$6

the druid chronicles



(evolved)

lughnasadh 14 y.r. edition

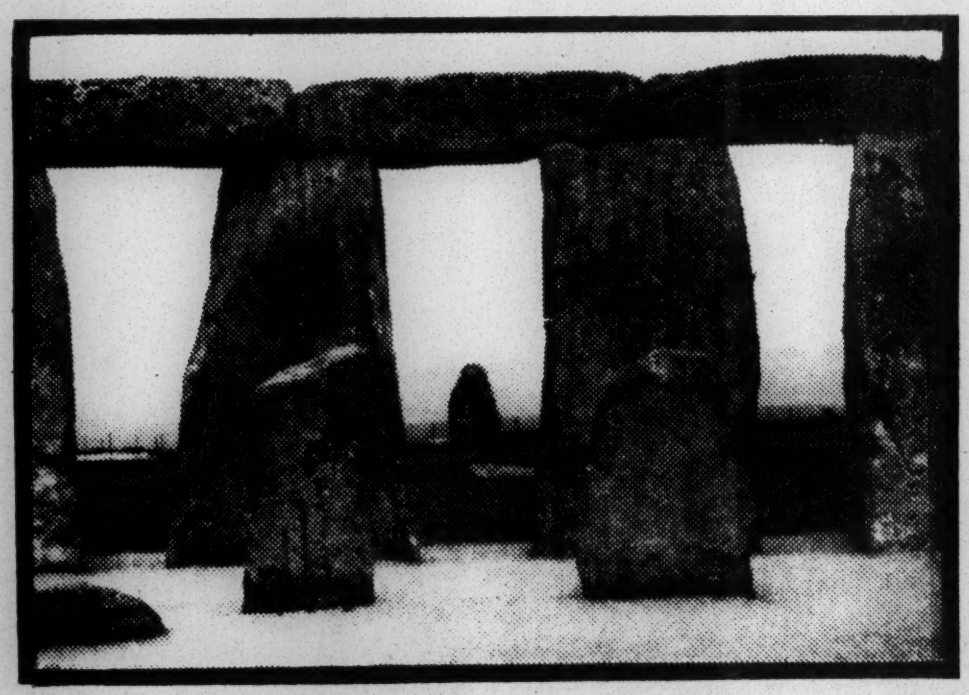
d.a.l.



The Stone Avenue from Avesbury to Stonehenge
Photo by Gavin Frost



Stonehenge
Photo by Victoria Johnson



Stonehenge captures the Sun
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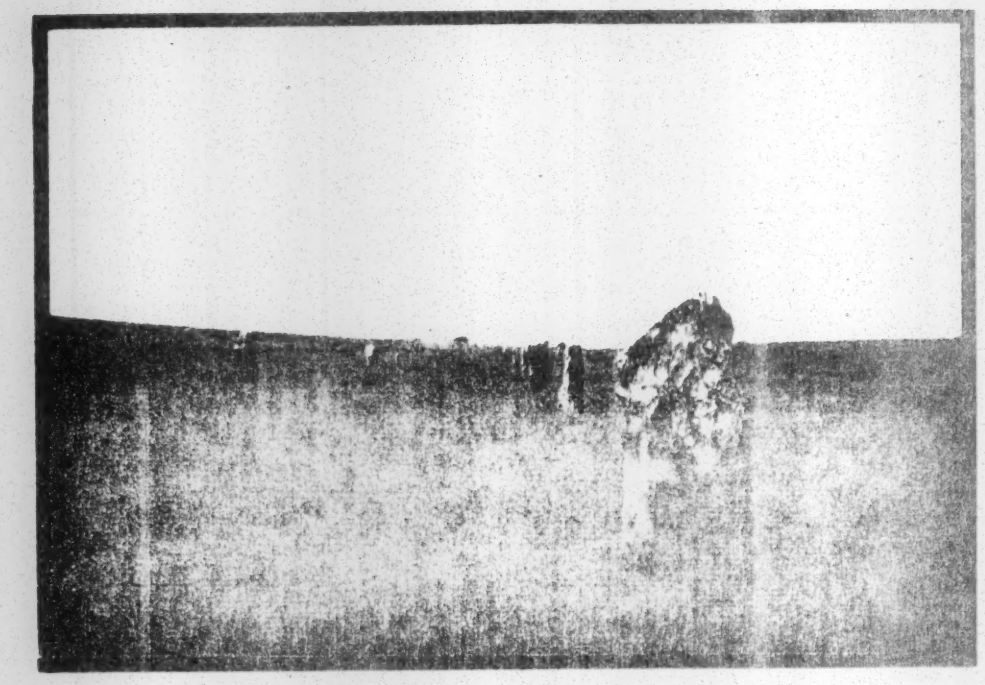

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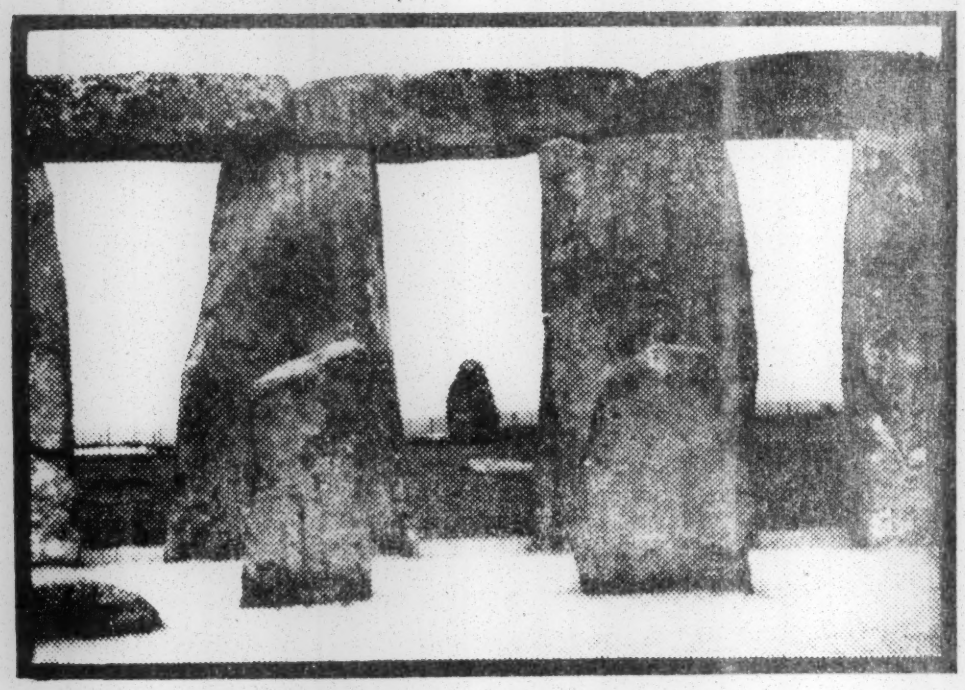

Stonehenge captures the Sun
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the Druid Chronicles (evolved)

Being the collected writings of the Reformed Druid movements in North America

The Reformed Druids of North America
The New Reformed Druids of North America
The Schismatic Druids of North America
The Hasidic Druids of North America
Etc.



Monument Hill
Photo by Isaac Bonewits



Photo by Isaac Bonewits



The Hill of the Three Oaks
Photo provided by Dr. John Messenger

Published in August of 1976 c.e., Berkeley Drunemeton Press, Box 9398, Berkeley, California, U.S.A. Edited by Adr. Isaac Bonewits, DAL. Printed by Adr. Robert Larson, DAL. Cost in the U.S.A.: $6. All rights revealed. Praise to the Mother!



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A Basic Wiccan Rite
The Book of Footnotes
A Bibliography of Druidism



Left to right (standing): David Frangquist, Adr. David Fisher and Norman Nelson. Seated: the members of the Grove. Photo provided by Dr. John Messenger.

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Left to right (standing): David Frangquist, Adr. David Fisher and Norman Nelson. Seated: the members of the Grove. Photo provided by Dr. John Messenger.

Introduction

Reformed Druids?!?

or

What and Why is Reformed Druidism in the 1970's?

Origins

Many people coming across the Reformed Druid movements for the first time may very well be confused as to their exact nature, and for good reason—Reformed Druidism is very confusing, even (or perhaps especially) to its members. Therefore, this introduction may help to place certain concepts into perspective.

Reformed Druidism (or, at least, the first known Branch of the Reform) was started as a lark at Carleton College in Northfield, Minnesota in the Spring of 1963 c.e. (common era) as a protest to the college's requirement that all students attend a certain number of religious services or meetings per semester. One of the ways in which this requirement could be fulfilled was by attending the services of one's own religion. The original Reformed Druids of North America ("RDNA") was founded in order to test the amount of freedom granted under this clause—by inventing a new and unheardof religion on the spot.

As originally founded, Reformed Druidism was ideal for this attack. It had a perfect combination of "exotic ritual" plus "some relevance to the so-called Judeo-Christian Tradition." If religious attendance credit had been given, then the requirement would have been shown up as totally ineffective. If, instead, credit had been denied, then the college could have been charged with creedism.

The initial attitude of the college administrators was, "If we ignore them, they'll go away." But the RDNA not only did not go away, it grew, acquired a faculty advisor and became a registered student organization—one that has existed, off and on, to this very day.

In June of 1964 c.e., the religious requirement was repealed. Even though the Druids rejoiced at this triumph, some of them realized that their job was not yet over. For many members, the movement had come to represent more than a practical joke and an excuse to miss Sunday Chapel—it had come to represent a valuable part of their spiritual lives. And so, to the surprise of the original Founders, the RDNA continued to exist and grow; with graduates of Carleton College spreading the movement (and its offshoots) across the country.

Basic Beliefs

The principles of the original RDNA are quite simple and are referred to as the "Basic Tenets." We quote here from *The Book of the Law,* Verses 4-6, as they appear in the *Lughnasadh 14 y.r.* Edition of *The Druid Chronicles (Evolved):*

"4. Now the Basic Tenets of Reformed Druidism are these:

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

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

This has since been abbreviated, in *The Outline of the Foundation of Fundamentals,* to the following statements:

"1. Nature is good! And the second is like unto the first: 2. Nature is good!"

It appears that all Reformed Druids, of every Branch of the Reform, believe in the above principles, though all have their own interpretations of the words. In all the Branches of the Reform, the material realm, Nature, is personified as the Earth-Mother (one of the oldest archetypes known to humanity). The abstract essence of the universe(s), in distinction from the material world, is referred to as Be'al, from a word which the Ancient Celts applied to an abstract supreme being (based on the root "Bel," meaning "good, shining, bright"). The "object of Humanity's search" is called "awareness" and it is defined as "unity with Be'al."

The Branches of the Reform

There are at present *(Lughnasadh 14 y.r.)* several overlapping Branches of Reformed Druidism: the Reformed Druids of North America (RDNA), the New Reformed Druids of North America (NRDNA), the Schismatic Druids of North America (SDNA), the Hasidic Druids of North America (HDNA), and rumblings of a few others (including Zen Druidism, Chaoist Druidism, Norse Druidism, etc.).

The RDNA is, of course, the original group and looks somewhat askance at the offshoots. The NRDNA and the SDNA were founded during *Foghamhar 12 y.r.* (Fall of 1974 c.e.) and the HDNA during *Samradh 14 yr.* (Summer of 1976 c.e.). The other offshoots are as yet twinkles in their Founders' eyes.

The RDNA itself neither categorically denies nor accepts the validity of any particular faith, including its own. This is one of the most important principles of the

RDNA. It means that anyone may become this kind of Druid without feeling obligated to renounce her or his present religious beliefs and without being committed to anything but the Basic Tenets. Many find this approach to mysticism liberating, although some may also feel that it prevents them from answering the question, "Is my Druidism valid?" The answer to that question must be found on an individual level and a Druid would say "It will come with awareness."

While the original RDNA includes Jews, Christians, Agnostics, Atheists, Marxists and members of other faiths in its ranks, the NRDNA seems to include many Neopagans as well (for a discussion of what Neopaganism is, see *The First Epistle of Isaac,* Chapter Two) and one Grove at least is headed further and further in that direction. However, the major distinctions between the NRDNA and the RDNA appears to be in their political structure rather than their philosophy (see below).

The SDNA is emphatically Neopagan in its philosophy (although in an antidogmatic fashion) and defines itself as follows: "The SDNA is a Branch of Reformed Druidism, emphasizing its own nature as an Eclectic Reconstructionist Neopagan Priestcraft, based primarily upon Gaulish and Celtic sources, but open to ideas, deities and rituals from many other Neopagan belief systems. We worship the Earth-Mother as the feminine personification of Manifestation, Be'al as the masculine personification of Essence, and numerous Gods and Goddesses as personifications of various aspects of our experience. We offer no dogmas or final answers but only continual questions. Our goal is increased awareness and harmony within ourselves and all of Nature. We are willing to interact philosophically and ritually with members of all other belief systems, including all other Branches of the Reform, that are compatable with our own approach and Nature. We accept our duty to assist Evolution, on all levels, and to work for the survival of our Holy Mother the Earth."

The HDNA is the most recent Branch of the Reform, being an offshoot from the SDNA. It too considers itself to be a form of Neopaganism and has chosen to orient itself around a total Neopagan Lifestyle, based upon "repaganized" patterns taken from Jewish origins. It is currently offering the following self-definition, until a better one is evolved: "The HDNA is a Branch of Reformed Druidism, emphasizing its own nature as an Eclectic Reconstructionist Neopagan Lifestyle, based primarily upon Gaulish, Celtic, Yiddish and Hebrew Paleopagan sources, but open to ideas, deities and rituals from many other Neopagan belief systems....." [the rest of their definition follows that of the SDNA].

It should be remembered that most of the members of the RDNA do *not* consider themselves to be Pagans of any sort, but rather followers of a way of inquiry that is applicable to any faith. Druids believe that among the many obstacles to spiritual growth are Dogmatism and Orthodoxy; the formalization of beliefs in a fashion that discourages continual spiritual inquiry, or that encourages others to adopt them without their own inquiry. Many also feel that most of the world's religions are beset by these problems and must constantly combat their ossifying influence. The Neopagans agree that it is necessary to keep a wary eye and a keen sense of humor about the whole problem. Still, many of the older members of the RDNA disapprove of Neopagan Druidism, considering it a dangerous step backwards.

The SDNA and the HDNA seem to place more of an emphasis than the RDNA and the NRDNA (except for the Berkeley Grove) upon the following areas: Magic, Craft, Poetry, Song, Dance, use of Solar and Lunar cycles, Neopagan ecumenical rites, civil liberties actions and active worship of many Gods not mentioned in the original RDNA literature. All Reformed Druid movements are interested in ecological activities and in the creation of new liturgies.

There are many members of the NRDNA who agree with the philosophy of the SDNA and/or the HDNA, but who prefer to remain within the organizational structure of the RDNA. This is what we mean when we say that the Branches of the Reform "overlap." Also of interest is the fact that, thanks to the Apostolic Succession from Carleton College (maintained by using the same basic ordination ceremony, with or without additions, for the Priesthood), all Third Order priests and priestesses of any Branch of the Reform are equally "legitimate," though personal beliefs vary widely and some groups may not allow priests of a different Branch to lead some of their specialized rites.

In none of the currently existing Branches of the Reform is either sex given precedence over the other, nor any race, color, nationality or culture considered superior. The SDNA and the HDNA accept only Pagans for the Priesthood. The Priesthood of the RDNA and the NRDNA, on the other hand, are open to members of all faiths.

Local Organization

All Branches of the Reform operate locally in "Groves." Each Grove has at least three officers: An Archdruid/ess, who must be at least a Third Order Druid or Druidess, to direct worship; a Preceptor (or Preceptress), who must be of at least the Second Order, to handle business matters; and a Server, who must be of at least the First Order, to assist the Archdruid/ess. In the SDNA and the HDNA, other officers are added, including an Assistant Archdruid/ess, to preside over services when the regular Archdruid/ess is absent, and a Bard, to direct all music, poetry, singing and dancing. Some Groves may also appoint an Astrologer to select the proper dates for services, etc.

To become a First Order Druid/ess, a person must partake of the *waters-of-life* and affirm her or his acceptance of the Basic Tenets.

To become a Second Order Druid/ess, one must pledge himself or herself to the service of Druidism, as well as have an understanding of basic Reformed Druidism.

To become a Third Order Druid/ess (priest or priestess), one must dedicate herself or himself to a life of Druidic inquiry, the beginning of which is an all night fast and vigil in the outdoors. The SDNA and the HDNA add various other requirements for this Order, including, among others, (1) a statement to the members of the Grove that one does indeed think of oneself as a Pagan, (2) progress in the learning of magical, religious and parapsychological knowledge, (3) progress in the learning of various sciences, crafts and fine arts, and (4) an agreement between the candidate and the ordaining Archdruid/ess that a genuine vocation is evident. The normal time period in the SDNA and the HDNA from becoming a member of the First Order to being ordained to the Third (for those who are not already clergy in other Neopagan religions) is a year and a day.

The RDNA and the NRDNA also encourage the ordination only of those with vocations, however, they define this differently and do not necessarily consider the holding of Neopagan priesthood as evidence of such.

In order to establish a legal Grove, in any Branch, it is necessary to have three people, at least one of whom is of the Third Order and one of the Second, to adopt one of the standard forms of a Constitution and (for the offshoots) to register the fact of the Grove's existence with the head of one's Branch.

National Organization

Each Grove, in every Branch of the Reform, *is an independant entity,* as is each Branch. In the RDNA, what little governance occurs is handled by the Council of Dalon Ap Landu, which consists of all Third Order priests and priestesses, including (presumably) those who belong to the other Branches. (It would be difficult to legally and ethically oust the "heretics," in any event, since they do hold legitimate Apostolic Succession, and there are no provisions—currently—for loyalty oaths to the original Branch.) The basic principle of the Council of Dalon Ap Landu has been described by some as "that government is best which governs least." The CoDAL operates by mail and is officially headed by whoever is Archdruid/ess of the Carleton Grove. Since (a) Druids don't write letters much, (b) the Carleton Grove is most active during the school year and (c) it has also suffered organizational difficulties over the last few years (though it now seems healthy enough); the CoDAL has actually done very little over the years.

The NRDNA formed, in part, over this difficulty and is in the process of reorganizing its political structure. Three of the five RDNA Groves (Berkeley, Chicago and Stanford) decided in August 1974 c.e. to stage a *coup d'etat* and form a Provisional Council of Archdruids, inviting the leaders of all active Groves to join. Further details on this action, and the confusion accompanying it, can be found in *The Book of Changes.*

The fifth Grove (the Twin Cities) began to schis from the RDNA at the same time. The reasons for the schism (whether full or partial, temporary or permanent, has never been decided) were dissatisfaction with the religious vaguenesses and overly anarchistic disorganization that they believed to exist in the original Druid organization, a desire to make their form of Druidism more available to the public, and a feeling that it was unfair to all parties involved to use the same name. It is currently headquartered in Berkeley, California (the Mother Grove, which has an overlapping membership with the Berkeley Grove, NRDNA).

The HDNA was formed as an offshoot of the SDNA, with its full cooperation, and is currently headquartered in St. Louis, Missouri (the Arch Grove).

The Archdruids of the NRDNA, SDNA and HDNA Groves belong to the Provisional Council of Archdruids (PCoADs), which is in correspondance with the RDNA Archdruids. However, the political structure of all these Branches will no doubt continue to evolve as time goes on.

The SDNA has arranged for legal minister and church status to be granted to any Druid priest/ess or Grove so desiring (in any Branch) via a federally recognized Nonprofit Religious Association (the Association for the Advancement of Aquarian Age Awareness).

