vibes and successful house-hunting magick. As soon as we know where we are landing, a new address will be published on the website.

START A PROTO-GROVE

GET FREE DUES FOR LIFE!

Well, the life of your grove anyway. :)

The deal is simple -- If you start a grove between now and Midsummer, you are exempt from dues for that year, and for each subsequent year your grove is in operation.

As with any "deal," there are some strings attached:

-You must be a paid up member of the Order in good standing and ordained to at least the 1st Degree.
-In addition to yourself, you need two warm bodies.
-You must file the necessary forms to register a proto-grove with the Clerk of the MG.
-After a year and a day, you must be ordained to 3rd Degree, and your two members must be ordained to First and paying dues (which makes your proto-grove a Grove) and you must file a Grove constitution with the Clerk of the MG.
-So long as your grove continues to exist and is in good standing, YOUR dues are considered paid.
-Offer applies only to the original Arch-Druid of your Grove (that would be you). Proto-grove registrations must be filed with the Clerk no later than sundown of Midsummer's Day (51 Samradh YR 42).

Forms may be obtained by writing the Clerk of the Mother Grove.

Re: NEW MEMBERSHIP BENEFITS DURING Y.R. 42

By now everyone who has ever paid dues to us (and is still an active member) should have received their member's kit.

We began sending out member's kits beginning in November. The kits consist of:

--A membership card with expiration date (your dues "due" date). --A membership certificate suitable for framing --A VHS recording of the documentary "Tree Sit: The Art of Resistance," which documents Earth Firsts! on-going campaign to save the Redwoods in Northern California.

We've temporarily run short of the videos, but will be making more copies a soon as we can. Until then, however, we have had to limit who receives them to those members who have joined or renewed their membership since November 1.

If we owe you a tape, you will get it before Midsummer. Waiting is!

AVALON RISEN -- A NEW ONLINE STORE RUN BY THE ORDER

We have just recently launched our new online store, featuring Order-related items, including "Mithril Star" pendants, ritual cloaks, and T-shirts. We've become wholesalers with AzureGreen, and can get anything in their catalog (www.azuregreen.com) for you at 20% off their regular retail prices.

Our online store will be at http://www.mithrilstar.org/avalon and will feature a shopping cart powered by Pay Pal, so you can do all your shopping easily and conveniently.

Please keep checking that page, as we will be adding new inventory to the store every week!

Also, if there are any items that you see on the AzureGreen website that you think we should carry in our store, please write us and we will consider it.

BRIGHID

It was said: "from Brighid's feast day onwards the day gets longer and the night shorter." Although this refers to the time of the winter Solstice, the felt truth was that the goddess brought back the growing light. On the eve of La Feill Bhrihde (St.Brigid's Day), the Old Woman of Winter, the Cailleach, journeys to the magical isle in whose woods lies the miraculous Well of Youth. At the first glimmer of dawn, she drinks the water that bubbles in a crevice of a rock, and is transformed into Bride, the fair maid whose white wand turns the bare earth green again.

http://www.chalicecenter.com/imbolc.htm

Brigit

Invocation of the Wise

In a glass
Of scryer's black
Visions of life
Bring full impact
Wells pour out
Your sacred flame
Prophetic words
In wisdom's name
The Womb impregnated
With poetic rhyme
Birthed to life
In seasons time
Summoned
In your healing light
Tbe with me on
This moonstruck night.

Ladygueneva.com
Invocation by Lady Gueneva

Bride put her finger in the river
On the Feast Day of Bride
And away went the hatching mother of the cold.
- Carmina Gadelica

DRUIDCRAFT 101

The Samhain session of Druidcraft 101 is has 5 more lessons to go. Out of 77 that began the class, 29 have survived, and 5 have joined the Order. Lady Heart is doing a wonderful job teaching the class.

This is the first of the "share ware" sessions of D101, where students are being asked to contribute $100 to the Order if they feel they have benefited from the class.

The next online Druidcraft 101 class begins March 21st, 2004. To enroll, send a blank email to druidcraft101@yahoogroups.com or enroll online at http://groups.yahoo.com/group/druidcraft101 For more details, visit http://www.mithrilstar.org/d101.htm

1st ONLINE ORDINATIONS A SUCCESS!

We held our first ever online ordinations in the mithrilstar chat room on the new moon of January 21st. This was a "three in one" ritual evening, with candidates for the First, Second and Third degrees participating.

Out of 44 Druids eligible for First Degree, 13 were ordained that evening. Out of 11 Druids eligible for Second Degree, 8 were ordained that evening. Out of 7 Druids eligible for Third Degree, 3 were ordained.

In the future, we will only be conducting ordination rites for one degree at a time, since this "mass" ordination seemed in retrospect to be rather factory-like.

The Arch-Druid is currently looking at dates for future ordinations. However, if you are in a hurry, you may make a private appointment with her for a phone or chat room ordination - or you can contact one of the three new Third Degree Druids, as they are empowered to perform the rites for First and Second degrees.

Write the clerk of the Mother Grove for a list of 3rd's.

ASTROLOGY FOR PAGANS

Ceridwen currently has two intermediate sessions going, and a beginning session, which started on November 1st.

The next beginners session is slated to start on Saturday, March 20, 2004 (New Moon after Spring Equinox).

To enroll, send a blank email to: astropagan101-subscribe@yahoogroups.com or subscribe on the web at: http://groups.yahoo.com/group/astropagan101

If you are interested in a private consultation about your Astrological chart, please visit her home page at:

http://www.mithrilstar.org/huntersmoon

ALMANAC

- Today is Imbolc / Oimelc, or February 2, 2004 CE.
- It is the 2nd day of the Season of Earrach, as well as the 2nd day of the Month of Mi na hOimelc.
- It is also Tuesday, in the common tongue, or Dydd Mwrth in Welsh. It is the Druidic day of the Holly tree.
- It is also Groundhog Day.
- FULL MOONS occur on 6 Earrach, 35 Earrach and 65 Earrach.
- NEW MOONS occur on 20 Earrach, 49 Earrach and 79 Earrach.
- The Sun enters Pisces on 19 Earrach.
- The anniversary of the passing of co-founder Adam Walks Between Worlds occurs on 20 Earrach.
- Mean Earraigh (March) begins on 30 Earrach (a Monday - Dydd Llun - Day of the Willow).
- Adam and Sybok first conceived of OMS on 45 Earrach YR 33.
-
- Oestar - Alban Eiler, Ostara, or the Spring Equinox occurs on 48 Earrach.

