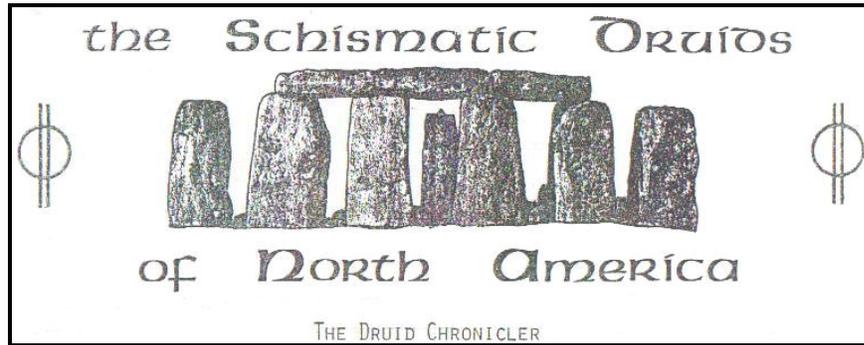


Part 11 of ARDA 2

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 CHRONICLER 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 news 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 19th.

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 Oimeic. 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,
Oimeic 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 hOimeic 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 10 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. Kathryn 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 heard from.

Mother Grove SDNA, Adr. Isaac Bonewits, Box 93981 Berkeley, CA 94709. Phone: 415-547-6697, 2pm to 10 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 10 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 10 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 1st. 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.**

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 \$5.00 per year, sent to: P. E. I. Bonewits, Box 9398, Berkeley, CA 94709. Cash is preferred.

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 Brocheta 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 be \$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, Imbolg, 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 Lammass. As I shall explain later, these dates are only approximate, but they'll do for now.

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

Bealtaine means the "fires of Beal," who was presumably a Celtic solar/sky deity. Another name for Bealtaine, given on the Coligny calendar, is Giamon, which in Irish would be geimh-fhuin, or "winter's end." Under either name, Bealtaine marked the beginning of samhradh, the bright and warm half of the year, during which the forces of life reached their apex, and the solar deity attained his full manhood. However, the sun god also began to deteriorate during 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 Imbolg, which may mean "swelling belly," and which began the sub-season of earrach, "spring." Around Imbolg-tide many animals give birth, and a celebration of this increase was natural. Its association with St. Brigid, the euhemerized goddess Brighid, leads me to believe that it was also a celebration of the hearth, home, and culture, but this is admittedly conjecture. Of actual Imbolg ritual we know nothing. Symbolically, the new life conceived at Bealtaine is brought forth at Imbolg.

Samradh was sub-divided by the festival of 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; Imbolg, 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-Imbolg corresponds with the weakest period of the sun god--extreme age and infancy. The period Imbolg-Bealtaine corresponds with his childhood and adolescence; Bealtaine-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, Imbolg. This cycle gives an actual periodicity of three years, which corresponds to the frequency of the great games at Tailtiu; so this ritual cycle is very likely to be basically correct. As we shall see, this ritual cycle was the heart of the Celtic method for calculating time spans of more than a year.

To Be Continued...

Some Notes on Oaks

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 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 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 Brocheta 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 Cadoc 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 Chronicle 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 ephemeris recorded). This is so that we can calculate the Druid calendars for the next few years with maximum accuracy.

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

A New Special Order:

"Dear fellow Druids: The forests have their order and the waters have their order; the light has its order and the rivers have their order. The heavens, the 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 Chronicle* 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 VI 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, Imbolg, 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; Imbolg, 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 Imbolg 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; Imbolg, February 6; Bealtaine, May 8; and Lunasa, August 8. Though this adjustment is not strictly necessary, it makes the calendar work more smoothly and thus would be more convenient for the average Celt or for places where solar observation was difficult and unreliable due to weather. It also reflects druidic numerology, for the days set in this manner are three lunar months and three days apart, give or take a day.

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

To be Continued:

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 Chronieler, 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 Chronieler (\$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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