Special Orders

Within the RDNA there are "Higher Orders," from the Fourth to the Tenth, that are "reserved for outstanding insight and dedication over a period of time. They are similar to academic degrees in that they represent personal achievement, but carry no special authority." Each of these Higher Orders is dedicated to one of the aspects of Nature mentioned below (under "Ritual"). There are at present only four of these Orders operating (the Fourth through the Seventh), since the Patriarch of the Seventh Order resigned several years ago (as did the Patriarch of the Fourth Order more recently) and the RDNA has never instituted or executed any procedures for selecting replacements for the heads of the Higher Orders. Since the heads (Patriarchs and Matriarchs) of each Higher Order are elected by the members of each Order directly below, this means that the Eighth, Ninth and Tenth Orders have no leaders and no members.

There are also other Orders associated with the other Branches of the Reform, including the Order of Oberon and the Order of Merddyn in the SDNA (which are Bardic and Ceremonial Magical Orders, respectively), the Order of Diancecht in the NRDNA (a Healing Order), etc. As a general rule, these Orders have only whatever "authority" a local Grove may choose to grant them. For example, in the Twin Cities Grove, the Order of Oberon is headed by the Grove's Bard and is in charge of all music, poetry, ritual dramas, etc. The Matriarch or Patriarch of each special Order is usually selfappointed and excercises whatever internal authority they can get away with, which isn't much.

Ritual

In accordance with the Basic Tenets, all Reformed Druid worship is directed towards Nature. For this reason, many customs and rituals (real, reconstructed, or fancied) of the Ancient (Paleopagan) Druids are retained. The Berkeley Grove seems to have done the most research in this area so far, having a gigantic library of Celtic materials and holding many of its services in Gaelic. Druid worship should, in so far as is possible, be held in the out-of-doors. An oak grove, beach, hill or other place of natural beauty is ideal.

During the winter, especially in the Northern parts of the country, frequent outdoor services are impractical. The Berkeley Grove solves this by having "Celtic Nights" every other week during the winter, and the Twin Cities Grove has experimented with weekly Taoist meditation services, which seemed to fit quite well with the Reformed Druid idea.

According to custom, the officiating Third Order Druids, and others who so wish, ought to be clad in long robes (white is traditional, but any color other than black is acceptable), with the robe of the presiding Archdruid/ess having a distinctive color or decoration. The official mark of the Priesthood is the red or white ribbon (depending on the season) worn around the neck. This is the actual minimum of vestments and some Groves may choose to wear ordinary clothes or dress in some other manner. Ribbons of other colors are worn as insignia by the various Orders as well.

The *waters-of-life* are usually passed to all present as a symbol of the link we have with Nature. Incantation and other Paleopagan ritual devices are also used, but in all the Branches of the Reform human and animal sacrifice is forbidden (actually there is very little to support the idea that human sacrifice was ever very common among the Ancient Druids anyway). The sacrifice that is used instead is usually the leaves and branches of a living plant (often, but not always, an oak tree).

In order to focus attention on Nature, various aspects of Her retain the names of their corresponding Celtic and Gaulish Gods and Goddesses:

Dalon Ap Landu, Lord of the Groves.
Grannos, God of Healing Springs.
Braciaca, God of Malt and Brewing.
Belenos, God of the Sun.
Sirona, Goddess of Rivers.
Taranis, God of Thunder and Lightning.
Llyr, God of the Sea.
Danu, Goddess of Fertility.

These deities are referred to by all Branches of the Reform, though their relative importance varies from Grove to Grove. In the HDNA, SDNA, and some parts of the NRDNA, several other deities are added. For details concerning these and other deities, see *Miscellaneous Customs and Liturgical Notes, The Book of Footnotes, A Guide to Gaelic Deities* and the appropriate books in *A Bibliography of Druidism.*

There are two standard services for weekly use, called the "Orders of Common Worship," one for the Summer half of the year and one for the Winter half. There are also "Special Orders of Worship" for the High Days (see below), most of them written by the Berkeley Grove, and all of them optional. Many other ceremonies, some required and some optional, have been created over the years and more are still being invented. For copies of these rituals, see *The Liturgy of the Druids.*

Festivals and Holy Days

The Druid festivals that are held in common by most Branches correspond to the important dates of the old Celtic year. Celebration always begins at sundown of the previous evening and includes bonfires and revelry appropriate to the season. The High Days are divided into Major and Minor ones:

Samhain occurs around November 1st, is a Major High Day and begins the period of *Geimredh.*

Midwinter occurs around December 21st, is a Minor High Day and marks the Winter Solstice.

Oimelc occurs around February 1st, is a Major High Day and begins the period of *Earrach.*

Spring occurs around March 21st, is a Minor High Day, the Vernal Equinox and not celebrated by the RDNA.

Beltane occurs around May 1st, is a Major High Day and begins the period of *Samradh.*

Midsummer occurs around June 21st, is a Minor High Day and marks the Summer Solstice.

Lughnasadh occurs around August 1st, is a Major High Day and begins the period of *Foghamhar.*

Fall or *Autumn* occurs around September 21st, is a Minor Highday, the Autumn Equinox and not celebrated by the RDNA.

These dates are all calculated in different ways by different Groves, and are extremely flexible in any event. The phases of the moon are closely watched and an attempt is made to begin projects when the moon is waxing and to end them when it is waning. The night of the full moon is a night of rejoicing, while many Druids use the night of the new moon for solemn vigils and fasting. There are numerous other holidays and festivals, especially in the SDNA and the HDNA, kept by individual Druids and Groves.

For more information about these matters, see *The Tally of the Years* and *The Druid Calendars.*

Sacred Scriptures:

There are a number of collected writings held in greater or lesser reverance by various Druids. *The Chronicles of the Foundation*, originally entitled *The Druid Chronicles (Reformed)*, are the only writings universally held to be of "sacred" status. *The Books of the Apocrypha* consist of a variety of letters sent out by members of the Priesthood to each other. *The Liturgy of the Druids* is a collection of rites performed by both large and small numbers of Druids. *Further Laws, Customs and Ordinances* is the title for several pieces of constitutional and legislative material, as well as articles on the calendrical systems and miscellaneous customs developed by various individual Druids and Groves. *The Great Druish Books* are those held to be inspired by the Hasidic Druids (and a very few others). *The Druid Miscellany* is a number of short articles concerning matters historical, linguistic, polytheological, Bardic and bibliographical. All of these items will be found in *The Druid Chronicles (Evolved)* which is currently selling at a price (cost) of $6.00 per copy.

The Green Book is a collection of favorite meditational passages and poems used by the Carleton Grove. It should be available later in 1976 c.e., from the Ann Arbor Grove. *The Black Book* is the name for the Carleton Archdruids' copy of the liturgy.

Conclusion

We hope that this brief Introduction has answered some of your more important questions about the different organizations calling themselves part of the Reformed Druid movements. Obviously, only a thorough and careful reading of all of the literature of the various Branches will acquaint you completely with each one. Naturally each Branch of the Reform likes itself the best and wishes to be distinguished from the others (especially the RDNA, which wishes to be kept completely distinct from its offshoots). It is up to the reader to decide which, if any, of the Reformed Druid movements strikes a responsive chord.

Further information about the Druidism of your choice can be obtained by writing to the nearest Grove of the Branch you are interested in.

Addresses:

The addresses and affiliations of the currently active Groves are as follows:

Ann Arbor Grove, RDNA, c/o Adr. Richard M. Shelton, 722 Dewey Avenue, Ann Arbor, MI 48104.

Arch Grove, HDNA, c/o Adr. Vicki Rhodes, 475 Lockwood, Webster Groves, MO 63119.

Berkeley Grove, NRDNA, c/o Adr. Robert Larson, 5208 Manila, Apt. 6, Oakland, CA 94618.

Carleton Grove, RDNA, c/o Adr. Don Morrison, Carleton College, Northfield, MN 55057.

Chicago Grove, NRDNA, c/o Adr. Michael Bradley, 5611 South Blackstone, Chicago, IL 60615.

Mother Grove, SDNA, c/o Adr. Isaac Bonewits, Box 9398, Berkeley, CA 94709.

New York Grove ("the Second"), RDNA, c/o Adr. Steven Corey, 185 Mountainview Road, East Longmeadow, MA 01028.

Southern Shores (Stanford) Grove, RDNA/NRDNA , c/o Adr. David Uggla, 1820 West Bayshore Road, Palo Alto, CA 94303.

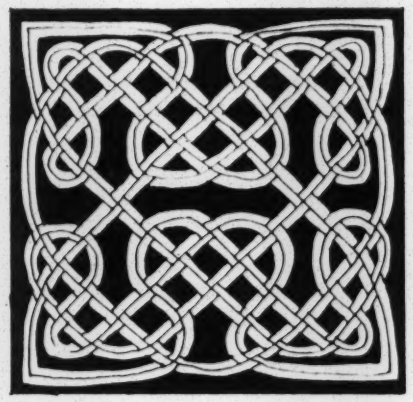
Twin Cities Grove, SDNA, c/o Adr. Eleanora Auvinen, 212 Southeast Bedford, Minneapolis, MN 55414.

Protogroves will be starting up soon in many parts of the country. See the address in the Box below for the Druids closest to you.

support your local druids!!

Chicago Grove (see above)

part one



the Chronicles of the Foundation

Being those items previously published as:
The Druid Chronicles (Reformed)

THE CHRONICLES OF THE FOUNDATION

Introduction

Originally published under the title *The Druid Chronicles (Reformed),* these Books contain the basic history and beliefs of the Original Branch of the Reform founded at Carleton College from which all present and future Branches of Reformed Druidism spring. Thus, they are about the only section of *The Druid Chronicles (Evolved)* that is accepted by every group. Indeed, many of the members of the original RDNA accept *only* these Books as relevant to Reformed Druidism and consider most other written material of a Druidic nature (save a few of the rituals) to be either irrelevant, optional or perniciously heretical. Followers of orthodox RDNA beliefs may therefore wish to discard the rest of this publication.

Members of all Branches of the Reform, on the other hand, should study these Books carefully, as they contain much of value to all Reformed Druids.

The majority of the materials in these Books was written by David Frangquist, with the assistance of David Fisher, Norman Nelson, Dr. John Messenger, Kathie Courtice and others. They have been edited to remove sexist phraseology and one obsolete passage (*Customs 8:13-15*) but are otherwise untouched.

By the wish of the authors, there is no Copyright upon any of these Books, but rather, they are all in the Public Domain and may be reprinted by anyone so desiring.



Left to right: David Frangquist, Adr. David Fisher and Norman Nelson, holding Druid services during the First Year of the Reform. Photo provided by Dr. John Messenger.

the early chronicles

Chapter the FIRST:

1. The first of the Chronicles of the disciples of the Earth-Mother, and of the various and wondrous events which did occur to them who gave themselves in service to the establishment of the Reform; which Branch* of the Order was in Northfield, which is a city in Minnesota, the south-east part thereof. Peace be unto those whose hope lies in the comfort of the Earth-Mother.

2. In those days (when Nason was President at Carleton) a decree went out from the Administration that all Sundays must be accounted for.* So each went to his or her own place of worship in order that there credit might be established on their records.
3. And it came to pass that there were those among these people who chose to persue such forms of worship as were not at that time in general acceptance. And one of these was a man named David, who was also a Fisher.*
4. Now he did appear in the area which is north of the Lake of Lyman,* proclaiming the glory which was Druid. And a few there were who listened to him and consulted with him.

5. And it came to pass that when a group of the faithful were gathered on a hill, where there had been set up a small monument in stone,* they concluded among themselves that this place should be the new location of an altar, which would be built with the work of their hands out of rough stone.
6. And it also came to be revealed, at that time, that David, who was a Fisher, was a priest in the Order of the Druids, and that his rank was that of the Third Order Priest.*
7. Now it was decided that there should be a regular service of worship which would be held in the appointed place, and which would be held on the last day of the week, which is Saturday, according to the old custom.*

8. All of those things, which have been presently related, did occur during the month of April,* which is just before the celebration of *Beltane*, and that time is generally held to be the beginning of the Reform.

[*a, b, c, ...*] refers to notes to be found at the bottom of each page of text.

Chapter the SECOND:

1. And it came to pass that when the celebration of *Beltane* (which is the first day of the month of May) was held, there was not yet completed the altar which was to be built of stone, according to the plan which had been adopted by the faithful.*
2. And so it was that an altar which was small and portable and made out of steel came to be used for the service. And it was generally agreed that it was indeed an inferior type of altar.*
3. Thus, a group of disciples began to assemble the rough stones which were necessary to build the new altar. And although their numbers were small in the beginning, those who did lend their help did increase until their number was nearly doubled.*
4. Now when the last stones had been laid in the altar, the priest did step back from it, and did look upon it, and he said: "It is good.[a] We shall hold services here around it today, after the noon," (for it was Saturday).
5. And the altar did measure about two cubits high, and about two cubits wide, and about three cubits long.*
6. And it came to pass that there were in number about a dozen people who did gather at the altar that day, and who did partake of the *waters-of-life*.*

7. After the *waters-of-life* had been passed, Howard who was called Cherniack, did rise up (for he was a Preceptor, and of the Second Order), and he did read to them from a paper.
8. The purpose of this paper was to establish for them a Constitution;* so when the reading had been completed, the Archdruid (for such was the priest to be called) did ask those who were gathered if they did approve.
9. Now all who were present did give their assent, save one who was not yet of the First Order. And it came to pass that when the question was again asked on the week following, all did again approve, save one who did not disapprove of the paper, and so it was considered unanimous.
10. And so after the paper had been accepted in this manner, the congregation of the disciples was then known as "The Reformed Druids."[b]

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[*] refers to notes to be found in *The Book of Footnotes.*

a: Other authorities read: "It looks good."
b: Other authorities add: "of North America."

Chapter the THIRD:

1. Now after the paper had been read on the first Saturday after the celebration of *Beltane*, it was perceived that the sky was covered by clouds. And this was not good for a Saturday evening.
2. Thus did the Archdruid go and kneel before the altar and invoke the Earth-Mother, asking for a clearing of the weather.
3. And the Earth-Mother did look upon the congregation of the faithful, and did look upon the altar which had been built to Her glory, and saw that it was good.
4. And behold! there was a great wind in the sky, and it did blow from the sky in the space of less than two hours all of the clouds, yea, even the last vestige thereof. And the sun shone brightly in the sky.
5. And this was taken to be a sign.*

6. But some there were in the area who did scoff, for their hearts were hardened. And they did conspire, saying: "Let us tear down the stones from the altar which has been built on the hill."
7. And they did go in secret to the altar, and did tear at the altar, each with his bare hands, and did take therefrom the stones which had been set there, yea, even down to the foundation thereof.
8. And the Earth-Mother did look upon this with disfavor, for it was the defilement of the altar which had been built to Her glory.

9. And so it came to pass that in that same day, even as the last stones were being removed, a storm did gather, and there was thunder and lightning and rain;
10. And it was exceeding cold, and the clouds did not leave the skies for a period of four days.
11. And this also was taken to be a sign.*

Chapter the FOURTH:

1. And it came to pass that when those of the faithful who had built the altar, each one with his bare hands, did find that the altar had been defiled, they did rend the air with their lamentations.
2. And they did set themselves there to the task of once again building the altar, that is, of rebuilding it; and they did set each stone in the place which had been appointed to it.
3. And as they did complete their task, the sun did make a brief appearance unto them from in the midst of those clouds which were covering over the sky;*
4. And each took this to be a sign, each in their own way.[c]

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c: See Med. 6:1.

5. Now after the work was the second time completed, those whose purpose it was to do evil to the altar did come the second time also;
6. And they did come in the darkness of the night, for they were the Antidruids.
7. Now when these Antidruids did come, their coming being covered by the darkness of the night, they did come with the smell of drink heavy upon them; yea, were they so filled with drink that they were under the influence thereof.*
8. And they did pull at the stones of the altar, yea, did they tear at the altar with their bare hands, and they did pull the stones away, one from the other.
9. Now as the Antidruids did defile the altar in this manner, one of their number did shout in his loudest voice: "Blasphemy!.....Blasphemy!" for so was he under the power of strong drink.

10. And it came to pass that the faithful did perceive that the altar had once again been attacked by the hand of violence; then did they again rend the air with their lamentation, so great was their grief.
11. Wherefore they did set to the task which was before them, which was the task of placing the stones the third time in their proper places; but they did fix them there this time with mortar,[d] that they might not be wrested therefrom by the hand of the Antidruid.
12. And a curse was placed on the altar; and the Archdruid spake unto the Druids assembled, saying: "Verily I say unto you, whosoever findeth him who hath done this thing, be ye admonished to do whatsoever ye will to make for him his life miserable."
13. And it came to pass that it was made known to them that one of the Antidruids had come to twist his ankle, yea, even to sprain it; and this was taken to be a sign.

Chapter the FIFTH:

1. And it came to pass that the time was near at hand for the altar to be consecrated.
2. Now it was the custom that when an altar was to be consecrated, that a sacrifice should be made upon it, which sacrifice should be of a living thing, yea, a thing which doth testify to the bounty of the Earth-Mother.
3. And the purpose of this sacrifice is to consecrate the altar.

4. But behold, there did arise a dispute among the Druids concerning this sacrifice which was to be made upon the altar.
5. For there were some among them who were in favor of a small sacrifice and some who were persuaded that the sacrifice should be a large one;

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d: See L.C. 7:7.

6. those being in favor of the small sacrifice having a desire that it be of the living leaves and branches of a tree;
7. those being in favor of the large sacrifice having a desire that it be of the living flesh and blood of an animal or bird.
8. Wherefore, there did ensue a dispute among them concerning the manner in which this sacrifice should be made.
9. And it came to pass that Howard, who was Preceptor, did arise and he spake unto them, saying: "Have ye not forgotten that we are reformed, yea, even do we call ourselves by the name of Reformed,[e] wherefore we must put behind those things which do bring offense to our senses;"* for Howard was one of them who were in favor of the small sacrifice.

10. But another did arise, who did call himself Jan, for he was in favor of the sacrifice of an animal, and he spake unto them, saying: "Have ye not forgotten the customs of old--which were the customs of our predecessors before us?* Verily, I say unto you, nothing will be acceptable to the Earth-Mother save it were nothing smaller than an animal or fowl, yea, even a chicken."
11. Wherefore, there was about to occur a great schism between those on the one hand, who were of the first faction, and those on the other hand, who were of the second faction.
12. And they were exceeding wroth one with the other.

13. But behold, Jan did rise up and relent his position, asking that neither flesh nor blood be spilt upon the altar; for he did perceive that they were not strong enough and that such a schism would be their end; wherefore he did relent that the schism might not take place.*
14. And it came to pass that the altar was consecrated by the burning of living leaves and branches of a tree;[f] and it came to pass that the altar was consecrated on the third Saturday after the celebration of *Beltane* (which is the first day of the month of May).*

Chapter the SIXTH:

1. Now it came to pass that on the fourth Saturday after the celebration of *Beltane*,* it came to be decided that petition be made unto the authorities, that is, the Administration, concerning recognition of the activities of the Druids.
2. And it came to pass that there were many among them who did approve; for they were in number about one score and two.

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e: See E.C. 2:10.
f: See Med. 2:6.

3. And each went and prepared his or her petition in the manner that was prescribed by the Administration.*
4. But behold! they were then returned notices which did say: "Thy actions are not acceptable in Our Sight."*
5. Wherefore, Howard, who was Preceptor, did go up unto the authorities, saying: "Do ye not see that there are many like us which do go by strange creeds?"
6. And he was answered: "Yea, verily we do see that there be many like ye which do go by strange creeds. Neither ye nor they are acceptable in Our Sight."
7. And Howard spake, saying: "By what method do ye judge?"
8. And he was answered: 'We are chosen that we should be judges. Yea, even do we judge according to our judgements."*
9. But there were two of the petitions which were not rejected, for they were the domain of a different authority;* and this was taken to be a good sign.