Cold unfolds
To springs fresh breeze
Oh lady of rebirth
Your flowery scent does please
In a time
Of equal light
I call to you
By will and rite
Changing seasons
Beginnings do end
Ye that which which dies
Sees birth again
Teach me growth
The best in me
The beauty of life
So mote it be!

Invocation by Lady Gueneva ladygueneva.com

- The Sun enters Aries on 48 Earrach.
- Deareadh Earraigh (April) begins on 61 Earrach (a Thursday - Dydd Lau - Day of the Oak).
- A Solar Eclipse will occur on 79 Earrach.
- The Sun enters Taurus on 79 Earrach.

CONCLUSION

The Mother Grove wishes all of you a most blessed Imbolc, and abundant blessings throughout the season!

May you never thirst,
Ceridwen Seren-Ddaear, Arch Druid
Sybok Pendderwydd, Clerk
Cylch Cerddwyr Rhwng Y Bydoedd Grove, OMS

NEXT ISSUE WILL BE PUBLISHED ON BELTANE / Calen Mai -- 1 Samradh YR 42

WANT TO JOIN THE ORDER? http://www.mithrilstar.org/join.htm

WANT TO DONATE TO THE ORDER? http://www.mithrilstar.org/donate.htm

The Druids Egg -- 1 Earrach YR 42 -- Vol. 2 No. 2

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The Druid's Egg

Vol.2 No. 3
1 Samradh 42 - Beltane / Calen Mai 2004
www.mithrilstar.org
See the groovy html version at
http://www.mithrilstar.org/newsbeltane04.htm

MOTHER GROVE HAS MOVED

(Update by Ceridwen Seren-Ddaear, A-D)

We landed in King Salmon, CA (about a mile or so south of Eureka) on the evening of Feb. 28th in a little seaside cottage (about a block from the beach), in the middle of a peninsula. It was the first and only place we looked at the week before when we did a day trip down here, and we spent the afternoon schmoozing with the landlord, who then took us out to eat after we signed the application.

There is a canal just off our back yard (in fact, all the "alley ways" are actually canals)! Our small street dead ends into the road that goes around the peninsula, and after walking over two dunes, the beach is right there. It has rock jetties sticking out on each side, where people like to fish, and where an otter and assorted seals like to frequent. Sea gulls are always swooping around you...there is a marshy area where large numbers of snowy egrets, blue herons and ducks hang out, and the salt sea air is very invigorating. Sybok says it even has a "sweet" quality to it...a most magickal place!

The cottage itself is a small one-bedroom, and the landlord actually lives in an attached part of it that is cordoned off from the rest. There is a fenced-in back yard, and the canal is just down a small hill on the other side of the fence. It has many boats moored there, and is really cool-looking.

We are having to adjust to living among people again, after our near hermit-like existence in the mountains behind Grants Pass. But it is a pretty quiet street, and the neighbors we have met are really nice...

And the nearest REDWOODS are within 5 miles of us - we have already visited those gentle giants, and they felt very welcoming...in fact, we just recently visited the Redwood Park that is right in Eureka, and it has the most charming little zoo inside of it! What a cool place to take our friends (and

OMS members) when they visit...

Sybok found a job at Bayshore Mall, less then ten minutes from our new home. Now, the hunt for real estate begins. Stay tuned...

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GET FREE DUES FOR LIFE!

Well, the life of your grove anyway. :)

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-You must be a paid up member of the Order in good standing and ordained to at least the 1st Degree.
-In addition to yourself, you need two warm bodies.
-You must file the necessary forms to register a proto-grove with the Clerk of the MG.
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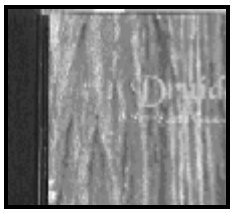
Forms may be obtained by writing the Clerk of the Mother Grove.



DRUIDCRAFT 101:

THE SELF-STUDY ON CD-ROM

We've completed compilation of the D101 CDROM, and have started to offer it at Avalon Risen, on the D101 homepage, and on eBay. We're charging the general public $24 for the cd, but OMS members can pick it up for $5 (and that's post paid). See http://www.mithrilstar.org/memd101cd.htm to order at the member's price.

Also, we are giving it away to new members who join without going through the online D101 class, that way they don't have to wait for a new session to begin; they can just jump right in to the self-study.

AVALON RISEN -- A NEW ONLINE STORE RUN BY THE ORDER

We have just recently launched our new online store, featuring Order-related items, including "Mithril Star" pendants, ritual cloaks, and T-shirts. We've become wholesalers with AzureGreen, and can get anything in their catalog (www.azuregreen.com) for you at 20% off their regular retail prices.

Our online store is at http://www.mithrilstar.org/avalon and will feature a shopping cart powered by Pay Pal, so you can do all your shopping easily and conveniently.

Please keep checking that page, as we will be adding new inventory to the store every week! We already many beautiful ritual items in there!

Also, if there are any items that you see on the AzureGreen website that you think we should carry in our store, please write us and we will consider it.

STATS

As of today we have 127 members, of which, 52 are considered "active."
26 members are eligible for ordination into the First Degree.
8 members are ordained First Degree Druids.
6 members are eligible for ordination into the Second Degree
4 members are ordained Second Degree Druids
1 member is eligible for ordination into the Third Degree
3 members are ordained Third Degree Druids
1 member is an ordained Fifth Degree Druid
2 members are ordained Seventh Degree Druids

So far During YR 42:
147 students took the Druidcraft 101 class
25 are still in class
4 graduated and became members

So Far During YR 42, the Order has experienced a net Membership gain of 4

Total Groves: 2
Total US Members: 94
Total Canadian Members: 8
Total International Members: 25
Total Countries represented: 9
Total US States represented: 32
Total Canadian Provinces represented: 6
Top 5 US States: OR=9, CA=9, WA=8, FL=7, NY=5
Total members in areas with Redwood Groves: 4

DRUIDCRAFT 101

The Oestre session of Druidcraft 101 is doing the midterm as we speak. Out of 70 that began the class, 24 have survived, and 2 have joined the Order. Max is doing a wonderful job teaching the class. Hunter is helping moderate and also doing an excellent job.

This is the second (and last) "share ware" session. We've come up with a sliding scale (see

http://www.mithrilstar.org/suggested.htm) for donating to the Order, and with future classes we're just going to make the donation a mandatory thing.

The next online Druidcraft 101 class begins August 18th, 2004. To enroll, send a blank email to druidcraft101@yahoogroups.com or enroll online at http://groups.yahoo.com/group/druidcraft101 For more details, visit http://www.mithrilstar.org/d101.htm

2nd ONLINE ORDINATIONS COMING UP SOON

Our next online ordinations will be held in the mithrilstar chat room sometime before Midsummer. We'll be doing them two weeks in a row, the first evening for First degree and the second for second.

There are currently 33 Druids eligible for the First Degree, 6 eligible for Second and 2 eligible for 3rd.

If you are in a hurry, and don't want to wait for the online date, you may make a private appointment with Ceridwen for a phone or chat room ordination - or you can contact one of the three new Third Degree Druids, as they are empowered to perform the rites for First and Second degrees.

Write the clerk of the Mother Grove for a list of 3rd's.

ASTROLOGY FOR PAGANS

Ceridwen currently has one intermediate and two advanced sessions going, as well as a beginning session that started on March 20, 2004.

To enroll, send a blank email to: astropagan101-subscribe@yahoogroups.com or subscribe on the web at: http://groups.yahoo.com/group/astropagan101

You will then be put on a pending list until she is ready to do another beginning cycle - at a time yet to be determined.

If you are interested in a private consultation about your Astrological chart, please visit her home page at: http://www.mithrilstar.org/huntersmoon

TREASURERS REPORT FOR 2003

Total Dues collected: $767.81
Cafe Press sales: 0.00
Administrative expenses: $335.58
Amount donated to Redwood campaigns: $432.23
Balance as of 1/1/2004: $ 0.00

May

Beltane

Bring me my drum and
bring me my cymbal
Bring forth the sistrum,
bring forth the timbal
Dance now for Hathor, celebrate beauty
dance in Her honor, sing for our lady.

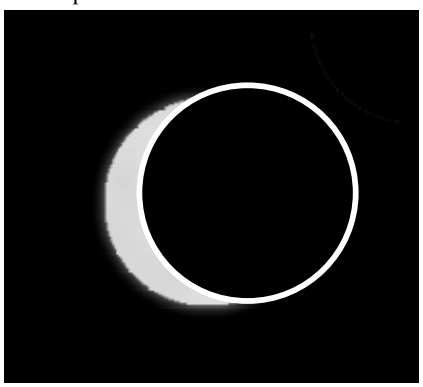
Beltane Incense

3 parts lilac flowers
2 parts frankincense
2 parts pathcouli
Lilac oil (optinal)
Grind together, mixing well.
Toss onto belfries on Beltane.

ALMANAC

- Today is Beltane / Calen Mai, or May 1, 2004 CE.
- It is the 1st day of the Season of Samradh, as well as the 1st day of the Month of Mi na Bealtaine.
- It is also Saturday, in the common tongue, or Dydd Sadwrn in Welsh. It is the Druidic day of the Sequoia (Coast Redwood) tree recognized ONLY by OMS Druids).
- FULL MOONS occur on 4 Samradh, 33 Samradh, 63 Samradh and 92 Samradh (A "Blue Moon").
- NEW MOONS occur on 18 Samradh, 48 Samradh and 78 Samradh.

- A Lunar Eclipse occurs on 4 Samradh.



- The birthday of our late co-founder Adam Walks Between Worlds occurs on 6 Samradh.
- The Sun enters Gemini on 20 Samradh.
- Mean Samhraidh (June) begins on 32 Samradh (a Tuesday - Dydd Mawrth - Day of the Holly).

- Midsummer - Alban Heruin, or the Summer Solstice occurs on 51 Samradh.
- The Sun enters Cancer on 51 Samradh.
- Dearead Samhraidh (July) begins on 62 Samradh (a Thursday - Dydd Lau -- Day of the Oak).
- On 66 Samradh 2001, OMS joined the RDNA.
- The Sun enters Leo on 83 Samradh.

CONCLUSION

The Mother Grove wishes all of you a most blessed Beltane, and abundant blessings throughout the season!

May you never thirst,

Ceridwen Seren-Ddaear, Arch Druid

Sybok Pendderwydd, Clerk

Cylch Cerddwyr Rhwng Y Bydoedd Grove, OMS

NEXT ISSUE WILL BE PUBLISHED ON LUGHNASADH /Lammas-1 Foghamhar YR 42

WANT TO JOIN THE ORDER? http://www.mithrilstar.org/join.htm

WANT TO DONATE TO THE ORDER? http://www.mithrilstar.org/donate.htm

The Druids Egg -- 1 Samradh YR 42 -- Vol. 2 No. 3

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The Druid's Egg

Vol.2 No. 4
1 Foghamhar 42 - Lughnasadh / Lammas 2004
Newsletter of the Order of the Mithril Star
www.mithrilstar.org
See the groovy HTML version at
http://www.mithrilstar.org/newslammas04.htm

HELP SAVE OUR SACRED REDWOOD - WRITE YOUR REPRESENTATIVES TODAY

This is our first salvo in our campaign to protect the Coast Redwood. Here is the letter I have sent to my Senators and Congressperson:

"The Coast Redwood (Sequoia Sempervirons) is not only a California treasure but a national treasure as well. With less than 4% of them left, why aren't they at least on the threatened species list, if not on the endangered species list?

"How bad does it have to get before a species is considered "endangered"? I'm thinking here of the fact that less than 4% of Coast Redwoods are left, and how companies like Pacific Lumber are literally "clear-cutting like drunken sailors," thus reducing that 4% on a daily basis.

"What do we know of the effect on global climate change the destruction of the other 96% of this species has had?

"What do we know of the effect on global climate change the destruction of the remaining 4% of this species will have?

"I urge you to draft legislation that would ban the harvest of the Coast Redwood, and the sale and export of Redwood products (for least for 100 years). This will insure not only that the present old growth Redwoods will be protected, but that younger Redwoods will have the opportunity to become old growth. This is for our children, our grandchildren, and I believe the future of this planets climate.

"Thank you for listening."

You may use my letter, or write one of your own.

Naturally, you must use REAL names and addresses, but email is just fine for this purpose.

Please "b.c.c." me any email you send your representatives. Also, please send copies of any response you get to us as well.

Hard copies may be sent to: OMS; PO Box 8004; Eureka CA 95502-8004

I thank you, the Order thanks you, and our sacred Redwoods thank you.

May you never thirst.
Sybok Pendderwydd /|\
Clerk, Cylch Cerddwyr Rhwng y Bydoedd Grove:
Mother Grove of the Order of the Mithril Star
Eureka, CA USA -- mithrilstar.org
"An autonomous collective of Reformed Druidry."

DRUIDCRAFT 101:

THE SELF-STUDY ON CD-ROM V8.4

We've upgraded the D101 CDROM and included the new Lesson 4-A (Nature is). We've been selling it at Avalon Risen, on the D101 homepage, and on eBay. We're charging the general public $19 for the CD, but OMS members can pick it up for $5 (and that's post paid). See http://www.mithrilstar.org/memd101cd.htm to order at the member's price.