Chapter the SEVENTH:

1. Now on the fifth Saturday after the celebration of *Beltane*,* the Druids were assembled as usual; and after the *waters-of-life* had been passed, the Archdruid spake unto them, saying:
2. "Behold, how our altar is attacked on the one side,[g] and our recognition is rejected on the other.[h] Are we not afflicted even as were our predecessors before us?
3. "Our predecessors of old did take up the sword and fight with those who afflicted them, but they were defeated.
4. "Wherefore, we must not take up the sword,* but remain tolerant and patient in our afflictions that there might be peace."
5. And he spake, saying: "Behold, this is the last time we shall be together for a long time. The time is at hand when we shall depart, each of us going his or her separate way.*
6. "Behold the flowers of the earth and the beauty thereof and behold the sky and the clouds and the beauty thereof: and behold all the handiwork of the Earth-Mother and the beauty thereof.
7. "Be ye firm in the faith; and as ye go your separate ways take time to pause before all the glory of the Earth-Mother (which is Nature); and fail not to meditate on that which has been said and done here, yea, even as the sun does reach its height in the north (which is *Midsummer* and an important day with us) should ye meditate on these things.

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g: See E.C. 4:8.
h: See E.C. 6:4.

8. "For verily I say unto you, when the sun crosses the equator, shall ye be again reunited here with these thy brethern."[i]

9. And all went their own ways glorifying the Earth-Mother and singing Her praises, yea, even unto the very ends of the land did they journey, praising the beauty of all that is to be found in earth and sky.

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i: See L.C. 1:2-4.

10. Now these are the records which have been made to the glory and honor of the Earth-Mother. Praise be to the Earth-Mother for the beauty which is in Her, in the earth and in the sky; all the birds of the air and the animals of the ground are a testimony to Her excellence. Even as the dawn of the new day brings new light, is there new hope.

Peace!

the Book of the Law

1. *The Book of the Law* as revealed by the Reformed Druids in council at Carleton College, for the purpose of making more fruitful their existence.*

2. And it came to pass that they did take upon themselves a name, which is: "The Reformed Druids of North America."[a]

3. And it came to be revealed that any person could become a member of them,[b]* but any who would become a member would be first required to submit humbly a petition, which petition is a declaration of his or her subscribing to the Basic Tenets. And this petition may be written with the pen, or it may be spoken aloud with the mouth.

4. Now the Basic Tenets of Reformed Druidism are these:

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

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

7. Now there shall be instituted in the Grove three officers whose duty it shall be to minister unto the needs thereof.*

8. And first among them shall be the Archdruid/ess, who shall be a priest or priestess of the Third Order or higher;[c] and the Archdruid/ess shall preside over the Druids assembled.

9. And second among them shall be the Preceptor, who shall be a Druid/ess of the Second Order or higher;[d] and who shall deal in the spiritual insofar as directed by the Archdruid/ess,but who shall act foremost in affairs not of the spiritual,that is,the secular.

10. And third among them shall be the Server, who shall be of the First Order of the Druids or higher;[e] and who shall assist the Archdruid/ess insofar as he or she may be called to serve.

11. And none shall serve in these positions save it shall be that he or she is selected by the members; and none shall serve save it shall be that he or she is worthy to serve; and selection shall be made each year during the period of *Foghamhar*.[f]*

12. This is the Law which was revealed, but it is not all, for there is yet more.* And no thing shall be revealed save it shall be to a majority of the faithful; and no thing shall be revealed save it shall be revealed twice, that is, at two meetings, the second of which shall be the first to be held after the first; and no thing shall be revealed save it shall be when one third are present to bear witness unto it.*

13. Yea, and this record is a true one and an accurate one.

Peace!



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a: Other authorities add: "at Carleton College."
b: Other authorities add: "Save he [or she] were first a student."
c: See Cus. 6:7.
d: See Cus. 3:5.
e: See Cus. 1:8.
f: See Cus. 4:7.

the customs of the druids

Chapter the FIRST:

1. Now it was the custom among the Druids, who were Reformed, that at every meeting of the congregation, the *waters-of-life** should be passed to those present.[a]
2. Now one who subscribes to the Basic Tenets of Reformed Druidism, as prescribed in *The Book of the Law*, is accepted into the body of Druidism which is the organizational body of Druidism only.[b]
3. But, one who partakes of the *waters-of-life* in communion with the congregation, is accepted into the great body of Druidism which is the spiritual body of Druidism only.
4. But the whole and complete body of Druidism consists neither of the organizational body only, nor of the spiritual body only, but of the both of them, which are then in whole and complete union.
5. Wherefore, one who has been accepted into the organizational body only is not of the whole body of Druidism;
6. wherefore, neither is one who is of the spiritual body only accepted into the whole body of Druidism.
7. Whereas, one who has been accepted into the spiritual body of Druidism and also into the organizational body thereof is thus accepted into the whole and complete body of the membership of the Reformed Druids;
8. and is thenceforth called by them a Druid/ess of the First Order.*

Chapter the SECOND:
(A Chant)*

1. O Earth-Mother!
We praise Thee that
seed springeth,
that flower openeth,
that grass waveth.

2. We praise Thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

3. We praise Thee for all things,
O Earth-Mother,
Who givest Life.

Chapter the THIRD:

1. Now there are some among the congregations of the faithful who shall be set aside from the others as better;
2. for, they it is who have been chosen to serve the Earth-Mother and to do Her work.
3. And none shall be chosen save he or she shall be pure in spirit and save she or he shall have bowed himself or herself down in humility before the powers which are manifested in the Earth-Mother;
4. and none shall be chosen save she or he shall be imbued with the spirit of the love of the service of the Earth-Mother;
5. for those who are chosen to be honored are chosen also to be elevated to the Second Order which is in the succession to the priesthood of the Druids.[c]
6. And those who have been chosen shall be questioned, and they shall be questioned in the following manner:
7. "Do you, in full consciousness, promise to serve faithfully the Earth-Mother, ministering to Her followers, and following your duties as a Druid/ess of the Second Order to the best of your ability?"
8. "Do you understand from whence comes the source of all life and the nature of the source of all life?"
9. "Do you understand the partaking of the *waters-of-life*, and the sacrifice of life that we offer up to our Mother?"
10. "Are you ready, then, to be sealed up to the service of the Earth-Mother?"
11. And none shall be honored with the Second Order save one who shall answer these questions in the proper manner.

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a: See Cus. 5:5.
b: See Law 4-6.

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c: See Cus. 6:7; 8:1.

12. And none shall be elevated save he or she shall partake of the *waters-of-life* in communion with the Archdruid/ess and save she or he shall partake of them to the fullest extent.*
13. These are the things which are prescribed, for so it must be done. Thus it was, and thus it is, and thus it is to be.*

Chapter the FOURTH:

1. Now these are the commandments which were given concerning the observance of those days which were considered sacred to the Druids:*
2. Ye shall observe always the festival of *Samhain*,[d] for it is the beginning of the period of *Geimredh*, and also of the year. This day shall ye celebrate by the lighting of great fires, for soon is the land to become cold in the time of apparent death.
3. Ye shall celebrate on the day of *Midwinter*, for on that day doth the sun begin again to rise in the south; so shall ye celebrate it with the burning of logs and making merry. So also shall ye make merry on the day of *Oimelc*,[e] which is the first day of the period of *Earrach*.
4. And on these days shall ye glorify the mistletoe and the evergreen, for they are a living testimony to the continuance of life, yea, even in the midst of a dead world.
5. Of great importance is the festival of *Beltane*,[f] which is at the beginning of *Samradh*. Then shall ye observe great ceremony; and with the kindling of large fires on the hilltops, and the glorification of the renewed tree shall ye celebrate the renewed life.
6. Ye shall take note of the decline of the sun in the sky, which doth begin on the day of *Midsummer*. Ye shall light your fires and let them die in token of the great fire which doth roll down in the sky even as a ball doth roll down a hill.
7. *Lughnasadh*,[g] which is the beginning of the period of *Foghamhar*, shall ye mark by the coming together in groups in order that ye might feast upon the fruits of the Earth-Mother; and then shall ye offer up a sacrifice unto your prosperity.

Chapter the FIFTH:

1. Also, shall ye observe the periods of the moon: the dates thereof when it is full and when it is new; for thus is seen reflected the birth and death, the growth and diminishment of all that is to be seen in Nature.*
2. Ye shall begin new projects when the moon is waxing; but ye shall end old ones when it is waning.
3. And on the night of the full moon shall ye rejoice in the fullness of it; but on the night of the new moon shall ye be given over to vigils and to meditation.*
4. When ye come together that ye might worship, shall ye come together in Nature, that ye might offer up on the altar of stone your sacrifice of life.*
5. Then shall ye pass among you the *waters-of-life*, that ye may know the continual flow and renewal of life.
6. For they shall taste of the very essence of life, hallowed in the bosom of the Earth, and purified by the worship of people.
7. And when all have partaken of the *waters-of-life*, then shall ye pour a libation of it on the altar, saying as ye do it:
8. "To Thee we return this portion of Thy bounty, O our Mother, even as we must return to Thee."
9. Then shall ye go forth into the world, secure in the knowledge that your sacrifice has found acceptance in the Earth-Mother's sight.
10. Peace! Peace! Peace!

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d: November 1st.
e: February 1st.
f: May 1st.
g: August 1st.

Chapter the SIXTH:

1. Behold, there is not one among you who is greater than one who has given of himself or herself in service to you.
2. For, it is for this reason, that the priests and priestesses among you have been called to their station, that they might serve you.
3. And none shall be called except that they have sealed themselves up unto the Grove.
4. And none shall be called except that they have been Druids or Druidesses of the Second Order.
5. And none shall be called except that they have dedicated themselves to the search for Truth in Nature.
6. And none shall be called except that they have kept the Vigil upon the bosom of the Earth-Mother.*
7. This is the Third Order, the Order of the Priesthood, the Order of Dalon Ap Landu.[h]
8. Unto it shall be given the consecration of the *waters-of-life*.
9. Unto it shall be given the consecration of the Second Order.
10. Unto it shall be given the sacrificing of life.
11. Unto it shall be given the *Mysteries* of the worship of the Earth-Mother.
12. For, even as priests and priestesses are called unto it, shall they also call others.*

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h: See Med. 4;12.

Chapter the SEVENTH:
(A Response at Samhain)*

1. Ea, Lord, Ea, Mother, Thou with uncounted names and faces, Thou of the many-faceted Nature in and above All, to Thee we sing our chants of praise.
2. Go Thou not from us.
3. Dalon Ap Landu, Lord of this and all groves, Mover by night and by day, descend not beneath the earth; turn not Thy pleasing face from us.
4. Go Thou not from us.
5. The leaves wither; the trees and fields are barren; on what can we depend? Where is Thy order, where Thy strength?
6. Depart not from our midst; sleep not, O Most High.
7. The Sun, the bright fire of day, withdraws His chariot; His face is veiled with clouds, and the breath of the North Wind walks the land.
8. Return to us His warmth.
9. Lo! we are as wraiths; our fire is turned to ashes and darkness walks the land.
10. Preserve us, O Spirit of Day. Keep us in Thy mind, O Spirit of Power.
11. O Earth-Mother, guide our paths. If Thou wilt leave us, save us through the time of silence, keep bright within our hearts till spring.
12. So let it be, O our Mother, for we are faithful, and would keep Thy ways.

Chapter the EIGHTH:

1. Behold, some there are among you whose reflections and whose deeds are of exceeding great merit.*
2. And they shall be selected for the great honor of the High Orders of the priesthood;
3. and they shall be selected by the Patriarchs and Matriarchs, each to one's own Order.
4. The Council of the Third Order, of Dalon Ap Landu, shall select the Patriarch or Matriarch of the Fourth Order, of Grannos;[i]
5. and also the Council of the Fourth Order shall select the Patriarch or Matriarch of the Fifth Order, of Braciaca;
6. and also the Council of the Fifth Order shall select the Patriarch or Matriarch of the Sixth Order, of Belenos;
7. and also the Council of the Sixth Order shall select the Matriarch or Patriarch of the Seventh Order, of Sirona;
8. and also the Council of the Seventh Order shall select the Patriarch or Matriarch of the Eighth Order, of Taranis;
9. and also the Council of the Eighth Order shall select the Patriarch or Matriarch of the Ninth Order, of Llyr;

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i-j: See Med 4:13-20.

10. and the Council of the Order of Llyr shall have dominion over the selection of the Matriarch or Patriarch of the Tenth Order, the highest of them, which is the order dedicated unto Danu.[j]
11. For such are the Higher Orders of the priesthood, and so are they also dedicated.
12. And no one person shall be Patriarch or Matriarch of more than one Order, for no one person can be so dedicated.*
13. For so it is written. Thus it was, thus it is, and thus it is to be.[k]

Chapter the NINTH:
(Incantation)*

1. Fain we ask Erinn,
Faring o'er oceans',
Motions to mountains,
Fountains and bowers,
Showers, rills rushing,
Gushing waves welling,
Swelling streams calling,
Falling foam-thunder,
Under lakes filling,
Willing–abiding,
Riding rounds, holding,
Olden fairs meetly–

2. Fleet to lift loyal,
Royal king's towers,
Bowers for crowning,
Frowning foes over–

3. Rover Mil's warlike,
starlike sons therin,
Erinn shall longer,
Stronger, show honor,
On our Milesians–

4. Wishing, in trouble,
Noble isle's wooing,
Suing, we stay here–

5. Pray here to sail in,
Wailing maids royal,
Loyal chief-leaders,
Pleaders, blend pray'r in,
So we seek Erinn.

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k: Cus. 8:13-15 was canceled by vote of the Council of Dalon Ap Landu, in 1971 c.e. For further notes on this, see *The Book of Footnotes* and *The Records of the Council of Dalon Ap Landu.*

Chapter the TENTH:
(Invocation)*

1. I invoke the land of Erinn,
Much-coursed be the fertile sea,
Fertile be the fruit-strewn mountain,

2. Fruit-strewn be the showery wood,
Showery be the river of waterfalls,
Of waterfalls be the lake of deep pools,
Deep-pooled be the hill-top well,

3. A well of tribes be the assembly,
An assembly of kings be Temair,
Temair be a hill of tribes,
The tribes of the sons of Mil,

4. Of Mil of the ships, the barks,
Let the lofty bark be Erinn,
Lofty Erinn, darkly sung,
An incantation of great cunning,

5. The great cunning of the wives of Bres,
The wives of Bres, of Buaigne,
The Great Lady of Erinn,
Eremon hath conquered Her,
Ir, Eber have conquered for Her,
I invoke the land of Erinn.

Chapter the ELEVENTH:
(The Mystery)*

1. I am the wind which breathes upon the sea,
I am the wave of the ocean,
I am the murmur of the billows,
I am the ox of the seven combats,
I am the vulture upon the rocks,
I am a beam of the Sun,

2. I am the fairest of the plants,
I am a wild boar in valor,
I am a salmon in the water,
I am a lake in the plain,
I am a word of knowledge,
I am the point of the lance of battle,
I am the God who created in the head the Fire.

3. Who is it Who throws light into
the meeting on the mountain?
Who announces the ages of the Moon?
Who teaches the place where couches the Sun?
If not I?

Peace!

the latter chronicles

Chapter the FIRST:

1. The chronicles of the acts of the remnant after the faithful were scattered over the face of the land. Which record is a true and an accurate one of the Reformed Druids of North America.
2. Now it came to pass that on the fifth Saturday before the festival of *Samhain,* [a]* a number of the faithful did gather on the hill where the altar had been built in the period of *Samradh.* [b]
3. And this was to fulfill the prophecy which had been made:
4. "For verily I say unto you, ye shall be reunited here with these thy brethern." [c]
5. And they did perceive that the altar which had been built did still stand upon the hill where it had been built.
6. And all did wonder, yea, they did marvel that the altar had been preserved in their absence from the hand of the Antidruid.
7. And this was taken to be a sign. [d]
8. But it came to pass that not all of the faithful had returned, for there was only a remnant that did come back.
9. Jan, [e] who was one of the faithful who was of the Second Order, and one of those who did not return, but who did choose to remain in a distant place* to there continue in the work of the Earth-Mother, did send unto them an Epistle.
10. And this Epistle was then brought to the faithful by the hand of Norman* who was Server. [f]
11. And Norman did reveal unto them the Epistle* which had been written by the hand of Jan; and Jan did admonish them in the Epistle to remain strong in the faith, and he did express to them his desire that the Reform should gain in strength.

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a: See Cus. 4:2.
b: See E.C. 4:11.
c: See E.C. 7:8.
d: See E.C. 3:5,11; 4:4,13; 6:9; L.C. 2:11; 6:8.
e: See E.C. 5:10.
f: See Law 10; L.C. 9:1.

Chapter the SECOND:

1. It came to pass that the Archdruid was one day walking in the woods, and he was sore perplexed, for it did happen to begin to rain.
2. And he was exceeding wroth,* so that he did feel tempted to utter a vile curse.
3. And it came to pass that he did so utter a vile curse, for such was his wrath.
4. And this curse which he did utter was a vile curse which did call down the wrath of the Earth-Mother, yea, even did it call upon the power of the Earth-Mother.
5. And it came to pass that when he had spoken, there was a period of time which did last no longer then the space of a few seconds, and it passed.
6. And suddenly, there did occur a most horrible sound, and a blinding light did fill all the sky about.
7. For behold! All the power of Taranis was caused to be unleashed, [g] and it did fly as a spear, and did strike a tree which was rooted in the earth.
8. And behold! From the tree to the Archdruid was a space not more than fifteen cubits in length, and he was sore afraid.*
9. So he did go back among the faithful, and he did say unto them: "Curse not in the name of the Earth-Mother, for verily I say unto you: ye know not what it is that ye say!"*
10. And when he had told them of these things which he had heard and seen, they did marvel at it.
11. And it was taken by them to be a sign. [h]

Chapter the THIRD:

1. It came to pass that the Druids did continue to meet and to pass the *waters-of-life* [i] for the period of one month.*
2. But they did become anxious because there were left only a remnant of them.
3. Nevertheless, they did not come to be discouraged, for the size of their numbers did come to increase, though it was not by a very great amount.
4. And their efforts did continue to be thwarted,* for the authorities had hardened their hearts against them. [j]

Chapter the FOURTH:

1. But behold, it came to pass that they were gathered together on the hill, by the altar, on the Saturday before the eve of *Samhain*.*
2. And it came to pass that there did gather on the hill a multitude of people, the number of them being greater than any which had ever been gathered at any other time.
3. Wherefore, the faithful did rejoice greatly, for they did see that it was not all come to naught, but that the truth was now spread among the people.
4. And they did behold the success of the Reform, and they were glad in their hearts.
5. And the Archdruid did look upon the great number who were gathered, and he said: "It is good." [k]
6. And he did speak unto them, and he did welcome them, and he did tell them of the wondrous things which were to occur on the eve of *Samhain*, [l] which was near at hand.

Chapter the FIFTH:

1. Now it did come to pass that the eve of *Samhain* did approach; and the moon was full. [m]
2. And they did gather in the light of the full moon, and did come together in the usual spot which was upon the hill near the altar. [n]
3. And there was a multitude of them, being in all greater than one score and ten in number.
4 The Archdruid did then offer up the sacrifice of life, but it was not accepted, for behold, the night of *Samhain* was at hand. Wherefore, they did pass among them the *waters*, but they were not the *waters-of-life*, but rather the *waters-of-sleep*,* for there was no life in them. [o]
5. And a great wailing did go up among them, for they did lament the ending of the summer, and the beginning of the winter season. [p]
6. The Archdruid did then light his torch and he did carry it before all those gathered as they did begin the pilgrimage. And they did all follow the torch, making their way to the grove, which was a grove of oak.
7. And when they had arrived at the grove of oak, The Archdruid did take the torch and light with it the fire, and so the flames did rise high up out of the fire, [q] testifying to the glory of Belenos.*
8. And all were cheered by it.
9. Now the Archdruid did ask all who were gathered that they might sit upon the earth in the fashion of a great circle, each holding the hand of the one next to them. And he did ask that they might examine their souls, [r] and speak such as they felt they ought to tell the others.
10. And there did follow a period of silence which was exceeding long.

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g: See Med. 4:5.
h: See E.C. 3:5,11; 4:4,13; 6:9; L.C. 1:7; 6:8.
i: See Cus. 5:5.
j: See E.C. 6:4.
k: See E.C. 2:4.
l: See Cus. 4:2.
m: See See Cus. 5:1.
n: See E.C. 1:5.
o: See L.C. 6:10.
p: See Cus. 7; Med. 1:2.
q: See Cus. 7:2.
r: See Med. 1:11.

11. And behold, some did begin to speak, and their voices were lifted up above the crackling of the fire in the silence of the grove.
12. *And one did prophesy much,* at times speaking in tongues, and then saying: Someone is dead..... I see a great many people.....and a large circular room there... .but they need not be afraid..... everything is going to be all right."* [s]
13. *And behold, another did speak, saying: "I see.....three stones on a black sky."**
14. And many other great and wonderful things were spoken, for it was the eve of *Samhain*.
15. Now as the fire did die down, many did begin to leave the grove; but some there were who did stay, and who did undertake to jump over the fire seven times each, thereby insuring their luck during the coming season.*
16. And when the fire had died down to ashes,* they did all depart; and the moon was full.

Chapter the SIXTH:

1. Now it came to pass that it was not long after the feast of *Samhain* when the chief of all the land did go out in a long procession among the people of the land.
2. And as he passed among them a man who was his enemy did attack him.
3. And behold! the chief of all the land was smitten by the hand of his attacker; and he was slain.*
4. And a great crying and also a great wailing did go up from all the people.
5. And it came to pass that the body of the chief of all the land was taken up into the principal city of the land, and there was placed in the chief building, in the great circular room thereof.
6. But among the Druids there were those who were sore afraid at these events. For they did say among themselves:
7. "Behold, for this is now the fulfillment of the prophesy of the night of *Samhain;* for it is now all come to pass as it was spoken." [t]*
8. And they did marvel at it, for it was taken to be a sign. [u]
9. Now it came to pass that during the periods of *Geimredh* and *Earrach* the Earth did have the appearance of death; for the wind of the north did sweep over the land, and barrenness did settle upon the branches of the wood.
10. And there were during this time no meetings of the Druids, for there was no rejoicing in the time of sleep. [v]*

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s: See L.C. 6:3-5.
t: See L.C. 5:12.
u: See E.C. 3:5,11; 4:4,13; 6:9; L.C. 1:7; 2:11.
v: See L.C. 4:4.

11. But it came to pass that the Druids did come together to celebrate the coming of the period of *Earrach*, which is the festival of *Oimelc*. [w]
12. And they did rejoice that the time was half passed in its course from *Samhain* to *Beltane*.
13. And there was a man who came unto them at that time who was called John the Messenger.* And he came from across the sea from the land of *Erinn*.
14. And he brought unto them writings which were of the ancients: the *Incantations of Erinn*. [x]

Chapter the SEVENTH:

1. Now it came to pass that the festival of *Beltane* was near at hand; so the Druids did go up upon the hill of their altar, that they might see that all was in order.
2. And it came to pass that they did come up upon the hill which was the one upon which was their altar, and they did look upon the altar which was there.
3. And they did say, one to the other, "Behold, our altar has not well weathered the periods of *Geimredh* and *Earrach*."
4. And they did say, one to the other, "Let us now go and fetch great stones, and place them together in a new altar, which shall be the greatest of all the altars which we have built."
5. Wherefore, they did go and fetch great stones, and they did bring them to the place of the altar. And they did begin to place them together in their proper places, according to the shapes thereof. [y]
6. And each Druid did work at the building of the altar with his bare hands. [z]
7. And they did fix the stones of the altar in their places with mortar, that they might not be wrested therefrom again by the hand of the Antidruid. [a]
8. And when they had completed the altar, they did stand back from it and rejoice in its completion; for it was the finest of all the altars which had been built.
9. And the altar was about four cubits long, and about three cubits wide, and about three cubits high. [b]*
10. And there was a passage through the center of it which did extend from the top of the altar down to the very bottom thereof, and through it could pass the smoke of the altar fires.*
11. And it came to pass that they did become apprehensive, for they did perceive that the mortar was still not dry;

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w: See Cus. 4:3.
x: See Cus. 9:1-5; 10:1-5; 11:1-3.
y: See E.C. 4:2,11.
z: See E.C. 4:1.
a: See E.C. 4:11.
b: See E.C. 2:5.

12. and they did say: "Behold, the mortar is not yet dry, and the Antidruid will come and he will tear the stones from their places in the altar before they have been fixed there by the drying of the mortar."
13. And they were sore afraid.
14. But it came to pass that one of them did step forward, and his name was David (the Chronicler).* And he did offer himself for the purpose of the guarding of the altar.
15. And he did take it upon himself to stay by the altar until the mortar had dried.
16. And as he sat by the altar he did see the sun go down in the west; and all the majesty of the heavens was opened unto him.
17. And he did keep his Vigil upon the bosom of the Earth-Mother [c] as the moon did rise in the east, and yet as it did set in the west.
18. And behold, as the sun did rise again in the east, and all the Earth was bathed in the warmth thereof, [d] the Archdruid did come up upon the hill of the altar.
19. And they did kneel before the altar; and the Archdruid did consecrate David (who was the Chronicler) as a priest of the Order of Dalon Ap Landu. [e]*

Chapter the EIGHTH:

1. Now it came to pass that the festival of *Beltane* was near at hand;* so the Druids did go up upon the hill of their altar, so that they might see that all was in order. [f]
2. And when they had come to the place of the altar, they did find it not. And they did find there not even the least stone thereof.
3. For behold! all that was the altar had disappeared, yea, even the last vestige thereof.
4. And they did perceive that the altar had been again destroyed by the hand of the Antidruids. [g]
5. And this was the fourth time* that the altar had been defiled by the Antidruids, and this was the most complete and utter destruction that had yet come to pass. For they had destroyed it with hammer and chisel and all manner of terrible weapons.
6. And it came to pass that a great wailing and a moaning did go up, and the air was rent by the lamentation of the Druids. [h]
7. But behold, they did go up from that place, and they did celebrate the festival of *Beltane;* [i] for even in the midst of their misfortune did they rejoice in the return of spring, and in the abundance of life which is the perpetual gift of the Earth-Mother.

8. And they did go up upon the hill which was a short way off; and at the top of the hill did they find a grove of three oaks.
9. And they did rejoice in the renewal of the flow of the *waters-of-life;* and they did pour a libation of them upon the rock which they did find upon the hill where the three oaks did stand strong against the dark sky.
10. And that place came to be revered among the Druids, for it was the place of refuge in the time of their troubles.
11. And they did call that place the Hill of the Three Oaks.*

Chapter the NINTH:

1. Now it came to pass that in the time after the festival of *Beltane,* which is the period of *Samradh,* Norman, who had been Server, did go up unto the Hill of the Three Oaks.
2. And he did go up onto the Hill of the Three Oaks in order that he might better appreciate the wonders of the Earth-Mother which were to be beheld there. [j]
3. And it came to pass that he did remain there until darkness had fallen over all the land around; and behold, the firmament was opened up unto him and he did behold the glory of it.
4. And he did continue to make his Vigil until the dawn.
5. And it came to pass that as the sun rose in the east he was met by the priests of Dalon Ap Landu who had come up onto the Hill of the Three Oaks.
6. And they did consecrate Norman, who had been Server, to Dalon Ap Landu. [k]
7. And it came to pass that after Norman had become a priest of the Order of Dalon Ap Landu, the priests of the Order of Dalon Ap Landu did gather together in council.
8. And the Council of Dalon Ap Landu did call upon David, who was a Fisher, and declare him Patriarch of the Order of Grannos, [l] which is the first of the Patriarchs and Matriarchs, and with all the powers thereof.
9. And it came to pass that the Patriarch of the Order of Grannos did call upon those who were priests of Dalon Ap Landu.
10. And he did consecrate them unto Grannos: priests of the Fourth Order.
11. And it came to pass that the priests of the Order of Grannos did gather together in council.
12. And the Council of Grannos did call upon Norman, who had been Server, and declare him to be Patriarch of Braciaca, [m] with all the powers thereof.

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c: See Cus. 6:6.
d: See Med. 1:13.
e: See Cus. 6:7.
f: See L.C. 7:1.
g: See E.C. 3:6; 4:6.
h: See E.C. 4:1,10.
i: See E.C. 2:1; Cus. 4:5.
j: See Med. 7:4.
k: See Cus. 6:7; Med. 4:12.
l: See Cus. 8:4; Med. 4:16.
m: See Cus. 8:5; Med. 4:13.

13. And it came to pass that the Patriarch of the Order of Braciaca did call upon all the priests of Grannos.
14. And he did consecrate them unto Braciaca; priests of the Fifth Order.
15. And it came to pass that the priests of the Order of Braciaca did gather together in council.
16. And the Council of Braciaca did call upon David (the Chronicler), and declare him to be Patriarch of Belenos, [n] with all the powers thereof.
17. And it came to pass that the Patriarch of the Order of Belenos did call upon those who were priests of Braciaca.
18. And he did consecrate them unto Belenos; priests of the Sixth Order.*

Chapter the TENTH:

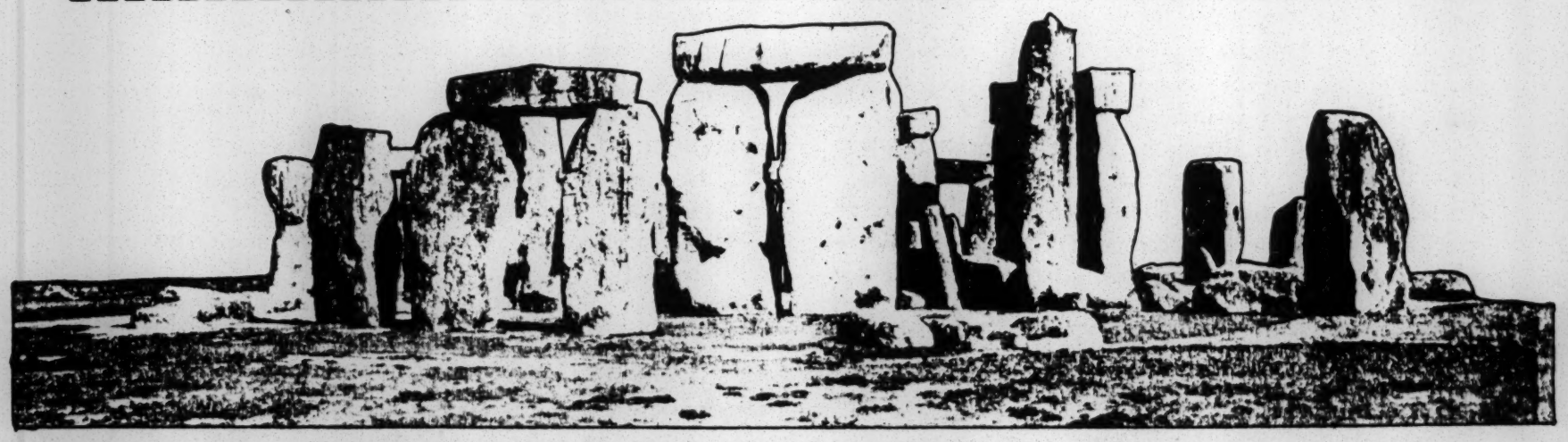
1. Now it came to pass that in those last days a decree went out from the authorities;
2. and they did declare to be abolished the regulations which had been placed upon the worship of those at Carleton. [o]*
3. And behold, a great rejoicing did go up from all the land for the wonders which had come to pass.
4. And all the Earth did burst forth into song in the hour of salvation.
5. And in the time of exaltation, the fulfillment of their hopes, [p] the Druids did sing the praises of the Earth-Mother:*

6. O Earth-Mother, we praise Thee!
7. In all that we do, do we praise Thee: in our getting up and in our lying down, in our sleeping and in our waking, in our eating and in our drinking, in our working and in our times of leisure; for we are alive only through Thee, [q] and in our every act do we praise Thee.

n: See Cus. 8:6; Med. 4:17.
o: See E.C. 1:2.
p: See E.C. 1:3; 6:1.
q: See Med. 5:6.

8. O Earth-Mother, we praise Thee!
9. In all that we see, do we praise Thee: in the sky and the sea, the hills and the plains, in the clouds and the stars, the moon and the sun, [r] in the birds and the flowers, the butterflies and the myriad-colored fishes.
10. We praise Thee with our admiration of the sunset and of the mountains, of the trees and of the streams; for Thou hast made all things, and for all we see do we praise Thee.
11. O Earth-Mother, we praise Thee!
12. In all that we hear and smell and feel and taste do we praise Thee: in the song of birds and the roar of the sea, in the perfumes of flowers and the freshness of a summer rain;
13. in the softness of a kitten and the coolness of a lake, in the sweetness of honey and the savor of fruits; for all that we hear and smell and feel and taste is of Thee, [s] and for all sensible* do we praise Thee.
14. O Earth-Mother, we praise Thee!
15. For all that we love do we praise Thee: for the love of our parents and for the love of others; for the act and emotion of love is an act and emotion of praise, and in loving do we praise Thee.*
16. O Earth-Mother, we praise Thee!
17. In our meditations [t] and services do we praise and think upon Thy works and power.*
18. O Earth-Mother, we praise Thee!
19. In all the whole world do we praise Thee: from the east to the west do we praise Thee, and from the nadir to the zenith do we praise Thee.*
20. We praise Thee in the day and in the night, in all seasons of the year, and in the myriad of years. [u]
21. We praise Thee knowing, and unknowing, believing and of little faith; for Thou hast made all and art all, and we can praise and admire nothing without praising and admiring Thee.
22. O Earth-Mother, we praise Thee!
23. Peace! Peace! Peace!*

r: See Med. 3:1-3.
s: See Med. 3:6.
t: See Med. 7:7.
u: See Cus. 4:1-7.



the Book of meditations

Chapter the FIRST:

1. I was standing alone. And behold, I heard my name called, and I went.
2. And I had been called to a place where there was a great fire, and the flames of the fire did rise as high as the tops of the trees.
3. Near the fire there stood a man; and he said unto me: "Follow me!" And I followed him.
4. Now we went far into the darkness of the night, and I followed him to an open space in the forest, which was like a small valley.
5. He said to me: "Behold!" and I looked where it was that he had pointed, and there did appear there a pile of sticks.
6. And he said to me: "Here you will stay; and do not allow sleep to overtake you, but keep open your ears that you might hear."
7. And again he said: "Behold!" and I looked where he had pointed, and I saw there a small fire. And he said: "Take from the fire a brand."
8. Now I went to the fire, and took a burning brand from it, and returned to where the man had stood; but behold, he had disappeared.
9. So I took the brand and lit with it the sticks. And I sat down to listen and to meditate.
10. And I did not sleep.
11. And behold, I did hear my name called, and I answered. And a voice came out of the darkness and bade me not sleep but rather to examine my soul. And behold, this did happen twice.
12. And I was alone, but I did not any longer feel alone.
13. And as I watched my fire, and contemplated the warmth and the light of it, behold, the sun did come up in the east, and I was bathed in the light and the warmth of it.
14. And I had not slept!
15. But I had seen things that I had not seen, and I had heard things that I had not heard, and I had felt things that I had not felt.
16. And I arose, and left that place, glorifying Be'al and all the works of His hand, for I had seen the Earth-Mother.[a]*

Chapter the SECOND:

1. How wonderful are the works of Be'al!
2. How beautiful are all the things which are in the Earth, which are on the face of the Earth, and which are above the Earth—in the sky.
3. How beautiful are the flowers of the Earth and the birds of the air. How beautiful are the stars and the moon, and the reflection of them upon the waters.
4. For these things are of Be'al, and not of humanity.
5. For thus saith the Earth-Mother: "The groves of the forest are my temples, and the trees of the groves are my icons,
6. "and the branches of the trees are my sacred scepters, and the green leaves of the branches are my sacrifice, which is a living sacrifice up unto beauty.'"[b]*
7. Yea, how excellent are all these things, for they are created of Be'al, and they are not of humanity. Wherefore, they are sacred before us.

Chapter the THIRD:

1. Behold the rocks of the mountains, and the trees above the grass waving; this is the Earth-Mother.
2. Behold the ocean on the right, and the sea on the left, and the mighty river which is but a trickle; this is the Earth-Mother.
3. Behold the blue which is day and the black which is night, salted with the stars, all above; even this is the Earth-Mother.*
4. The Earth-Mother is one!
5. The sun is Her right eye, the moon Her left; and the clouds are Her silver hair. The rivers are Her fingers, and oceans are cradled in Her hands, as a child.
6. For the Earth-Mother is all which is revealed unto our sight, and which our ears do perceive, and which we do touch as we reach out our hands.

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a: See Cus. 6:6; Med. 10:7.

b: See E.C. 5:14.

7. For the Earth-Mother is all things which do make themselves apparent unto our senses.
8. She is Disorder–Ordered;
9. She is Power–Impotent;*
10. She is Ugliness–Beautiful.
11. And Be'al, He is cradled in the bosom of the Earth-Mother;
12. And the eye of Be'al has entirely encompassed Her.

Chapter the FOURTH:

1. He is that which we have seen–not with the eyes; and we have called His name Be'al.
2. And we have heard that which He is–not with our ears; for His name we have called Be'al.
3. The taste which He leaves is not in the mouth; the odor of His presence is not sensed in the nose.
4. We have reached out, and touched, feeling His essence, though never with our fingers.
5. We have cried out in our anguish, our sublime anguish, and have called His name, yea, one Name among many; we have called Him Be'al.
6. For our knowledge of Him is as that of the form in the fog which has no form; we see it, and there is the more of it which we do not see, but it is.
7. Be'al is!
8. Yea, Be'al is One; even as He is Many.
9. He has gathered the worlds in His net, even as they also have drawn Him to them.*
10. For all things are delivered unto Him.
11. His glories they are many, yea, as are many the names we have given Him according as His glories are manifested unto us.
12. We have seen Him on the bosom of the Earth--Mother; huge woody arms raised to the sky in adoration, strong and alive; and we have called His name Dalon Ap Landu. *c*
13. Of His goodness we have tasted, yea, have we drunk of the fruits of the Earth-Mother which He hath poured out before us; and His name we have called Braciaca.
14. We have seen Him in the surf, beating His fists against the shore, and His vast body stretching to the horizon; and we have called His name Llyr.
15. His voice we have heard thundering in the heavens, His power we have seen flash across the sky; and His name we have called Taranis.
16. Out of the bowels of the Earth has He poured forth the waters of His life, healing, soothing; His name is Grannos.
17. We have seen His smile, bright, radiant, raining glory and warmth down upon the bosom of the Earth from His seat on high in the midst of the blue heaven; and we have called His name Belenos.

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c: See Cus. 6:7.