Also, we've been giving it away to new members who join without going through (or signing up for) the online D101 class -- that way they don't have to wait for a new session to begin -- they can just jump right in to the self study.

AVALON RISEN -- RECOMMENDED BOOK LIST PARTIALLY ONLINE

Last May we launched our online store, featuring Order-related items, including "Mithril Star" pendants, ritual cloaks, and T-shirts. We've become wholesalers with AzureGreen, and can get anything in their catalog (www.azuregreen.com) for you at 15% off their regular retail prices (but only if you use the AzureGreen link on the Avalon Risen webpage).

We've also started a new books section, featuring the "official" OMS Bibliography (a work in progress) using both AzureGreen and Amazon.Com as a resource.

Our online store is at http://www.mithrilstar.org/avalon and features a shopping cart powered by Pay Pal, so you can do all your shopping easily and conveniently.

Please keep checking that page, as we will be adding new inventory to the store every week! We already have many beautiful ritual items in there!

Also, if there are any items that you see on the AzureGreen website that you think we should carry in our store, please write us and we will consider it.

THE CASE FOR PAGAN PACIFISM

Editorial By Sybok Pendderwydd

Historically, Pagans have been warriors. Pagans have not been opposed to warfare in general, whether it was for the purpose of defending their territory against invaders, or for the less noble cause of cattle raiding, or the even less noble cause of being the invaders themselves. But for the most part, traditional warfare had little negative impact on the environment. Blood and human remains are biodegradable after all, and often times warfare was just a faster method of returning to the Earth from which we come. The only notable exceptions were the Roman practice of salting the fields of those they conquered, rendering them sterile for a hundred years or more; and of clear cutting the sacred Groves of the Druids.

Modern warfare is different. Modern warfare involves conflict not only between combatants but also between man and nature. Attacks on the environment have become more savage as technology has developed. Environmental destruction has become an inevitable result of modern warfare and military tactics. The nuclear, chemical, and biological weapons that have emerged during the late twentieth century present threats to life itself; but short of that apocalypse, modern weapons can cause or hasten a host of environmental disasters, such as deforestation and erosion, global warming, desertification, and long-term pollution of air and water.

Modern Pagans, or "Neo-Pagans" as we are sometimes called, are drawn to this spirituality by the recognition that the Earth itself is a living, breathing, entity. We Pagans are therefore the caretakers of the planet; Priests and Priestesses of the Earth Mother, Gaia. In most aspects of our lives, Her well-being is taken into consideration first and foremost. Additionally, we are charged with trying to reverse the damage that has already been done, and guarantee that future damage will not occur. This in essence makes all Pagans eco-warriors, fighting the good fight for the environment in the arena of politics on a local, national and global scale.

We must therefore, in the defense of the Earth Mother, renounce modern warfare, and militarism, altogether. Every weapon that is fired today pollutes the Earth, and the bigger and more impersonal the weapon, the more the negative impact on the environment. We must become pacifists, and like other religious pacifists, we must not allow ourselves to be drafted into military service. Although there are certainly opportunities in the military to effect the environment in positive ways, in the event of war, those opportunities become moot. Modern warriors directly pollute the environment. There is just no way

around this, or we find hypocrisy staring us accusingly in the face.

Note: Opinions expressed by the Clerk do not necessarily reflect the views of the Mother Grove.

LUGHNASADH SESSION OF DRUIDCRAFT 101 FEATURES NEW LESSON

We are now accepting enrollments for the next session of Druidcraft 101.

Use this link to enroll: http://mithrilstar.org/d101enroll.htm

If you are a member of the Order, the money commitment does not apply to you.

The "doors' will open on Thursday, August 12th. The first lesson will be uploaded on Wednesday, August 18th. Last day to enroll is Tuesday, August 24th.

This session we are adding a new lesson: Lesson 4-A: "Nature is." This lesson will give an overview of our first two tenets and an introduction to the Gaian Hypothesis.

STATS

As of today we have 132 members, of which:
20 members are eligible for ordination into the First Degree. 10 members are ordained First Degree Druids.
2 members are eligible for ordination into the Second Degree
5 members are ordained Second Degree Druids
3 members are ordained Third Degree Druids
1 member is an ordained Fifth Degree Druid
2 members are ordained Seventh Degree Druids

So far During YR 42:
147 students took the Druidcraft 101 class
6 graduated and became members

So Far During YR 42, the Order has experienced a net Membership gain of 5

Total Groves: 2
Total US Members: 101
Total Canadian Members: 9
Total International Members: 21
Total Countries represented: 8
Total US States represented: 32
Total Canadian Provinces represented: 6
Top 5 US States: OR=11, CA=9, WA=9, FL=9, NY=7
Total members in areas with Redwood Groves: 4

4 NEW MEMBERS FROM OESTRE DRUIDCRAFT 101 SESSION

The Oestre session of Druidcraft 101 has just concluded. Out of 70 that began the class, 12 have survived, 4 have joined the Order, and 2 have indicated they will soon. Max and Hunter have done a wonderful job with this class.

This was the last "share ware" session. We've come up with a sliding scale (see http://www.mithrilstar.org/suggested.htm) for donating to the Order, and with the Lughnasadh session we've made the donation a mandatory thing.

The next online Druidcraft 101 class begins Wednesday, August 18th, 2004. To enroll, go to http://mithrilstar.org/d101enroll.htm For more details, visit http://www.mithrilstar.org/d101.htm

3rd ONLINE ORDINATIONS COMING UP BY SAMHAIN

Our next online ordinations will be held in the mithrilstar chat room sometime before Samhain.

There are (as of this writing) 20 Druids eligible for the First Degree, 2 eligible for Second and 1 eligible for 5th.

If you are in a hurry, or not able to make an online ordination, and don't want to wait for the online date, you may make a private appointment with Ceridwen or Sybok for a phone or chat room ordination - or you can contact one of the three new Third Degree Druids, as they are empowered to perform the rites for First and Second degrees.

Write the clerk of the Mother Grove for a list of 3rd's.

LUGHNASADH

This Holiday honours the Sun God, Lugh, who has many names and titles: Lleu/Lugh/Lugus, Lugh of the Long Arm, Lleu Llaw Gyffes, Warrior God of Justice, Travelers and Crafters. He is All Skilled, and is the Samildeach; the "Many-Gifted One". Sun Lord. Master of all the Arts. The Shining One. God of Light. Lord of All Four Corners.

The name Lugh means "light". He is the Child of the Sun. Lugh is also the God of grain harvests, of crafting, metallurgy, grains & breads, looms, and fire. Stories tell that He had taken on human form to worship among the Druids. Lugh is known as a defender of the people, especially those who may be threatened by the forces of Nature. Lugh's Spear is the flash of Light that pierces the Darkness. He is Energy. A Sun God and God of the Sky and of Lightening, as well as of Death and Rebirth. He is Mage, Alchemist and Sorcerer.

Lugh is seen as a God of Triplicity; as passionate Youth, wise King and Sage Elder. He embodies the Male dualities of Fire and Air. He is the Sacrificed God and is Protector and Defender.

Lugh teaches us not to fight battles out of anger, but to fight for causes that are just and right. He teaches us to honour our promises and our oaths.

Song of Lughnasadh

I am the sovereign splendor of creation
I am the fountain and the courts of bliss
I am the bright surrender of the willpower
I am the watchful guardian and the kiss
I am the many-coloured landscape
I am the transmigration of the geese
I am the burnished glory of the breastplate
I am the harbour where all strivings cease.

~~ Written by Caitlin Matthews

ASTROLOGY FOR PAGANS

Ceridwen currently has one Intermediate and three Advanced sessions in progress.

SOMETHING NEW! For those who don't want to wait for a new Beginning class session to start, or who wish to work at their own pace and schedule, Ceridwen is now offering PRIVATE TUTORING sessions! Because of the increased "personal attention" these entail, there will be a sliding scale fee required...

If you wish to take advantage of this new offer, or need more information about it, send an email to: ceridwen@s... Subject line: AstroPagan private tutoring

You will then be contacted immediately and a schedule will be set up that will conform to your own personal needs - NO WAITING! Each lesson will be offered whenever YOU are ready for it - and if you need to take time off at any point for personal business or holidays or whatever reason, your schedule will be adjusted accordingly!

Or...

To enroll for the next group class, send an email to: ceridwen@s... Subject line: AstroPagan group class

You will then be put on a pending list until she is ready to do another beginning cycle - at a time yet to be determined.

If you are interested in a private consultation about your Astrological chart, please visit her home page at:

http://www.mithrilstar.org/huntersmoon

Lammas

Balor, you are the arrow of time, speeding through space to bring all to conclusion. You are the blind eye of truth, freeing us from all deceit, all delusion.

Sun King Anointing Oil

10 drops frankincense oil
10 drops sandalwood oil
3 pinches saffron or safflower
Light-colored olive oil to fill jar completely

Mix well in an airtight two-ounce jar. Turn jar over once a day for at least ten days before using. Concentrating on the Sun, rub the oil on the person or token representing the sun.

ALMANAC

- Today is Lughnasadh / Lammas, or August 1, 2004 CE.
- It is the 1st day of the Season of Foghamhar, as well as the 1st day of the Month of Mi na Lunasa.
- It is also Sunday, in the common tongue, or Dydd Sul in Welsh.
- It is the Druidic day of the Birch.
- FULL MOONS occur on 29 Foghamhar, 59 Foghamhar, and 88 Foghamhar.
- NEW MOONS occur on 15 Foghamhar, 45 Foghamhar and 74 Foghamhar.
- A Solar Eclipse occurs on 74 Foghamhar.
- A Lunar Eclipse occurs on 88 Foghamhar.
- The Sun enters Virgo on 22 Foghamhar.
- The birthday of our Arch-Druid, Ceridwen Seren-Ddaear, occurs on 23 Foghamhar.
- Me ᚴ n F 環 hair (September) begins on 32 Foghamhar (a Wednesday - Dydd Mercher - Day of the Hazel).
- The Order of the Mithril Star formally schismed from the Reformed Druids of North America on 35 Foghamhar YR 41 (September 4 2003).
- Mabon, or the Autumnal Equinox occurs on 53 Foghamhar.
- The Sun enters Libra on 53 Foghamhar.
- Deireadh Foghmhair (October) begins on 62 Foghamhar (a Friday - Dydd Gwener -- Day of the Apple).
- The Sun enters Scorpio on 83 Foghamhar.
- The New Druid Year (YR 43) begins at Sundown, 92 Foghamhar (Samhain / Calan Gaeaf), A Sunday - Dydd Sul - Day of the Birch.

CONCLUSION

The Mother Grove wishes all of you a most blessed Lughnasadh, and abundant blessings throughout the season!

May you never thirst!
Ceridwen Seren-Ddaear, Arch Druid
Sybok Pendderwydd, Clerk
Cylch Cerddwyr Rhwng Y Bydoedd Grove, OMS

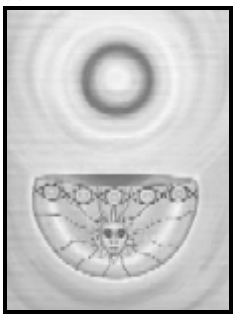
NEXT ISSUE WILL BE PUBLISHED ON SAMHAIN / Calan Gaeaf-1 Geimredh YR 43

WANT TO JOIN THE ORDER? http://www.mithrilstar.org/join.htm

WANT TO DONATE TO THE ORDER? http://www.mithrilstar.org/donate.htm

The Druids Egg -- 1 Foghamhar YR 42 -- Vol. 2 No. 4

Send letters, submissions to mithrilstarnews-owner@yahoogroups.com There is no guarantee that your submission will be published. All submissions become the property of OMS. Published four times each year by The Mother Grove of the Order of the Mithril Star Cylch Cerddwyr Rhwng y Bydoedd Grove "An autonomous collective of Reformed Druidry" Copyright (c) 2004



Part 11 of ARDA 2

SECTION FOUR

The Druids Egg

Order of the Mithril Star

OMS is either an Offshoot of the RDNA or a Group in Near-Orbit.
Their Views are Their Own Affairs.

Volume Three

2004 & 2005

Drynemetum Press

The Druid's Egg

Vol.3 No. 1
1 Geimredh 43 - Samhain / Calan Gaeaf 2004 -
www.mithrilstar.org
View the groovy html version at
http://mithrilstar.org/newssamhain04.htm

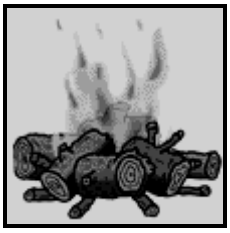
BLESSED SAMHAIN TO ALL

Samhain (Sa-un), (or SOW-en), known in Modern Irish as La Samhna (Laa Sa-u-Nu), in Welsh as Nos Galan Gaeaf (that is the night of the Winter Calends), in Manx as Laa Houney (Hollantide Day), Sauin or Souney; is, of course, the eve of "All Saint's Day", All Hallow's Evening or Halloween.