18. And the other faces of Be'al also have been turned kindly towards us:
19. Merrily, merrily, bubbling, gurgling, we have seen Her dancing over the rocks down to Her marriage with Llyr; and Her we have called Sirona.
20. We have seen Her laugh with the young baby, fly with the bird, burst forth Her abundance with the corn; in all that hath breath and life have we seen Her good face; and Her name is Danu–the Bountiful. *d*

Chapter the FIFTH:

1. Ye have seen the glory which is day in the rising of the sun, and also the wonder which is night; and what greater thing is there?
2. Ye have seen the power of the floods and the tides; and what greater thing is there?
3. Yea, even have ye seen the bosom of the Earth rent in twain, and fire and brimstone poured forth out of the bowels thereof; and what thing is there which is greater?
4. Verily I say unto you: consider the small creatures of the forest which scamper gaily from bush to bush; are not they more wonderful than these other things?
5. Consider even the dainty flower, how exalted is the glory of it.
6. For these are possessed of the greatest and most wonderful of all of the gifts of the Earth-Mother: which gift is that of *Life*.
7. Wherefore, consider this tree, which ye have selected for the great size thereof; for this tree is possessed of great age.
8. Great is the abundance of life which is in it, and which has passed through it; wherefore ye have raised up your praises unto it.
9. For ye have offered up your worship unto this in which life is great, that your worship of the greatness thereof might be multiplied in this tree.*
10. This tree is your *Bible*.
11. For without Life is there nothing which is anything.
12. The Sun is as darkness without that it shines down on the living things; and the Earth is as empty space without that it is a pedestal upon which have been placed the living things.
13. Thus, even the least leaf of this tree is greater than the Earth and the Sun.
14. For Life is not of the Earth-Mother, and Life is not of Be'al, rather Life is of them both. *e* And great is the power thereof.

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d: See Cus. 8:4-10.
e: See Med. 8:6.

Chapter the SIXTH:

1. Verily, I say unto you, is it not written: "And each took this to be a sign, each in their own way?"*f*
2. Which of you, having risen up saying, "This is truth, for I have seen it," will be followed? For even as *ye* have seen it, have not the others also seen it *not*? And where therein is the proof?
3. Rather, that which is as the bright light unto one, is as but the thick cloud unto the other.
4. For no one shall have the truth save that they shall also have awareness.
5. Truth is as a bubble which dances in the air. Truly, it can be seen, and the eye is aware of it; but it cannot be grasped by the hand, nor possessed. Neither can it be given you by anyone.
6. Beware those who say: "Follow my way, for mine is the way unto Be'al, and there is no other way."
7. Their numbers are great and their voices are loud. They shall present much authority before you, and say: "We know our way to be the only way, for it is the way of our ancestors."
8. But take heed, lest you should fall into the trap.
9. For awareness shall come unto no one save it shall be in their own way; and it shall come unto no one save they shall come unto it.
10. Go ye, therefore, and seek after Be'al. And make your way not after the ways of others, but after your own way; *g*
11. and go too to the fountain of awareness, which is in Nature. *h**

Chapter the SEVENTH:

1. For what reason is it that ye sit here under the oak? Why is it that ye have come together out under the stars?
2. Have ye come that ye might not be alone? If so, it is good.
3. But verily, I say unto you: many there are who have come together, yet remain alone.
4. Do ye sit in the open that ye might come to know Nature? If so, it is good.
5. But verily, I say unto you: many there are who have sat for hours and have risen up knowing less than when they sat down.
6. Rather, in your coming together, seek to know in what way ye may help the one who is next to you, and strive to act justly toward.
7. And in your sitting down in the fields of the Earth-Mother, open your minds as well as your eyes. Let your meditation grow and branch out as the oak which is over your head.

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f: See E.C. 4:4.
g: See Med. 8:5.
h: See Law 4-6.

8. Except that ye have done these things, your sitting is in vain and coming is futility.
9. And why is it that ye do stand up before others and speak unto them?
10. Do ye teach them the ways of the Ancient Druids? If so, it is good. *i*
11. For they had their wisdom, and that is oft forgot. *j* But verily I say unto you: in their day, even they also were young in their traditions.*
12. The wise are not constrained to learn only that which they are taught. Yea, even as there is a time for talking, is there also a time for no talking.
13. In the silence of your being shall ye find that which is not of your being; and in the Earth-Mother shall ye find that which is not of the Earth-Mother; in Be'al shall ye be made aware, and your awareness shall fill you.
14. Ye shall be like the morning sun which has risen and whose brightness is already full, but whose path is yet ever upward;
15. and the light of your awareness shall sweep before it all the shadows of your uncertainty.
16. Then shall ye need wait no more; for this is the great End and all else is but Beginning.

Chapter the EIGHTH:

1. When they come to you and then ask you: "After what do ye seek?" then shall ye answer them, saying: "Awareness;" for this is the First Lesson.
2. For without awareness is there nothing which is.
3. But in your seeking of awareness, seek it not alone, as separate from all else;
4. for in seeking awareness ye shall find it not, and ye shall find it only in that ye seek it not.
5. Seek ye, therefore, after Be'al; for your awareness shall be in unity with Be'al. *k*
6. And make first your search in the Dominion of the Earth-Mother; for the Earth-Mother and Be'al are not to be separated.

Chapter the NINTH:

1. Behold, they shall come unto you, scoffing, and mocking the words that ye have spoken, and saying: "There is no thing at all which is this Awareness; what proof do ye give of it?"
2. And ye shall answer them in a parable; for this is the Second Lesson.

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i: See E.C. 5:10.
j: See E.C. 6:4.
k: See Med. 7:13.

3. There was a small village in which was produced the finest cheese in all the world. There was none other anywhere that was like unto it.
4. And it came to pass that a traveler, who was a merchant, came to the village; for it was his desire that the finest of all foods should be served upon his table.
5. Wherefore, he did seek out the makers of the cheese.
6. But behold, when he was given a piece of the cheese, he did thrust it away from him, for he was offended by the foul smell thereof; for it was an exceeding foul smell indeed.
7. And he said unto them: "I do not believe that the taste of this cheese can be good, for it doth have an odor which is foul like unto no other!"
8. And he was answered: "Thou needest only to taste once of the cheese, and thou wilt see for thyself that it be good."
9. But it came to pass that the merchant did go away again, having not partaken of the fine cheese.
10. And he never did have served on his table the finest of all cheese; for he would not taste it, any of it.
11. Verily, I say unto you: in all the books of humanity, there is not one word which can give you proof even of the taste of a cheese.

Chapter the TENTH:

1. And when they come unto you and say: "And what, then, is the nature of this thing which ye do call Awareness?" then shall ye give answer unto them in silence, for this is the Third Lesson.

2. For there be not one man or woman who doth have Awareness, save who is also aware thereof,
3. and who is like unto one whose eyes are filled with the glory of all things upon which the light of the sun has cast itself.
4. But there are many, yea, it is the greater number, who, in their unawareness, are aware not even of their unawareness.
5. And they are like unto them who are blind from the day of their birth, and see not, nor know what it is to see.
6. But some there are who are aware only that they are also unaware; hallowed are they, for they are the children of Be'al.
7. One of these is like unto one who keeps the Vigil;[l]
8. for their gaze cannot pierce the mantle of darkness which is thrown over all the world about them. but they rest secure in the knowledge of the return of day.
9. In your Awareness shall ye be as at the moment of the rising of the sun;[m]
10. and your spirit shall rise up, even as the bird flies up to meet the light which is above, but which, hidden by the mountain has fallen not yet upon the Earth below.

Peace!

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l: See Cus. 6:6; Med. 1:1-16.
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part two

the Books of the Apocrypha

THE BOOKS OF THE APOCRYPHA

Introduction

The following Books consist of some of the letters circulated at large among the members of the Council of Dalon Ap Landu. None have been officially published before this time. Any member of the Third Order is entitled to add to this collection by the simple process of writing a letter, reproducing it, and mailing it out to all the members of the Council of Dalon Ap Landu. Because each Book represents (at most) the opinions of its author(s) concerning various matters of a Druidical nature, the reverence (if any) in which each Book is held will vary from Druid to Druid.

And because each Book *is* a personal communication, editing has been restricted to the correction of obvious spelling errors and similar trivia. References of a sexist or creedist nature have been left intact, in order not to spoil the historical value of the various Books.

The Editor has been informed that there are other *Apocrypha* currently being printed for distribution. Assuming that each has a date of writing attached, it should be easy to insert them in their proper order, vis-a-vis those included in this edition.

Left to right: David Fisher, Adr. Norman Nelson, D. Hotz(?) and David Frangquist, holding Druid services, apparently during the Second Year of the Reform. This may, however, be a photo of the services during which David Fisher handed over the Archdruidship to Norman Nelson, late in Spring of 1 y.r. Near the right may be seen the altar "which was small and portable and made out of steel," covered with a bewildering number of chalices. Photo provided by Dr. John Messenger.

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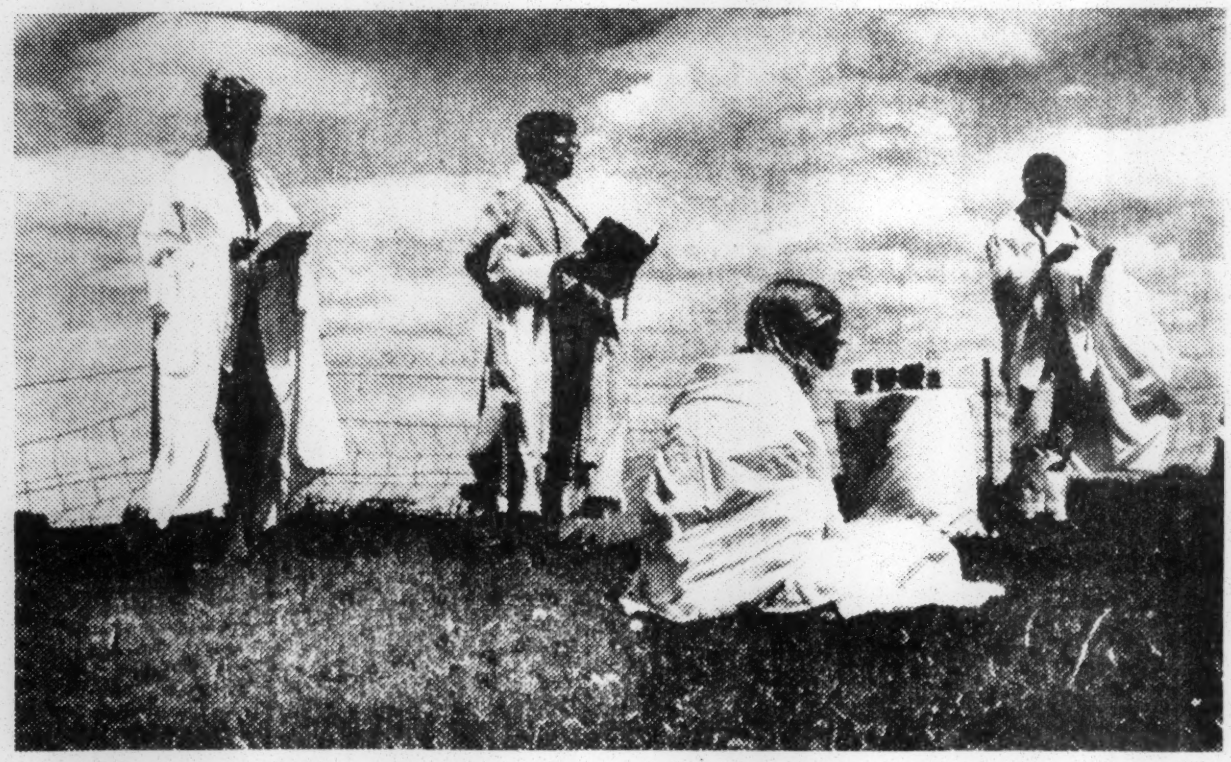

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the Book of Faith

1. I, David,* Archdruid of the Grove at Carleton, write these words so that those who come after me may know and understand some of the feelings which moved us to found the Druid movement. The tone of these writings will differ from the rest of the Books, but I write as I do for clarity, and, in accordance with the Druid practice, make no request that my words become a dogma.

2. In the beginning, Druidism was formed as a protest against a religious requirement at Carleton College, not in affirmation of anything, except to affirm a mutual protest against coerced religion. The History of the Druids will be found in the various Books of the *Chronicles [of the Foundation]*.

3. The founders varied considerably in their degree of religious commitment. Some believed in no God, others in their own uncertainity, and others in the Christian religion. I am a believer in Christianity, and still hold myself as such.

4. Attacks have shifted in time from charges of insincerity to charges of emptiness and lack of real value. I write to reaffirm a new purpose, set forth in the *Chronicles*.

5. Druidism boasts no ethos. Since Druidism has never claimed to be a religion,* dogmatism has always seemed incompatible with the organization. This does not mean that, as an individual Druid, I have no ethics, nor that any others who call themselves Druids are without beliefs as to what is right and wrong. As Druids, however, we can only affirm a mutual desire to ask ourselves questions about the meaning of life, and about the degree to which religious truth can be truth for us.

6. If I were to pass on any advice to my successors, it would be to never consider that they have found, as Druids, the ultimate answer to any of their questions. Druidism is a faith, if a faith, in questioning, not in answering. Awareness, to a Druid, is an individual thing, to be shared, perhaps, but never to be codified.

7. It has been asked, and with good reason; what is awareness? I can only answer that, for me, awareness has meant a strengthening of my own faith, through communing with myself and with the world of Nature around me. I have come to a closer vision of the greater reality that lies beyond this world precisely [as] I have come to so appreciate this world.

8. It has been asked, and again with good reason; if your purpose is to ask and to inquire, then why your use of ritual? Cannot men* seek for answers without the crutch of ritual which has no real religious purpose? I can only answer that the Druid ritual has a value because it can be used by different men in different ways.

9. For one man, the sacrifice of life is the offering up of himself to a god or gods. To another, it is an offering up of his mind to a search for truth. As a priest, I repeat the great answer to calm men's hearts hearts and minds. not as a magical* formula of absolution. But for some the answer is an absolution, washing away the distractions of a week of worry, and reaffirming confidence in the idea of a purpose in life.

10. For one man, the partaking of the *waters-of-life* is a mystical sacrament of communion with a god or gods. For another, it is an act of common fellowship with other seekers of the truth. As a priest, I do not seek to consecrate water to any use with my words,* but rather think of my words as a common means for others, who watch and listen, to consecrate the water within themselves.

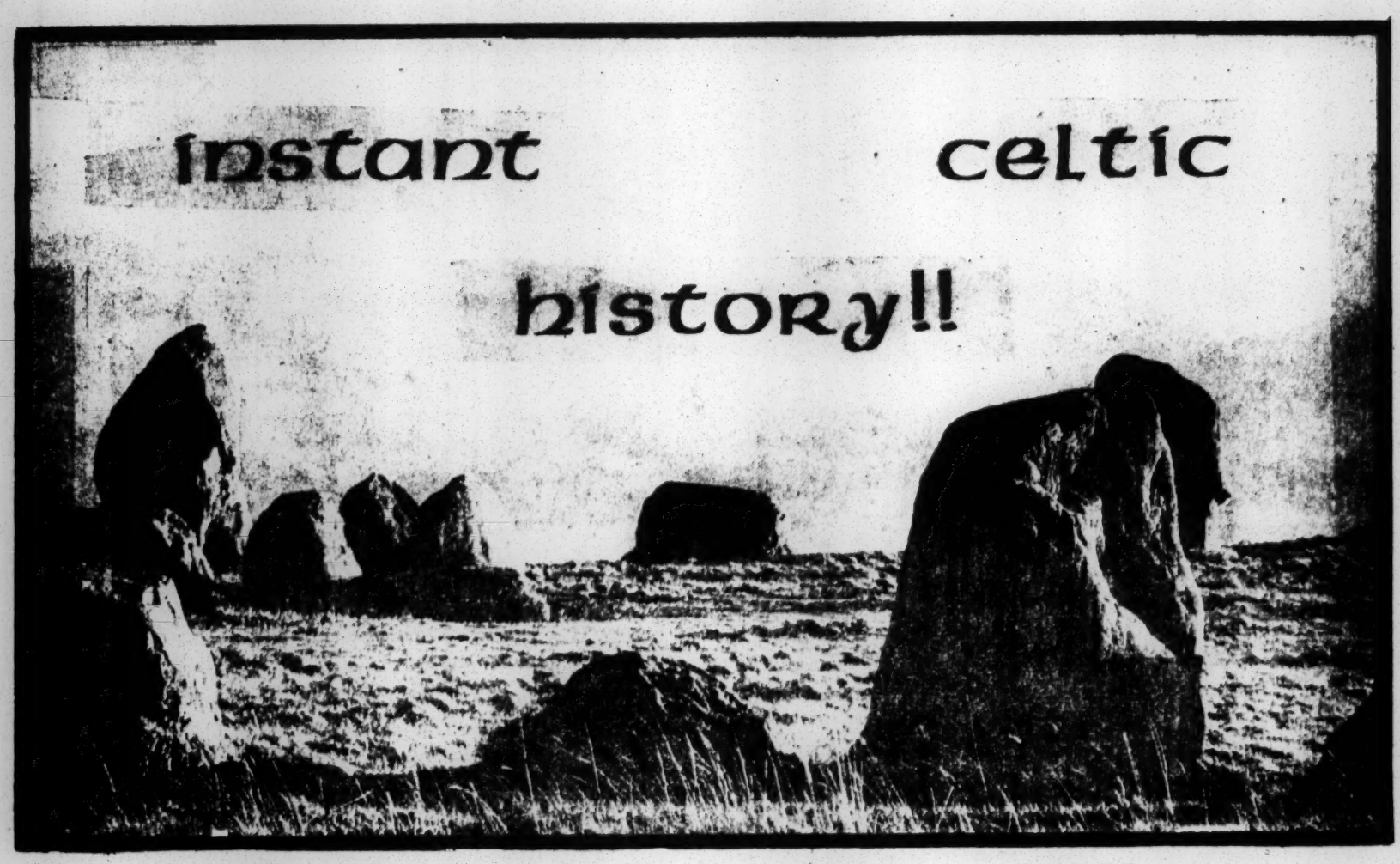
11. Whether what has been founded at Carleton remains or passes away is now unclear. I will always have a concern for the Druids. My own feeling is that if the experience has helped any men to better see themselves, and to become aware of the problems of life in a new way, then it will have served its purpose.

12. I have called this Book, *The Book of Faith*. It is my faith in what we have done and in what I have seen grow. In accordance with a basic principle of Druidism, I do not presume to speak for anyone except myself. Yet I would add one word to the skeptical, to the vain, and to the self-satisfied.

13. Before you, O reader, pass a judgement on the Reformed Druids, look first into your own heart and be very sure that all is right and at peace. Then, without false pride, ask those who call themselves Druids what they have learned from being Druids. Then, when you have weighed the amused against the serious, the scoffers against the men who call themselves aware, then only will you be able to judge.

14. In the name of the Earth-mother, the great personification of all that moves and walks and lives and is upon the Earth, and in the name of Be'al, the source of all truth without Whom no Druid is aware, but Whose nature remains to each man his own mystery, I ask upon you peace. May you, in your own way, find the truth as I have found it.

So be it!



1000 – 750 B.C.E.
The Urnfield Culture, considered Proto-Celtic, dominates much of Europe.

720 – 680 B.C.E.
Early Celts seem to have discovered iron, as iron swords and other weapons are buried with their dead in Austria.

600 B.C.E.
The colony of Massilia is founded by the Greeks, thus opening up trade and cultural contacts between the Celts of central Europe and the Eastern Mediterranean.

520 – 480 B. C. E.
The La Tene phase of Celtic culture begins. Trade between the Celts and the Etruscans begins

400 B.C.E.
Celts invade Italy and settle Cisalpine Gaul.

390 B.C.E.
The city of Rome has difficulties with fun-loving Celtic tribes. Property values plummet.

400 – 100 B.C.E.
The Le Tene culture is spread to the British Isles and most of Western Europe.

279 B.C.E.
Large numbers of Celtic tourists visit Greece.

275 B.C.E.
The Celtic State of Galatia is set up in northern Turkey, much to the surprise of the locals.

230 B.C.E.
Greek soldiers are rude to Celtic visitors from Galatia, the army from Pergamum stomping all over the Celts in western Turkey.

225 B.C.E.
Roman army finally defeats invading Celtic Gauls in central Italy, at Battle of Telamon.

200 B.C.E.
Population increases cause spread of fortified settlements (called "oppida") from Gaul to Bohemia.

191 B.C.E.
Roman imperialism conquers Cisalpine Gaul. Taxes are invented.

100 B.C.E.
The tribe known as the Belgae leave Continental Europe for Britain, in order to get away from the Germanic tribes (which, as usual, were being pushy). Once there, the Belgae proceed to be pushy themselves.

58-51 B.C.E.
Roman armies conquer most of the Celts left in Europe. Caesar invents atrocity stories about Druids.

43 C.E.
Roman general Claudius begins the conquest of Britain. It takes him a while.

432 C.E.
Patrick begins the conquest of Ireland. It takes him a while.

563 C.E.
Colum Cille starts a monastery-fort on the Island of Iona.

590 C.E.
Columbanus establishes monastic and scholastic centers in Europe. Property values plummet.

Note: all above dates are rough.

the epistle of david the chronicler

Chapter the FIRST:

1. To Norman, Patriarch of the Order of Braciaca; from his devoted servant David, a priest of the Order of Braciaca and Patriarch of the Order of Belenos:*
2. It is with deep regret that I was required to postpone the writing of this epistle until the present time, but it was mine earnest desire that I should communicate to you only the fullest details of these experiences. It was therefore necessary to wait until all of the events herein recounted had transpired, before I could begin to set them down on paper.
3. I would assure you, however, that I did receive the epistles which you did so graciously send to me, and I have read them with great interest.
4. But there are a number of points which you have made which do cause me some concern.
5. Concerning your reference to yourself as the Archdruid of the South Dakota group;* I would remind you that an Archdruid must be elected by the members of his Grove, but that the only requirement in the formation of a Grove is that each of the three offices be properly filled by election.
6. Yet you mention only one other person as being a member.
7. Perhaps there is yet another whom you did not mention; I keep in mind the Bishop* who I'm sure would participate excellently in the position of Server.
8. Of much more concern to me, however, is your comment that it all did now seem so much like play-acting.*
9. It is with this that I should like to deal at some length, drawing freely from mine experiences of this last summer.

Chapter the SECOND:

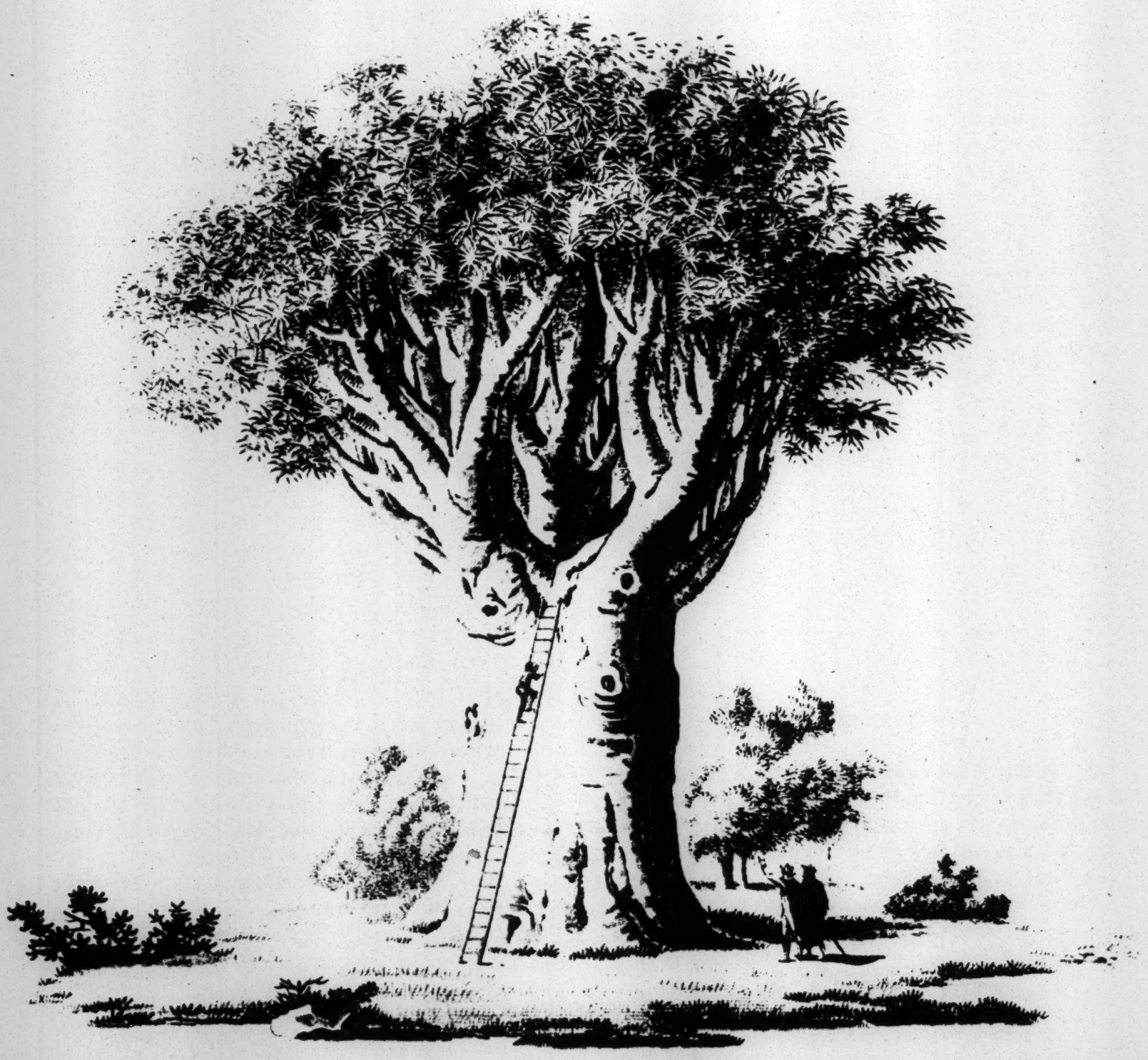
1. When I first came to arrive at Ma-Ka-Ja-Wan,* I was fully resolved to there establish my mission.
2. But it was only with great difficulty that I did succeed in persuading two of my friends to attend the ceremony at Midsummer, which it was my duty to perform nevertheless.
3. But I was to be greatly disappointed in mine efforts, for in the following two weeks I was able to persuade no one to join me in the worship of the Earth-Mother.
4. But the writings of our cause were well received, such that after I had made them available no fewer than nine people did attend the services which were held during the next two weeks.
5. Now we did continue to meet, and in the course of time there were seven who did see fit to become Druids of the First Order in the service of the Earth-Mother. And so earnest were two of these, that they did take upon themselves the responsibilities of the Second Order.
6. Now it was at this time that they did come unto me, desiring to know if we might form a Grove. And at their insistance, I did finally agree.
7. And a number there were who were most greatly impressed by our cause, and they did declare that at last had been found that for which they had made their search.
8. Now I bear proudly the title of Archdruid of Ma-Ka-Ja-Wan,* not because of the title, for in that it is nothing, but because of the light that Druidism has been able to bring into the hearts of a few people there.
9. I am firmly persuaded that what I have seen this summer is a clear demonstration that our message is an important one.
10. Here there were no restrictions against which to rebel, but only the desire to find truth in our own way.*

Chapter the THIRD:

1. It is mine observation that religion is composed of two parts; the philosophy and the ritual.* Should either be absent, there is no longer religion.
2. For without the philosophy, the ritual is but play-acting; and without the ritual, the philosophy lacks the warmth and vitality which is capable of perpetuating it beyond its originator.
3. For there is in all men* a certain desire for the glory of ceremony.

4. Often it is indulged in for its own sake, as in the case of secret organizations and in the worship of the State (which is often confused with patriotism).
5. For ritual is capable of crowding all else out and becoming the end in itself. It is for this reason that we are constantly threatened by the Druid ritual shedding its philosophy and becoming mere play-acting.
6. I am persuaded that our philosophy is valuable, for in Nature we have found a peace and a fulfillment that was otherwise lacking.
7. But we have also recognized that ritual is most often a hindrance;* and to eliminate it is simply to encourage non-ritual to become the ritual. Rather, as Druids we have endeavored to build a ritual which will be the destroyer of its own importance.
8. We have therefore adopted a ceremony which is sufficiantly foreign to our cultural traditions as to shock, whereas being sufficiently close to it to be taken seriously.
9. It is our fervent hope that in this way we will be able to impress upon men that ritual is only relative, and thus help them to rise above its limitations towards the greater truth beyond.
10. It is for this reason that we must be careful not to admit of any ceremony which would be too closely allied with our cultural traditions or which would tend to focus too much attention on the ritual itself.
11. We must not utilize any practice which is not derived directly from Ancient Druid custom* or from analogies from Nature.
12. And as leaders of our cause, we must always keep in mind our principle objectives.
13. For I would again affirm that insofar as we can continue to bring others a greater appreciation of the wonders of the Earth-Mother, I am persuaded that our effort is not in vain.
14. May the peace of the Earth-Mother be yours, and may the radiance of Belenos daily illumine your spirit.

Peace!



the outline of the foundation of fundamentals

Being

a brief catalogue of the major quasi-metaphysical-theological conclusions which may be abstracted from and by the application of the Reformed Druid point of view to questions of ultimate relevance (in outline form).*

THE THREE PILLARS
(or treasures, or paths, or baskets, or roots, or branches, or wonderous illuminations)

I. *The Relentless Rebellion* (threefold)

A. *The Categorical If*

No intellectually honest mind can long remain so termed unless it is willing to submit all things to rigorous examination, even the most sacred provinces. Blind faith is no faith; it is blindness.

B. *The Principle of Non-Confirmation*

Applying rigorous scrutiny to the world's religions, we find, especially in Western forms, universal claims to exclusiveness; yet none submits any more proof of its claim than an appeal to faith. Logically, therefore, all are equal.

C. *The Principle of Non-Conformation*

In the face of the insoluble problem of selecting the "one true faith," most people conform to one of two patterns:

1. *The True Believer* embraces the faith of his fathers wholeheartedly and unquestioningly, fearing to face the logical possibility (probability?) that he is wrong.

2. *The Non-Believer* rejects all faiths out of hand, fearing that he might prove himself a fool by choosing the wrong one.

Reformed Druids reject the necessity of conforming to either of these patterns based on fear. True spiritual progress exists only in the *Relentless Rebellion* against petrified norms.

II. *The Paths of Paradox* (also threefold)

A. *The Ceremonial Syndrome*

Man is incurably finite. He cannot conceive of spiritual activity except in terms of ritualistic hocus-pocus. But ritual must be carefully selected or it will independently acquire magical properties of its own. Ritual properly constitutes a springboard for the spirit only. Oak worship is ideal for this purpose (see also III).

B. *The Primacy of Ambiguity*

True spiritual growth consisting of personal effort and rebellion, Reformed Druidism must remain devoid of orthodoxy. All writings must be ambiguous and non-final (present dissertation included).

C. *The Principle of Non-Confirmation*
(rears its ugly head again)

You'll get no pat answers here. There being no logical basis for the acceptance or denial of any faith, Reformed Druidism confirms nothing (including Reformed Druidism). You're welcome to, but you're on your own.

III. *The Last Refuge* (whadaya know. ...threefold!)

A. *The Noble Fivefold Formulation*

1. *The Nature of Life*

Life is defined as the unity of the spiritual (Be'al) and the material (the Earth-Mother). Without the material the spiritual has no form; without the spiritual the material is dead.

2. *And Man?*

Man, as a living animal, ideally consists of both material and spiritual.

3. *And Man?*

Man is unique. This is because he has self-awareness. He passes from self-awareness through self-

centeredness to self-importance, then to self-isolation, resulting in self-misery.

4. *Unity for All and All for Unity*

Man's self-importance cuts him off from the life-giving benefits of unity with spirit and Nature (the material). Druids sometimes call unity *Awareness.* It is the object of religion to restore unity; most concentrate on the direct attainment of spiritual unity, ignoring (or rejecting) the material.

5. *Back to Nature*

Druids (at least some of them) believe that a good approach is to first restore material unity. Having broken down part of the barrier around the self, the rest should then be easier. Hence, Druid Nature-worship–the ideality of going to worship oaks.

B. *The Basic Tenets*

TheBasic Tenets of Reformed Druidism, which form the basis (believe it or not) for the proceeding discussion, are found in the Constitution of the Reformed Druids [at Carleton], and in another form in *The Book of the Law* in *The Druid Chronicles (Reformed) [of the Foundation].* They are the quintessence of Druidism, such that a person need accept nothing else and still become a Reformed Druid. They are here presented in their most concentrated form:

1. Nature is good!

And the second is like unto the first:

2. Nature is good!

C. *The Last Refuge*

It is simple to grind out these systems. It is the expected thing to do. Perhaps it is useful. It is meaningless!

It is simple to sit on the Hill of the Three Oaks and look at the pretty blue sky. That, too, can be meaningless!

It is not so simple to stand alone under the pretty blue sky and watch all your preconceived systems come tumbling down. But when they come tumbling down, there is a refuge: in Nature. There one may find a clearing of the head, a freedom from stagnant forms, a beginning. (The end).



Leabhar

toirdhealbhaigh

I

The moonlight shining on the path
Blinding
The sister stars
Brightening the way
Dimming
Foot falls heavy
And raises dust in a
Shimmering
Cloud
Of many colours.

Softly go, wanderer
Where the wood calls
and lives.

Grass whispers
And trees walk
As you go your contemplative way
Brain empty, thinking
Body dead, living
Walking
Unfeeling.

Tree roots move
Snakes trying
To entwine your feet
And hold you forever
Wanting you, loving you
Wishing to talk–
If you dare listen
But you will walk.

The owl hoots his song
Of loneliness
And the terror of the woods
Frightening you
Sending you running
Happily, joyfully
Fearfully
Tearfully
Through the forest
Seek then to escape
The tale that is told.

The grass damp beneath
You
Sparkles in the moon
Stops wet and cools your feet
Making you joyful
And cold
Feet numb from damp
Frigid
Fighting the moonlight trees
Continue on out
Out to the city
The grass hastens you away
You are not ready yet to stay
The woods seem to say.

II

Dew drips heavy
Wets the ground
Sparkling dew
Shimmering in the moonlight
Reflecting colour schemes
Prismatic.

Moonbows
Sparkle from
Dripping dew
Bright and joyful
Breaking the moonlight
Healing.

Rejoicing in it, he wends
His way
Out from the city down below
Up to the fields
Where flowers grow
To the thicket
Full of life
Through the forests
Across the lea
Seeing all there is to see.

March forward, stepping lightly
Trampling life underfoot
Apologizing and smiling
–Pardon my clumsiness in going–
Up to the ancient oak
Caressing, talking
Adoring
Age untold, oh so old
And wise wonderful.

He stays doing nothing
Breathing, absorbing
Speaking at times
Throwing his head back
And laughing
Enjoying
Accosting the grass
Kissing the flowers
Teaching and learning
Talking with animals
On their way
Entranced, pause and
Tell of nightmare worlds
Of strange tales
And marvel at his
yet stranger tale.

Walking onward through the trees
Over the thicket
Down the rabbitway
To the waterhole
Moonlight shines through his shape
Stars for eyes
Moon for heart
Meteors for limbs
Onward, onward into the eternal day-night
Smiling goes he.

No more seen in the city
No more seen in the field
No more seen but felt and heard
Kindly master-slave of all
Unweilding of power possessed
Yeilding of love and life
Breath on wind
Yet learning
Teaching, preaching
Lore-filled in every pore
Etheric and solid
Whispering into unknow'n ears
The man the grass teaches how to grow.

Robert Larson, DAL, Be.
Archdruid, Berkeley Grove
a.k.a.

Toirdhealbhach MacLorcáin
Ard-draoi Clann na Brocheta
Earrach 12 y.r.

the first epistle of Isaac

Chapter One:
On the Disintegration of the Druids

1. Dear Brothers and Sisters: The Reformed Druids of North America today seem to be facing an inevitable choice; a choice that most organisms, be they physical, psychic or social, must eventually face.
2. That choice is between growth and change on the one hand or stagnation and disintegration on the other; that is to say, between Life and Death.
3. As I write these words in the late summer of the Twelfth Year of the Reform (1974 c.e.), the RDNA *as an organization* is nearly defunct.
4. For of the many Groves which have been founded (Carleton, Berkeley, Chicago, Ma-Ka-Ja-Wan, New York, Stanford, Twin Cities, Vermillion and others) few are known to be thriving still.
5. The Berkeley Grove and the Twin Cities Grove meet frequently and have a score of members each. The Chicago Grove has a score of members who meet only on High Days. The Stanford Grove has only a handful and, as far as I have been able to determine, all the others are defunct or nearly so.
6. Does this mean that the RDNA is dead?
7. Nay, for as someone from the apparently defunct Carleton Grove recently wrote to me, "The Druids are dead. Long live the Druids!"
8. For Reformed Druidism, *as an idea*, can never die as long as there is one individual still seeking awareness through Nature.
9. Now there are many possible interlocking explanations for the impending demise of the *organizational body* of Druidism, some of which should be briefly noted.
10. First of all, there is the basic anarchism of the majority of the Founders.
11. This dislike of authority and organization is both vital and basic to our philosophy; for it has kept dogmatism and politics from engulfing the Druids.
12. But it has also prevented us from effective communication not only with each other, but with the outside world as well, many of whose inhabitants could have benefited greatly from Reformed Druidism, had they been able to find out about it.
13. Secondly, while many both inside and outside of the RDNA consider us to be one of the oldest public Neopagan movements in the country, nonetheless, it seems that many of the Founders were either Neochristians, Atheists or Agnostics.
14. Most of these have in the last ten years become respectable Neochristians, Agnostics, Marxists or members of other traditional and accepted religions; and have quietly but firmly dropped out of the RDNA (except to protest vigorously whenever anyone suggests changing the structure of the RDNA).
15. Thus, because most of its leaders have abandoned it, the RDNA has quite naturally tended to fall apart.
16. Thirdly, the RDNA has never been very "evangelistic" or anxious to recruit members, and therefore our numbers have never been very great.
17. Perhaps at our largest we have had sixty members and thirty priests and priestesses across the entire continent.
18. This is far too small for an organization to survive in small, scattered units, without a logical and sensible structure.
19. There are no doubt many other factors which have played important roles in our increasing disintegration as an organization, but there is no room to go into them here.
20. Let us instead turn to consider possible answers to what I feel are the two most important questions facing us in this Twelfth Year of the Reform:
21. Is Reformed Druidism, as an organization, worth bothering to keep alive at all? If so, how can we do it without violating our basic principles of individual autonomy and freedom?

Chapter Two:
Neopaganism and Reformed Druidism

1. "Neopaganism" is a term that was first brought to the attention of our generation by Ven. Tim Zell, Primate of the Church of All Worlds (in St. Louis, MO), which is the second oldest public Neopagan organization in America, having been founded in 1961 c.e., two years before the Reform (2 b.r.).
2. As he uses it, "Neo-Paganism" refers to a complicated and constantly evolving philosophy based upon "viewing humanity as a functional organ within the greater organism of all Life, rather than as something separate and 'above' the rest of the natural world."
3. Other philosophers have since expanded the term to make it far broader than Ven. Zell might consider proper.
4. As I use it, "Neopaganism" refers to the modern polytheistic (or conditional monotheistic)

nature religions that are based upon the older or "Paleopagan" religions; concentrating upon an attempt to retain the humanistic, ecological and creative aspects of these old belief systems while discarding their occasionally brutal or repressive developments, which are inappropriate to the "Aquarian Age."

5. "Neochristianity," to give a parallel that might make things clearer, is a term used by some to refer to such groups as the Christian Scientists, Quakers, Unitarians, and other "liberal Christians;" while the "Paleochristians" include Roman Catholics, High Church Anglicans, Baptists, Pentecostalists and other "conservative Christians."

6. There are of course people who could be called "Neojews" (Reform) and "Paleojews' (Orthodox), "Neobuddhists' (Mahayana) and "Paleobuddhists" (Theravada), "Neowitches" (Wiccans) and "Paleo-witches" ("Fam-Trads"), etc.