Among other things, it is the beginning of the Winter Half of the Year (the seasons of Geimredh & Earrach) and is known as "the Day Between Years." The day before Samhain is the last day of the old year and the day after Samhain is the first day of the new year (though for clarity's sake, most New Reformed Druids assign each Samhain to the year following it. Being a day "between years," it is considered a very magical night, when the dead walk among the living and the veils between past, present and future may be lifted in prophecy and divination. As the Celtic New Year, it is the time when the veil separating the worlds of men and of the Tuatha de Danaan is at its thinnest, allowing the spirits of the dead, the faery folk, devas, etc., to pass back and forth with little effort.

SAMHAIN AROUND THE WORLD

In Scotland, people would place stones or nuts in the ashes of the hearth before going to bed Samhain night. Anyone whose stone had been disturbed during the night was said to be destined to die during the coming year.



On Crete, each family prepares a pot of porridge (made by boiling wheatberries, pomegranate seed, raisins, currants and almonds) and then carries it from house to house throughout the village. At each home, a little of their porridge is taken out and added to the household's pot and a little of that household's porridge is added to theirs. By the end of the day, each family takes home a nearly identical mixture of the village's porridge to honour all the departed.

In Sicily, this day is called the Festival of the Dead and it is an important celebration, especially for the children, as their dead relatives return to leave them traditional candies and cakes as well as toys.

In Latin America, families celebrate the Day of the Dead by visiting cemeteries and cleaning the graves of their relatives. They also honor the memory of departed loved ones by leaving them flowers and by baking traditional cakes and pastries. In Finland, the celebrations we associate with Samhain actually occur around Easter.

GWYN AP NUDD

The white son of darkness, at Samhain in his antler head dress he leads the wild hunt out from Ynis Whittrin the Isle of Glass, better known as Glastonbury Tor. With his red, black and white hounds and his hooded riders Gwyn as Lord of war and death gathers the souls of the dead, leading them through the underworld to rest and rebirth. A powerful perhaps frightening image.

There are however many aspects to this complex deity. His role as Lord of death is a crucial part of the sacred cycle.

Gwyn has many other faces - he is a Lord of the forests, a being of great knowledge and wisdom - he has great concern over the fate of the earth.

Gwyn is the lover of Creudlad, and he is Lord of the Tylwyth Teg [Welsh Faeries]. He beckons you where the veil is thinnest to follow him into another place.

REFORMED DRUIDISM 101:

THE SELF-STUDY ON CD-ROM V.9.0

We've been selling it at Avalon Risen, on the D101 homepage, and on eBay. We're charging the general public $19 for the CD, but OMS members can pick it up for $5 (and that's post paid). See http://www.mithrilstar.org/memd101cd.htm to order at the member's price (of course, you must be a member to get it at that price).

Also, we've been giving it away to new members who join without going through (or signing up for) the online D101 class -- that way they don't have to wait for a new session to begin -- they can just jump right in to the self study.

AVALON RISEN

RECOMMENDED BOOK LIST PARTIALLY ONLINE

Last May we launched our online store, featuring Order-related items, including "Mithril Star" pendants, ritual cloaks, and T-shirts. We've become wholesalers with AzureGreen, and can get anything in their catalog (www.azuregreen.com) for you at 15% off their regular retail prices (but only if you use the AzureGreen link on the Avalon Risen webpage).

The "official" OMS Bibliography continues to grow. If you haven't checked it out lately, please do. Sybok has put a lot of hours into this effort. The bibliography is now up 90% and functioning. Sybok is still working on the "miscellaneous" page, but should have that up within the week. Then he will be going back and adding in all the suggested works that have been coming in (thanks to those who have contributed). The bibliography is very much an ongoing work in progress, so be sure to check it from time to time for updates.

One of the things about it is that it functions as a "suggested reading list" but it also reveals something of the character of the Order, in much the same way that perusing a new friends book shelf will reveal something of their character.

About 99% of the books have links either to our own Avalon Rising sale site, or to Amazon.com, where you can purchase the item. The only ones that don't are those we couldn't find and are out of print. Check it out: http://www.mithrilstar.org/avalon/bibleo.htm

Do feel free to make suggestions. And if you have a review of any work therein, please submit it and we'll give you the credit. Also, you have to know we didn't -- we couldn't -- read every book in the list. If you believe or are aware of a book that shouldn't be on the list, for whatever reason, please let us know (and tell us why). Likewise, if we've left something out, or "misplaced" a book (maybe it's in the wrong category?).

Our online store is at http://www.mithrilstar.org/avalon and features a shopping cart powered by Pay Pal, so you can do all your shopping easily and conveniently.

Please keep checking that page, as we will be adding new inventory to the store every week! We already have many beautiful ritual items in there!

Also, if there are any items that you see on the AzureGreen website that you think we should carry in our store, please write us and we will consider it.

CAILLEACH - THE VEILED ONE

A Dedication to the Crone The Cailleach (KAL-y-ach) is the Ancient Earth herself. She is the lichen-covered rocks and the mountain peaks. She is the bare earth covered with snow and frost. She is the Deep Ancestress, veiled by the passage of time.

At Hallowmas, Brighid withdraws her green mantle from the Earth. With a last stunning flourish of colour, her power withdraws into the ground. The very soil now holds all of Life. Plants have deposited their seeds there, to wait for the return of the Light. Trees now only live in their roots, leaving their branches bare to the keen winds. Animals as small as insects and as large as bears go into the Earth to sleep the Winter away. The wet of the Winter rains helps last year's plants to transform into fertile soil for the next season of growth.

The Cailleach is the Goddess who oversees this transformation. She is the one who watches over the culling of old growth. She is the Death Goddess, who lets die what is no longer needed. But in the debris of the passing year, she also finds the gems, the seeds for the next season. She is the guardian of the seed, the keeper of the essential life force. She holds the very essence of power.

This is the hag of winter, often described as an ugly giantess leaping from mountaintop to mountaintop. The rocks she drops from her apron become hills. She has a blue-black face with only one eye in the centre of her forehead. Her teeth are red and her hair is matted brushwood covered with frost. She wears grey clothes and a great plaid is wrapped around her shoulders. When the Winter storms rage through the hills, people say the Cailleach is tramping her blankets. She washes her plaid in the eddies of the Corryvreckin off the Scottish coast, and the next day the hills are white with snow.

It is clear that the Cailleach is one with the land, clothed in snow in winter, with brushwood growing on her body. Her one eye shows that she sees beyond dualities to the ultimate unity of all things on the Web of Life.

Her appearance alone makes her awesome to encounter. It is hard to relate to someone that ugly. Whenever people encounter her in meditation, they usually feel fear and awe, because she is clearly very powerful. She is the essential power of the Earth, and she has made it clear to me that she will continue to punish our disrespect for her with flood and other natural disaster. This is not a lady to be trifled with.