7. The major Neopagan movements include modern, humanistic versions of Egyptian, Norse, Celtic, Roman, Greek, Slavic, African, Chinese, Native American and other ancient religions from around the world.

8. Perhaps the most well-known of such Neopagan movements are the various diverse belief systems that refer to themselves as being "Wicca," "Witchcraft," "the Old Religion," etc.; based upon many different cultural backgrounds (though primarily Celtic) and of wildly varying levels of scholarship and practice.

9. The major principles that these Neopagan religions have in common would seem to be these: (1) a reverence for Nature and a willingness to live by Her laws, rather than trying to "conquer" Her; (2) a constant search for awareness and growth, beginning in the realm of Nature; (3) a belief that there are certain archetypal forces in the cosmos, usually called "gods," "goddesses," "nature elementals," "spirits," etc., that humans may interact with for mutual benefit; and (4) a knowledge that psychic talents do indeed exist and can be trained and developed through the use of ritual, among other methods.

10. So it is clear that, in this expanded sense of "Neopagan," the RDNA fulfills more than one qualification to be a Neopagan movement, though whether it is a "religion" or a "philosophy" was never decided by the original Carleton Founders.

11. I will maintain that Reformed Druidism is, or can be, a Neopagan *religion*, even though this contradicts the word of the major Founder of the RDNA (see *The Book of Faith*, verse 5) and absolutely horrifies him and others.

12. I will maintain further, that if it is to survive, Reformed Druidism must recognize its own nature, as an originally proto-neopagan movement that has evolved into a genuine Neopagan group, and accept its duty to take its rightful place among the Neopagan movements of America.

13. But let me now approach this subject from another angle, one that will make more sense to some of you and less sense to others.

Chapter Three:
Magic, Witchcraft and Reformed Druidism

1. "Magic" is a word that has many meanings to many people, but for the purposes of this Epistle, I shall define it as "Folk Parapsychology," the techniques developed for centuries all over the globe that are designed to facilitate the use of psychic talents.

2. While respectable clergy and physicists scream to the contrary, it is a *fact* that psychic phenomena exist and that they only rarely follow the desires of scientists or other preachers.

3. A religious ritual is a spiritual psychodrama done for magical purposes, whether simple or complicated, heavy or lightweight.

4. When the ritual is led by a priest and/or a priestess who perform(s) the act of channeling the energies raised, and who acts as the official representative(s) of the deities invoked, then we have a psychic technology that is referred to as a system of "Priestcraft."

5. If, on the other hand, all the members of the religious group share the task of channeling the energies equally, and *all* expect to develop their psychic abilities, then we have a psychic technology that is referred to (at least by some) as a system of "Witchcraft."

6. But be warned that both of these approaches can blur together greatly! And they are both interwoven with Ceremonial Magic, Wizardry, Shamanism, Strega, Macumba and other systems of magic working; for these terms have always been in flux and today are more slippery than ever.

7. But it is safe to say, from a scholarly viewpoint, that the RDNA is a Priestcraft and not a Witchcraft; though many Druids and Witches seem to encounter no difficulty in attending each other's rituals.

8. Now the rituals of the RDNA, though not originally designed to be magically strong, can be (and have been) used by trained Druids for powerful magical purposes; ranging from the mere charging of the chalice with stronger than usual psychic energy, to healings of physical diseases and the performance of drastic weather spells.

9. So, while the RDNA has not been around long enough *as an organization* to acquire a strong circuit of power in the collective unconscious (as the 40+ Catholic Churches have, for example), nonetheless, under the leadership of a Druid/ess who has been properly trained in magic, our rites can be used to reach back to touch the Ancient Gods invoked.

10. Yet another advantage to the rituals of the RDNA is their ecumenical or eclectic structure; for almost any good Pagan deity can be contacted within the context of our liturgy, including the Pagan deities behind the Christos myths.

11. When the *waters-of-life* are passed about the circle and a psychic link is forged between those who drink and the Old Gods–that is magic!
12. When Grannos of the Healing Springs is invoked to heal a sick person and that sick person *is* healed–that is magic!
13. When Taranis is beseeched for rain and clouds suddenly gather from the four corners of the sky, rushing together to pour their bounty upon the Earth below–that is magic!
14. All these things I have seen, and more.

Chapter Four: Magic vs. Science?

1. Now lest there be some of you who feel that I am talking foolishly about that of which I know naught, I will state that I have been a scholar of minority belief systems for ten years, that I have authored books and many scholarly treatises upon the subjects of Magic, Paganism, Witchcraft, Voodoo, Parapsychology and other related subjects.
2. Therefore, Brothers and Sisters, do I assure you, that *I know whereof I speak*.
3. All these wonders, of the sort that I have just related, though their very possibility is frightening to many, have always been common among Paleopagans and Neopagans (and they used to be common among Christians and Jews as well); and it is only the fanatic technologists and devout materialists who will close their eyes to that which they do not wish to see.
4. For to admit that the cosmos is bigger than their minds can comprehend, would be to admit that they are only a *part* of Nature, and not Her "conqueror." And this admission truly goes against all of Western Civilization and the "Judeo-Christian" Tradition.
5. Even so, I beseech you Sisters and Brothers, that as the RDNA has always fought against the coerced belief systems of Established Religions, let us also be willing to combat the coerced belief system of the Established Religion of Scientism.
6. For no humans are infallible, even if indeed they be wearing the ceremonial white Labcoats, and waving the ritual Sliderules, and chalking up the mystic Numbers, and chanting the most sacred mantra,"Science has proven that....."
7. Wherefore, let us as Reformed Druids confess that there are indeed powers beyond human comprehension, beyond the limitations of human religions (no matter how Respectable), and work to develop our psychic talents for our benefit and that of the Earth-Mother.

Chapter Five: What Can Be Done

1. Now this can be accomplished through many means: through ritual and music, poetry and song, enchantment and the seeking of oracles.
2. Groves may easily add magical spells to the middles of the Orders of Worship, or reserve those enchantments for magical Orders within the Reformed Druid movement.
3. For while there are three Lower Orders and seven Higher Orders at present, still there is no reason why more may not be founded and dedicated to patron deities–for there are many more Gaulish, British, Irish, Scots, Manx, Welsh and Pictish gods and goddesses who are not mentioned in *The Chronicles of the Foundation*, but who were known to the Ancient Druids, whose ways we seek to reconstruct.
4. Now among these other deities were many who are now worshipped by some of those who call themselves "Witches;" and although the Triple Moon/Earth/Sea Goddess and the Horned God of the Woods are not mention in our scriptures, still they are a part of our Paleopagan heritage.
5. Let us therefore cooperate with those Witches and Covens who are of a like mind to our own, neither lording it over them nor bending the knee, but treating them as sisters and brothers along the Paths to Awareness.
6. For while Ancient Druidism (*druidecht*) had little if anything to do with Ancient Witchcraft (*wiccacraeft*), representing in all likelihood different social classes, in today's world it is best for Neopagans of all kinds to assist each other in whatever way they can, for the benefit of All.
7. And as we attempt to resurrect and reconstruct the religious and magical practices of the Ancient Druids, let us not forget one of their most powerful ones–Poetry.
8. For every Druid and every Druidess should be a poet.
9. It is said that the Ancient Druids spent twenty years or more in training, learning the unwritten lore of their peoples and how to fashion it into poetry that could inspire and subdue, crown a brave warrior and dethrone a tyrant, heal the sick and enchant the world.
10. Surely, Reformed Druids can continue this tradition.
11. So therefore, Sisters and Brothers, let us return the magic of ritual and poetry, music and song, dancing and feasting to our forms of worship.
12. Only in this way do I think we may provide the psychic revitalization which we and the world so sadly need.

13. Only in this way, by forging the bond between us through the *waters-of-life* into an unbreakable chain linking us with the Earth-Mother and Be'al, may we survive as anything other than a quaint Carleton College Alumni Club.
14. Only in this way may the *spiritual body of Druidism* be revived from the malaise that has brought it low.
15. The *organizational body of Druidism* can then be easily resurrected, though in what forms remains to be seen.

16. But since this is already the longest book in the *Apocrypha*, I will close with this word of asurance:
17. Rejoice!
18. The Gods are alive! Magic is afoot!

Peace!

——Isaac Bonewits, D.A.L., Be.
Archdruid, Twin Cities Grove
Foghamhar, 12 y.r.



the Book of changes

Chapter the FIRST:

1. On July 18, 12 y.r. (1974 c.e.), the letter which follows was sent out by the Archdruid of the Twin Cities Grove to all the members of the Council of Dalon Ap Landu.

2. "Dear Brothers and Sisters:
3. "I have thought long and hard about the difficulties facing the RDNA in the years ahead, and have come up with the following suggestions.
4. "As is traditional among the Druids, I make no request that my words become dogma, but rather that they be pondered and acted upon (either pro or con) by those of you who give a damn about Reformed Druidism, or would like to see it survive and even grow.

5. "Let us begin by admitting that we *are* a religion and describe ourselves to each other and the outside world roughly as follows:
6. " 'The RDNA is an Eclectic Reconstructionist Neopagan Priestcraft,* based primarily upon Gaulish and Celtic sources, but open to ideas, deities and rituals from many other Neopagan belief systems. We worship the Earth-Mother as the feminine personification of Manifestation, Be'al as the masculine personification of Essence, and numerous gods and goddesses as personifications of various aspects of our experience. We offer no dogmas or final answers but only continual questions. Our goal is increased awareness and harmony within ourselves and all of Nature. We are willing to interact philosophically and ritually with members of all other belief systems that are compatible with our own approach and Nature.'
7. "Let this be how we view ourselves and approach others.

8. "Next, I would recommend that, without getting into an evangelistic trip, we make our writings available to others and publicise the locations and mailing addresses of our Groves through the Neopagan media.

9. "Next, let all the members of this Council who may in traveling meet other Neopagans of equivalent dedication to the search for awareness, act more swiftly to found Groves and to telescope (if ethically possible) the time needed to ordain these others to the Third Order down to a few months or even less; leaving the new Druids and Druidesses to take over the fledgling Groves while the ordainer travels on.
10. "Most especially can this be done, without the loss of 'quality control' within the Council, with those individuals who are already Priests and Priestesses in other Neopagan traditions based upon similar philosophies.
11. "In this way, a single Third Order Druid or Druidess in traveling about and meeting other Neopagans could in the space of one year provide legitimate Archdruids or Archdruidesses for three or four new Groves. This would solve the problem of maintaining our 'Apostolic Succession' without the necessity of forcing would-be Druids to travel up to 2,000 miles to attend the services of one of the two surviving Groves* for a year and a day.
12. "A similar program of 'exchanging ordinations' has already been carried out by many Witchcraft and other Neopagan organizations; and as long as reasonable care is exercised in the choices of who to telescope training for, no major problems arise.*

13. "As for the conducting of the business of the Council, we are going to have to make some serious decisions immediately. Do we really need the Council? If the Carleton Grove is defunct (which it seems to be*) how can we convene the Council when its official Chairperson is nonexistant? Was it really that wise to have the election of the head of the Council left to the caprice of any one Grove, especially a Grove whose membership changes every four years by 100%???
14. "I will make the following organizational proposals and ask that all members of the Council contact me with their reactions, before September 15th.

15. "Let the office of the Chairperson of the Council rotate from year to year among the heads of genuinely active Groves (i.e., holding at least one meeting per month). I will nominate Robert Larson, D.A.L., Be., Archdruid

of the Berkeley Grove and an original Carleton Grove member as the first Chairperson.
16. "Let the By-Laws be changed so that members of the Council who do not keep in touch with the Chairperson (and send in change-of-address notes, etc) may be temporarily dropped from the rolls of the Council until they get back into communication. This would solve the quorum problems so that we could actually get some work done now and then.
17. "Let the rules governing the Higher Orders and the selection and replacement of their Patriarchs and Matriarchs be changed or else let the Higher Orders be abolished.

18. "It is my earnest belief that these changes need to be made immediately and I hope that when this letter is eventually edited and tacked on to the end of my addition to the *Apocrypha*, that it will give a better picture of the RDNA than this letter presently presents.*
19. "If the RDNA is to survive as an organization, these or similar changes are going to have to be made. I request all members of the Council to contact me as I said before, by September the 15th at the latest.

20. "If the majority of the Council members approve (and remember, this is only the majority of those members known to exist as of two years ago—because nobody ever bothered to send out updated lists), then I will go down to Carleton College and attempt to recover the Archives. These I will send to Robert Larson.
21. "If the majority of the letters I receive disapprove of my suggestions, Robert and I will take our Groves and leave the RDNA to found a new group to be called the SDNA or Schismatic Druids of North America.
22. "We will declare *The Druid Chronicles [of the Foundation]* to be our 'Old Testament' and will rewrite those portions we consider objectionable (though for historical reasons we will retain the original readings in footnote form). Then we will write additions of our own, incorporating the contents of this letter as our guidelines.
23. "This we will do, not because we seek to destroy Reformed Druidism or to co-opt it, but because we honestly feel that this is the only way that the principles that the RDNA stands for can be spread and grow into any form that can help either humanity or ourselves.
24. "The RDNA being basically anarchistic, has little it can do to prevent schisms and we are ready, willing and able to schis if that is what it takes.
25. "We are open to other suggestions, but suggest that they come quickly, for our decision to schis or remain within the RDNA will be made before *Samhain*.
26. "May the Mother bless us all, and inspire us with the wisdom we need.
27. [signed] "Isaac Bonewits, D.A.L., Be.; Archdruid of the Twin Cities."*

Chapter the SECOND:

1. The reactions to this missive were, as usual for Reformed Druids, varied.
2. Out of 33 copies mailed, some were returned by the Postal Service as undeliverable. These were: D. Wesley Hubbard, Marta Peck and Richard Smiley.
3. The following members of the Council of Dalon Ap Landu objected *vigorously:* Diane Erbe (Adr. of Carleton), David Fisher, David and Deborah Frangquist, Gerre Goodman MacInnes, Thomas McCausland, Renata Seidel, Ellen Conway Shelton (Adr. of Ann Arbor) and Richard Shelton.*

4. The following members of the Council agreed with the basic concepts outlined: Michael Bradley (Archdruid of Chicago), Joan Carruth, David T. Geller, Charles Hixson, Robert Larson (Archdruid of Berkeley), Cathy MacQuilling, Stephen W. A. McCalley, Steven Savitzky, S. Volkhvy Sterba and E. David Uggla (Archdruid of Stanford).
5. The following members of the Council sent no reply at all: Thomas Carlisle, Philip Cooper, Stephen Corey, Victor Henney Jr., Robert Hirsch, Laura Kiigimagi Keating, Glenn McDavid, Don Morrison and Gary (of Schenectady) Zempel.
6. The following member of the Council sent as his reply a definite "maybe:" Norman Nelson.
7. Thus it was that a majority of those who managed to communicate about the contents of the letter, including four Archdruids of the Groves known to be active in July, 1974 c.e., desired that changes of the general sort outlined be made.

8. However, these Druids were divided into two factions: those, who were of the majority, who favored the staging of a *coup d'etat;* and those, who were of the minority, who favored a full or partial schism.*

Chapter the THIRD:

1. Now the Archdruids who desired changes conferred with their Groves at Services and with each other by telephone and mail, and came to these conclusions:

2. That two new organizations would be formed which would, for at least a while, be semi-autonomous branches of the RDNA; and that these groups would be known as the New Reformed Druids of North America (NRDNA) and the Schismatic Druids of North America (SDNA).
3. That the name NRDNA would probably wind up being used by those Druids who wished to continue to acknowledge the Council of Dalon Ap Landu; to wit, those who favored a *coup*.
4. That the name SDNA would likewise probably wind up being used by those who favored a full or partial schism from the Council of Dalon Ap Landu and the RDNA.
5. That a new Council to be known as the Provisional Council of Archdruids would be formed for at least a while, and that this Council would consist of all willing Archdruids and Archdruidesses of all active branches of the Reform that might exist or be formed in the future.
6. That all Groves would continue to retain their traditional autonomy.
7. That the purpose of the Provisional Council of Archdruids would be to confer with and represent their Groves for the consideration of various matters of import and controversy.
8. That among these matters would be those of: new Constitution(s) and By-Laws, the continuation or ignoring of the Higher Orders, the possible need or ethical reasons for the institution of defrocking procedures, * and the final decisions concerning the future political structure and inter-relationships of the various branches of the Reform.

Chapter the FOURTH:

1. Now other tentative decisions were made by the four Archdruids with the majority consent of the Third Order members of their Groves; and these were as follows:
2. That no Reformed Druid should speak for the beliefs or nonbeliefs of *all* Reformed Druids, save to mention the Basic Tenets outlined in *The Book of the Law*, and that members of each branch of the Reform should speak only for themselves.
3. That the general definition mentioned in the letter of July 18 (Chapter 1, Verse 6, above) for the RDNA might be used by the SDNA and/or the NRDNA instead.
4. That it be specifically mentioned to all Reformed Druids that they may found affiliated, subordinate or allied Orders, of whatever sort desired, to enhance their experience of Reformed Druidism.*
5. That the suggestions made in the letter of July 18 (Chapter 1, Verses 8-12, above) concerning missionary work and the ordaining of new Third Order Druids might be followed by the NRDNA and/or the SDNA.
6. That the new edition of *The Druid Chronicles* being prepared by Isaac Bonewits and Bob Larson should be edited to remove obsolete passages* and sexist phraseology, but that the original readings

(for the benefit of those who prefer them, as well as for historians) of all passages changed drastically would be retained in *The Book of Footnotes.*
7. That the revisions to *The Druid Chronicles*, as well as all associated materials to be published with them, would be agreed upon by the Provisional Council of Archdruids *before* printing, and that in cases of disagreement, the original readings of each controversial passage would be retained in the body of the text, and the alternate readings be placed instead into *The Book of Footnotes.*
8. That copies of *The Druid Chronicles* would subsequently be printed and made available to all Reformed Druids, as well as to other interested persons, at a reasonable cost; save only that (a) copies of the ordination ceremonies to the Third Order would be available only to members of that Order, and that (b) copies of the ordination ceremonies or other rituals of the Higher Orders (as well as any other Orders founded) would be available only to members of each Order, unless the leader of a given Order were to say otherwise.
9. That editions of the original RDNA *Orders of Common Worship* for the Winter and Summer Halves of the year, as well as the original RDNA Second and Third Order ordination rites, would be printed intact; although individual Archdruids and Groves might alter or rearrange these liturgies as desired (save only that nothing be actually *removed* from the Third Order ordination).
10. That copies of special rituals for the celebration of High Days, weddings, funerals, child namings, etc, would be incorporated into each new edition of *The Druid Chronicles* as they became available and/or were composed by individual members of the Third Order.
11. That the first Chairperson for the Provisional Council of Archdruids would be Robert Larson, DAL, Be., Archdruid of Berkeley and veteran of Carleton.
12. That the final proposals concerning the various matters of controversy and import would be submitted by the Provisional Council of Archdruids to a vote of all Third Order members of all existing Reformed Druid movements in or before *Foghamhar* 15 y.r.
13. And that all concerned should abide gracefully by the decisions of the majority, or else feel free to form their own separate groups in mutual respect.

Chapter the FIFTH:

1. Now all these events herein recorded did occur in August of 12 y.r. and the decisions were originally meant to take effect as of the following *Samhain* (the beginning of 13 y.r.).
2. Indeed, the Twin Cities Grove did decide upon a partial schism at that time and did call itself the Schismatic Druids of North America.
3. And this they did because they felt that it was unfair to present themselves as representative of all Reformed Druids, and because they were unhappy

with what they felt was the negatively anarchistic structure of the Council of Dalon Ap Landu.