In Celtic myth and legend, the hag is often equated with the Sovereignty of the land. The spirit of the land traditionally held the sovereign power, and any king only held office by symbolic marriage to the spirit of the land. The story of Niall makes this very clear.

Women who identity with this Goddess find that she gives them Sovereignty in their lives - a special kind of power and confidence. The Cailleach, fierce though she may be, lives in all of us. She gives us the wisdom to let go of what is no longer needed, and keeps the seeds of what is yet to come. She stands at the cusp of Death and Life.

Of course, the Cailleach's best-known guise is that of the winter goddess, representing cold, darkness and death. In the winter months she rides through the air on the back of a wolf (the Gaelic word for January is Faoilleach, "wolf month"), bringing freezing cold, blizzards and ice. Highland tradition says that she has a magic wand which she uses to strike down the tiniest signs of spring growth - she acts as destroyer, bringing the frost that kills the first shoots of plants, the early lambs. Many sources say that her reign ends on April 25, now a Christian festival to celebrate the Annunciation, centuries ago - La na Caillich, Cailleach Day, the beginning of spring in Scotland. Others say she remains active until Beltane, and that the varying winter conditions in April represent her last fight against the arrival of spring.

Some stories tell of the Cailleach's son who represents spring and who, in order to defeat winter, has to free a young girl held prisoner by his mother. The Cailleach escapes his fatal blow by becoming part of the landscape, turning into a rock or boulder (there's a Cailleach Mountain in the Cuillins on the Isle of Skye, for example - one of her haunts).

The next aspect of the Cailleach is closely related to the above. She is also a weather goddess, a goddess of storms. The west coast of Scotland is her favourite haunt. In her guise as storm goddess she is usually known as Cailleach Bheur. Bheur means sharp and can apply to wind and weather as well as a person.

The one place that is mentioned most frequently in connection with Cailleach Bheur is the whirlpool of Corryvreckan, just north of Jura. It is one of the spots most feared by sailors as its power can change very suddenly. West coast lore has it that the whirlpool is Cailleach Bheur's washtub. In winter, she is said to wash her plaid, representing the whole of Scotland. When she has finished, the plaid is white and Scotland is covered in snow.

At other times of the year, sailors need to look and listen. Are there little wavelets on whirlpool, foam gushing? Cailleach Bheur is treading her laundry. Is there a noise like thunder? It's the Cailleach's sneeze! Both are sure signs that it would be very dangerous to go near the whirlpool. Further inland, the Cailleach can control tidal lochs, causing storms so violent that boats can't leave harbour. This could have had serious consequences in the days before roads and bridges were built.

But the Cailleach does not only act as destroyer. On the contrary: some attribute to her the creation of the whole of the Hebrides! There are lots of anecdotes about landscape creation, both deliberate and accidental. The Cailleach is said to walk about carrying stones in a basket or a creel occasionally dropping them, thus creating mountains and groups of islands such as the Garvellachs. A wonderful bawdy story features the giant Cailleach wading through the sea, apron full of rocks, near the Ayrshire coast when a French sailor moves his boat underneath her. As the storyteller quaintly puts it, "he tickles her where you would expect a Frenchman to tickle a woman" - she shrieks and drops one of her rocks (the Frenchman has a lucky escape!), which we now know as Ailsa Craig. Loch Awe came into being when the Cailleach of Cruachan failed to cover the well on Ben Cruachan in time, and the water gushed out down into the valley, flooding villages and drowning people. She was devastated and she turned to stone, became the boulder that can still be seen on top of the mountain. You can visit Cruachan Power Station near Oban and enjoy a tour into the mountain - the story is part of it!

The Cailleach is very fond of animals, which leads on to the last aspect, that of the supernatural guardian. Many a Cailleach acts as a guardian of deer, looking after their welfare and making sure that there is a healthy population. The most famous of deer guardians is Cailleach Beinne Brice, the Cailleach of Beinn Bhreac (or Ben Breck) near Loch Treig in Lochaber. Local hunters were once familiar with her. Their relationship was one of mutual respect. The Cailleach was happy to speak to them, to tell them how the deer were doing, to tell them how many they could shoot and when. The hunters would always keep to her instructions, knowing that she had control over the balance between human and nature. People would notice if they did something wrong, such as the two young lads who went hunting on Stob Coire Claurgih in the Grampians. The Cailleach pointed them in the right direction to shoot a deer. The lads tied a rope around it and dragged the stag all the way home... or so they thought. When they arrived, only the rope was left. They told their father how they had found the stag, and their father asked, "Did you bless the meat?" When they denied it, their father explained: "Well, if you don't bless the meat, then it's the fairies who get their share!"

So, as you have seen, there is more to the Cailleach than her winter goddess aspect. You may have felt her presence on a cold January night - I have, and I'm sure she dropped those big snowflakes on my nose to nudge me into getting back to my research! - but don't just look for her there... find her in Scotland's mountains, by the lochs, in pastures and meadows, and in the forests... for she is in all of them, a mistress of the land.

OLDE WELSH PROSE

(Author Unknown)
He who knows the ways of beast and birds,
Who can distinguish them by sound and cry,
Who knows the bright quicksilver life in streams,
The courses that the stars take in the sky,
May never had laid hands on books, yet he,
Is sharing wisdom with infinity...
He who works with sensitive deft hands
At any woodcraft, will absorb the rain,
The sunlight and the starlight and the dew,
That entered in the making of its grain;
He should grow tall and straight and clean and good,
Who daily breathes the essence of wood,
He who finds companionship in rocks,
And comfort in the touch of vine and leaf,
Who climbs a hill for joy, and shouts a song,
Who loves the feel of wind, will know no grief;
No loneliness that ever grows too great;
For he will never be quite desolate...
He shares, who is companioned long with these,
All ancient wisdom and philosophies.

MEET OUR NEW TREASURER

Owing to the problems of managing the Orders monetary assets from a long distance, our former Treasurer, Br. Phaedrus, stepped down from his role in late summer.

We were pleased to find a willing and very capable replacement in the form of a new member of the Mother Grove from Garberville, CA: Moonflower.

Moonflower, a CPA by profession, has enthusiastically taken over the office of Treasurer, and has actually thrown herself into the Order, advancing to the 3rd degree in almost as many months!

LUGHNASADH SESSION OF REFORMED DRUIDISM 101 CONTINUES

As an Order, we're adapting more and more of RDNAs traditions (with our own little tweaks of course) every year, and our online course is reflective of that. So in August, we changed the name of the course to Reformed Druidism 101, which is much more accurate. The current session has 14 survivors, and 4 have already joined the Order (2 were members going in). Sadly, a few who did not survive simply refused to pay their obligation. Honor can be so lacking in the Pagan community. The next session will begin in January. If you are a member of the Order and need to take it, use this link to enroll:

http://mithrilstar.org/d101enroll.htm

If you are a member of the Order, the money commitment does not apply to you.

THE STATE OF THE ORDER

NEW YEARS DAY Y.R. 43
As of today we have 138 members, of which:
21 members are eligible for ordination into the First Degree.
16 members are ordained First Degree Druids.
3 members are eligible for ordination into the Second Degree
4 members are ordained Second Degree Druids
3 members are ordained Third Degree Druids
1 member is eligible for ordination into the Fourth Degree
1 member is an ordained Fifth Degree Druid
2 members are ordained Seventh Degree Druids

During YR 42:
186 students started the Druidcraft 101 class
15 finished and became members

During YR 42, the Order experienced a net Membership gain of 15
Total Groves: 2
Total US Members: 116
Total Canadian Members: 9
Total International Members: 22
Total Countries represented: 11
Total US States represented: 32
Total Canadian Provinces represented: 6
Top 5 US States: OR=12, CA=9, WA=10, FL=11, NY=7
Total members in areas with Redwood Groves: 4

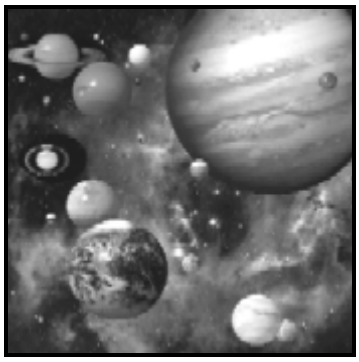
4th ONLINE ORDINATIONS COMING UP AROUND YULE

Our next online ordinations will be held in the mithrilstar chat room sometime around Yule.

There are (as of this writing) 21 Druids eligible for the First Degree, 3 eligible for Second and 1 eligible for 4th.

If you are in a hurry, or not able to make an online ordination, and don't want to wait for the online date, you may make a private appointment with Ceridwen or Sybok for a phone or chat room ordination - or you can contact one of the three new Third Degree Druids, as they are empowered to perform the rites for First and Second degrees.

Write the clerk of the Mother Grove for a list of 3rd's.



ASTROLOGY FOR PAGANS

Ceridwen currently has four Advanced sessions and one Beginning session in progress. Because of this large amount of classes, she will be taking a "hiatus" from the group class format for quite some time (at least until all of her current students graduate)...

Ceridwen is, however still offering PRIVATE TUTORING sessions! Because of the increased "personal attention" these entail, there will be a sliding scale fee required...

If you wish to take advantage of this offer, or need more information about it, send an email to: ceridwen@hunters-moon.org Subject line: AstroPagan private tutoring

You will then be contacted immediately and a schedule will be set up that will conform to your own personal needs - NO WAITING! Each lesson will be offered whenever YOU are ready for it - and if you need to take time off at any point for personal business or holidays or whatever reason, your schedule will be adjusted accordingly!

Or...

If you are interested in a private consultation about your Astrological chart, please visit her home page at: http://hunters-moon.org

ALMANAC

- Today is Samhain / Calen Gaeaf, or November 1, 2004 CE.
- It is the 1st day of the 43rd Year of the Reform, the 1st day of the Season of Geimredh, and the 1st day of the Month of Mi na Samhna.
- It is also Monday, in the common tongue, or Dydd Llun in Welsh.
- It is the Druidic day of the Willow.
- FULL MOONS occur on 26 Geimredh, 56 Geimredh, and 86 Geimredh.
- NEW MOONS occur on 12 Geimredh, 41 Geimredh and 71 Geimredh.
- The birthday of our Co-Founder, Sybok Pendderwydd, occurs on 15 Geimredh.
- The Sun enters Sagittarius on 21 Geimredh.
- Mean Geimhridh (December) begins on 31 Geimredh (a Wednesday - Dydd Mercher - Day of the Hazel).
- Yule / Alban Arthuan, or the Winter Solstice occurs on 51 Geimredh.
- The Sun enters Capricorn on 51 Geimredh. Deireadh
- Geimhridh (January, the new common year 2005) begins on 62 Geimredh (a Saturday - Dydd Sadwrn -- Day of the Sequoia).
- The Sun enters Aquarius on 80 Geimred.

Samhain

Let me be a bloodhound in your pack, Lord Herene,
racing toward a horizon that recedes
with each swift step we take toward it.
Let me burn with your dark fire.
Let me serve you with my fearless deeds.

Wild Hunt Talisman

Cedar, Sandalwood, Wormwood, Myrrh
Place a pinch of each in a pouch to be worn or carried to attune with the Wild Hunt.

Irish Galway Wassail

While wassailing is now usually associated with Yule, it originated around Samhain. It was usually done by a group of individuals who had imbibed too much Samhain ale. They would gather stones or weapons and cider and go out to find the largest apple tree around. There, they throw the stones (or fire their weapons) into the branches of the apple tree to frighten away evil faeries. They would then drink to the tree's health and sustenance. Today, "wassailing" means the drinking to the health of anyone with a spiced punch or cider.

1 1/2 cups water
1/2 cup heavy cream
6 baked apples, cut into small pieces
5 egg whites
1 1/4 cups granulated sugar
1/2 teaspoon nutmeg
2 teaspoons allspice
1 teaspoon cinnamon
1/2 teaspoon ginger
8 whole cloves
1 quart ale
1 cup cooking sherry
1 cup Irish whiskey

Directions

1. Bring the water and cream to a slow boil and remove from heat.

2. Beat the egg whites well.

3. Thoroughly mix in all the remaining ingredients except the alcohol. Allow this mixture to cool slightly, enough so that the heat from it will not crack your punch bowl. If you have a non-glass container for your wassail, you can skip the cooling process.

4. Blend in the alcohol just before serving, and be sure to offer the traditional toast to the old apple tree.

Good Solstice
May Yule and this turning of the
wheel bring you love, peace,
and good fortune in the coming year.
Let us welcome the returning sun
with hope and Joy.
May you never thirst!

CONCLUSION

The Mother Grove wishes all of you a most blessed New Year, and abundant blessings throughout the season!

May you never thirst!
Ceridwen Seren-Ddaear, Arch Druid
Sybok Pendderwydd, Clerk
Cylch Cerddwyr Rhwng Y Bydoedd Grove, OMS

NEXT ISSUE WILL BE PUBLISHED ON Imbolq / Oimelc - 1 Earrach YR 43

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