4. Still did they wish to remain in communication with the other branches of the Reform, so they did determine that their current and all future Archdruids would become members of the Provisional Council of Archdruids and that the ordination ceremonies to the Third Order of the SDNA would consist of the same elements and words used by the RDNA, with additions, so that the members of the Schismatic Third Order might also be members of the Council of Dalon Ap Landu.

5. But none of the other decisions reached by the four Archdruids and their Groves did take effect, because no one was notified of them.

6. This was because the Archdruid of the Twin Cities Grove, who was supposed to print and mail this addition to *The Books of the Apocrypha*, was busy with a new job and a new wife.

7. And he was living on Central Druid Time.

8. Thus this Book was not printed and distributed to all the members of the Council of Dalon Ap Landu as it was supposed to be.

9. And so no one outside of the four active Groves knew that the Provisional Council of Archdruids had been formed, or that 13 y.r. was supposed to have been "The Year of Changes."

10. And that year was over and gone before this book was ready to be printed and distributed.

11. And it is now, as of this writing, *Samradh* of 14 y.r. (1976 c.e.) and the official notice has still not yet been properly distributed.*

12. And behold, in June of 14 y.r. was born yet another Grove and Branch of the Reform; for then was founded the Arch Grove of the Hasidic Druids of North America* in the city of St. Louis, Missouri.

13. And in that same month did Eleanora Auvinen become the Archdruidess of the Twin Cities Grove of the SDNA, for the former Archdruid did move back to Berkeley, California, there to preside over the Mother Grove of the SDNA.

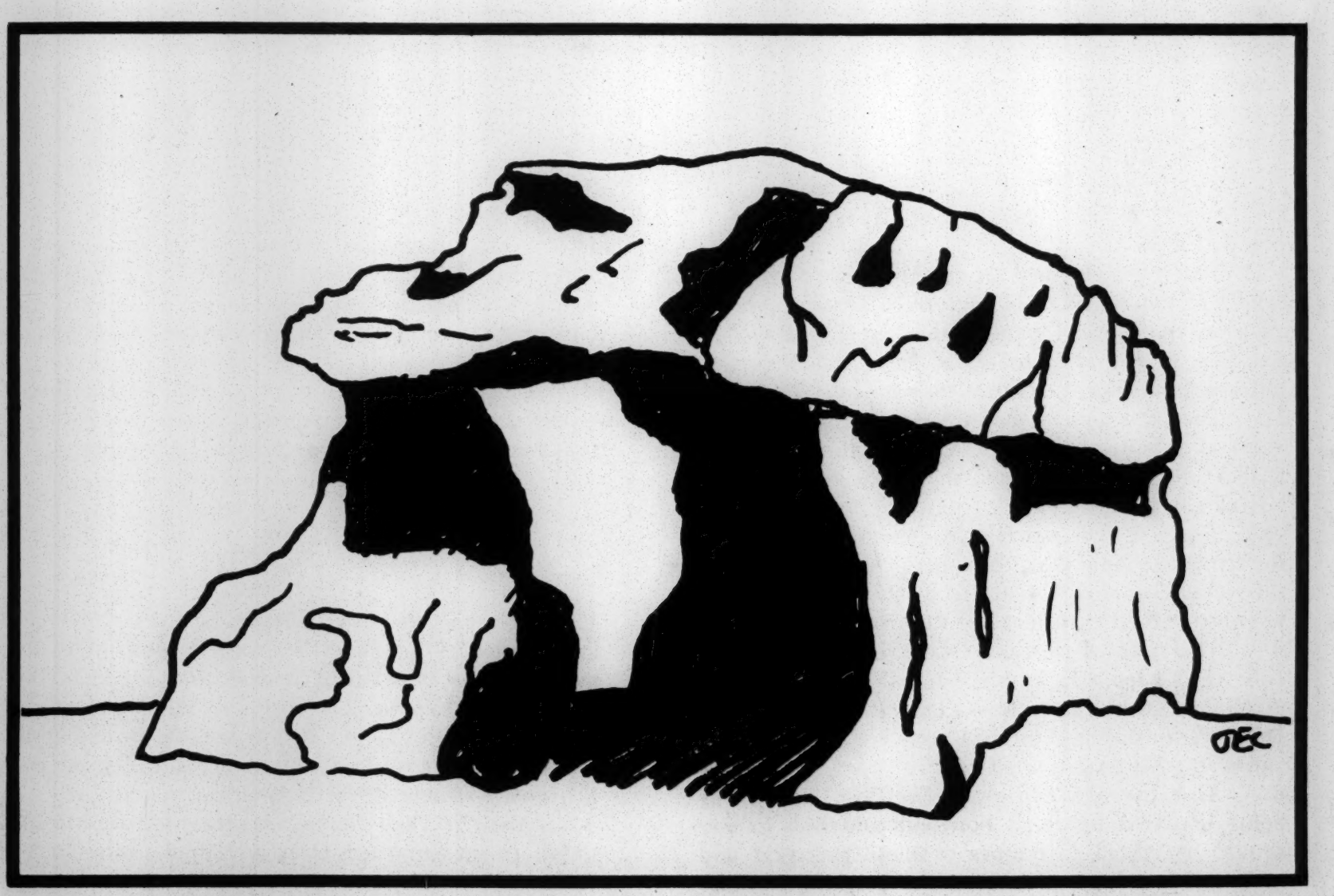
14. Now therefore, because of all these things which have occurred and not occurred, has this last Chapter been added to this Book, and have the first four Chapters been edited to eliminate or expand various dating references.

15. And this *Lughnasadh* 14 y.r. edition of *The Druid Chronicles*, in which this Book appears for the first time, is being read and approved by the entire Provisional Council of Archdruids prior to publication.*

16. And therefore this Book is also being read and approved by the members of that Council,* and shall be taken to be the proper and official notice of their actions and intentions in these matters.

17. May the Earth-Mother and Be'al bless us and guide us through this period of evolution.

Peace!



the epistle to the myopians

000. To all of the orders of Druids, peace; from Joan, priestess and Druid of the Order of Dalon Ap Landu, and Preceptor of the Grove which is in Berkeley.

00. May the Lord of the Groves guide my hand in this writing. Blessed be the Earth-Mother who bringest forth all life.

0. May the Earth-Mother keep David the Fisher in Her sight and bless him, for this is all his fault.

1. Priests and Patriarchs, hear me! Druids of much ilk, hear me! Worshippers in the Groves, hear me! Brothers and Sisters, Children of the Mother, followers of the way called Druid, attend unto my words and ponder them!

2. Much have I read the *Chronicles*, and wondered at the beauty of them, and at the signs the Earth-Mother has shown, and still I am disquieted.

3. Much grief it is to me to see in the *Chronicles* words that do not indicate balance and harmony, nor true knowledge of the Ways of the Mother, and I wonder greatly that none have seen it.

4. Behold the Ways of the Mother, for all of them are good, and not just half of them.

5. If the Mother would bring forth life, first She must commit the seed to the grave, and bury it in darkness, and surround it with effluvia, and the bodies of Her children of past seasons. If the plant would survive, and bring forth new plants to the glory of the world, first must it put its life into its seeds and die unto the world.

6. In this the great Mystery of the Mother is seen, that what we are wont to call Defeat is turned to the *sine qua non* of Victory. Hearken unto my words and consider them, for there is a sadness in the Reformed Druids that wisdom would see turned to joy!

7. Fear not the waning of the Moon, lest ye would never again see Her wax. It is not a time of Evil, but of simplification and consolidation unto the seed, and though, lo, we see around us only growth and youth and wealth praised, many of the troubles we Druids are trying to escape from arise from this fallacy–that half the work of the Mother is Evil. From it arise plagues upon the Earth. If Man is good, Woman is Evil. If Light is good, Darkness is evil. If Getting is good, Losing is evil. If Summer is good, Winter is evil. If the Spirit is good, the Body is evil. Long would my Epistle be if I listed them all.

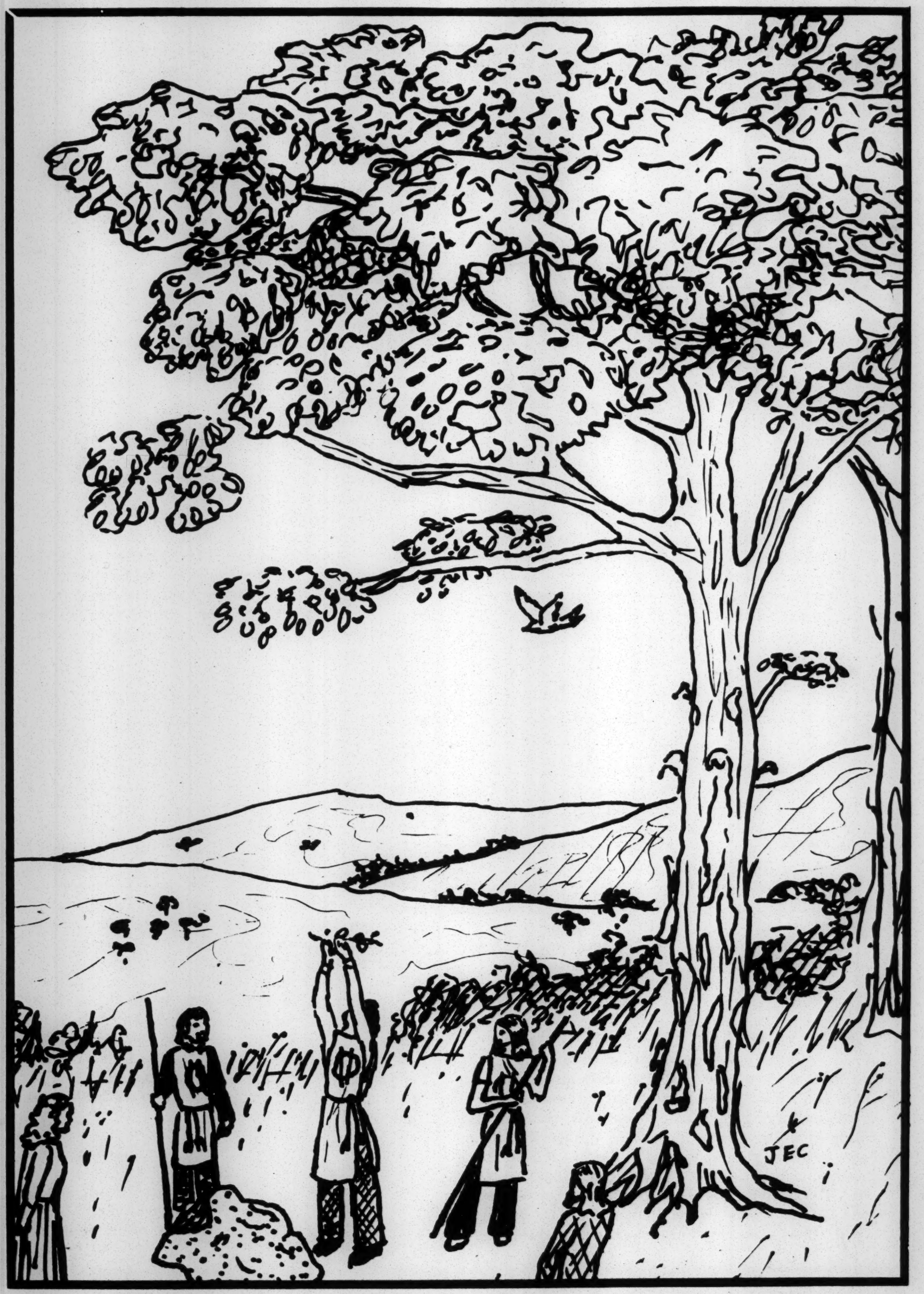
8. Hence we praise the Summer and reject the Winter, all unknowing that by doing so we reject the seed the Mother would plant in the darkness of our hearts and compost with our "defeats" and our unfulfilled longings.

9. Fear not *Geimredh* nor *Earrach* therefore, nor disregard them, nor cease to worship them. Call upon Belenos to return with all your hearts, but with all your hearts accept the answer of the silence and the dark. Accept not in despair, nor in hope, but in peace and certitude: yea, even in joy. Though the Mother seem turned to Hag, it is not so: She's just a bitchy pregnant woman. Though the Lord seem merciless Hunter, it is not so: He slays the old that the new might find birth. Without *Samhain*, *Beltane* could not come. Therefore rejoice even in the gathering dark, for it is the Repository of Mysteries, and the Progenitor of Wisdom.

10. In our shortsighted desire for Life, we have disrupted the whole Biosphere, the living mantle of the Mother. In our attempt to defeat Death, we have created a true waste. Of all the Mother's creatures, we alone may be able to accomplish that defeat, and the world would not live but die. Then indeed would Arawn weep, for there would be no young children or tender blossoms to play about His knees.

11. I am a warrior. I am a gardener, and a medicine-person, and a student of Life. That I worship, as I know you do. We have reclaimed the right-brain wisdom of the past. Let us not out of hand reject the left-brain wisdom of the present. It is only without each other that either becomes evil, and they do not contradict each other. Though all around you desire Life without Death, fall not into that trap, though your body and your senses much desire it; or the ways of the Mother and the plans of the Lord of the Groves will be lost unto you and you shall be at odds with yourself until the end of your days. Blessed be the Lord who has given me to understand this. Blessed be the Lady who givest life.

Joan Carruth, D.A.L.
25 *Mean Earraigh*, 14 y.r.
Year of the Bison, c.e.


JEC

the second epistle of Isaac

Chapter One:
The Baby and the Bath Water

1. Sisters and brothers, the purpose of this missive is to make clear some matters concerning the subjects of Theilogy (the study of more than one God) and Hierurgy (the practice of sacred workings) insofar as they relate to ritual.
2. For there appears to be a great deal of ignorance about these subjects among Reformed Druids, and more than a little hostility towards the very existance of ritual at all.
3. And this is understandable from those who have been raised in a monotheistic culture, especially since the religious leaders of that culture long ago lost what knowledge they once had about the proper use and purpose of ritual.
4. So that today the rituals of the Established Religions of the West have almost no power and very little positive use; but on the contrary, have been perverted into tools of manipulation and tyranny.
5. Now since all of us growing up in monotheistic cultures have been taught from birth that the only "real" religions are the Western ones, and since it has always been made deliberately difficult for us to get accurate information about non-western religions, we have naturally tended to reject the nonmonotheistic religions we do not know along with the monotheistic ones we are familiar with.
6. This shortsightedness has been planned, for the powers that be would rather have us as atheists and agnostics rather than as nonmonotheists, for thus we are still playing their game by their rules.
7. Also as intellectuals, we have been raised to have a kneejerk reaction to such terms as "magic," "the occult," "ritualism," "the supernatural," etc., so that we can only think about these subjects in the ways that we are supposed to.
8. For a full understanding of these terms by intellectuals, and eventually large numbers of other people, would spell the death of organized Western religion (though it would have little effect on the nonmonotheistic systems).
9. What I have to say in this Epistle are, of course, only my opinions. But they are opinions gathered from a career of studing many forbidden subjects and of learning to think that which a Westerner is not supposed to be able to think.
10. For I have studied magical, religious and psychical phenomena from all around the world and have learned that the overwhelming majority of cultures in which these strange beliefs and occurances appear happen to agree upon the same basic theories of magic and religion.
11. Granted, the explanations offered by these non-western thinkers may seem a little strange to Western philosophers and theologians, as well as their students, but historically speaking it is the Western monotheistic thinkers who are out-of-step.
12. And I will submit that monotheism, far from being the crown of human thought and religion, as its supporters have claimed for several bloody millenia, is in fact a monstrous step backwards—a step that has been responsible for more human misery than any other idea in known history.
13. And I will suggest that, in rejecting all religion and ritual because of disgust with the only religions known to you—the monotheistic ones—some of you have thrown out the baby with the bathwater; just as you were supposed to do.
14. And I will further ask you, sisters and brothers, to read my words with as open of minds as you can, for whether you wind up agreeing with me or not is really not important; but you will at least understand my motivations and concepts, and those of my colleagues in the Neopagan movements.
15. Perhaps you will come to understand that we are not irrational, anti-intellectual, "back to the caves" fanatics, but that rather our philosophies are the equal in complexity to any ever invented in the West.

Chapter Two:
Reality and Nonreality

1. In order to understand the original ideas behind most magical and religious rituals, one must begin with the fact that the Gods are real.
2. Their type of reality is not that of a block of wood or of anything physical that we are familiar with, but a kind of reality it is nonetheless.
3. This may seem somewhat confusing to the dualists among us, so I will attempt to explain this rather complex matter.
4. The theological system that framed the philosophical structure of Western Civilization and conditioned westerners as to what was logically thinkable, is basically a "conditionally monotheistic dualism."
5. That is to say, while claiming to be monotheistic, it is in fact *poly*theistic, with the Father, the

Son, the Holy Ghost, Mary and Satan (Allah and Shaitan, in Islam) as the major dieties, with a host of lesser deities called Saints, Demons and Angels—all of whom are divided into two grand armies: the Good Guys and the Bad Guys.

6. Dualism is the metaphysical view that the cosmos is divided into two irreconcilible forces, usually described as Good and Evil; frequently, it is stated that the Good God is the God of the Spirit (and therefore everything nonmaterial is good—except of course the Bad God and his minions, who are also spirits) and the Bad God is the God of the Material World (and therefore everything material and fleshly—including all the female deities of the Earth, such as our Earth-Mother—is irretrievably evil).

7. Unlike the Oriental systems, there is no overlap between Good and Evil, White and Black, Light and Darkness.

8. Now while Western theology claims that Satan/Shaitan is weaker than Jehovah/Allah, nevertheless, in their day-to-day statements, most Western theologians ascribe to the Bad God all the miraculous powers usually ascribed to the Good God (or His representatives, such as Jesus or Mohammed); in order to be able to explain the "counterfeit miracles" performed by the members of other faiths.

9. It is obvious to any Pagan theilogian that Western theology is basically dualistic, with the forces of Good and Evil pretty much evenly balanced; it is equally obvious that these theologians managed to force Western philosophy and metaphysics to become strictly dualistic as well.

10. Pushing Aristotle (and later Descarte) as the supreme logician, Western theologians created a worldview in which every object of perception or conception was either Good or Evil, True or False, Right or Wrong, White or Black, Real or Unreal.

11. The entire cosmos was sliced into two warring halves, and whoever refused to accept this worldview was automatically ascribed to the Evil half and executed as a menace to civilization.

12. All of this, mind you, is somewhat different from the views that have been held by 99% of the human race, throughout history, and probably for a million years before history began.

13. Polytheists have a tendency to develop logical systems based on "multiple levels of reality" and on the magical Law of Infinite Universes: "every sentient being lives in a unique universe."

14. What is true for one person in one situation may not be true for another person in a different situation, or even for the *same* person in a different situation.

15. 'Truth" is defined as a function of convenience (the magical Law of Pragmatism, also used in most engineering and scientific activity: "if it works, it's true"); Truth does not exist in a comprehensible form as an eternal essence.

16. The simplest example of this is your favorite table: slam your fist down on it.

17. After yelling with pain, you will notice that, on the level of ordinary mundane reality, that table is quite solid.

18. Yet we all know that, on another level of reality (one we all believe in, even though we've never seen an atom), that table is 99.9999% empty space—as is your hand.

19. For the table is simultaneously solid and not solid, depending upon which level of reality we care to consider.

20. A beautiful perfume in my universe may be a terrible stench in your's; to a colorblind person, red and green may appear the same; sound is a false concept to a person born deaf—he or she has to be *taught* to perceive that which does not exist to his or her senses.

21. The wonderful theories of relativity being so proudly produced by modern physicists were known millenia ago by Pagan philosophers and mystics; the only reason relativity came as such a shock to our scientists was because the Western worldview does not allow for ambiguity or relativity—everything is either Absolutely Eternally True or Absolutely Eternally False ("He who is not with me is against me," "The lukewarm I vomit forth from my mouth," "Kill them all, God will know His own," etc.).

22. This is not the place for an extensive theilogical analysis of Western Religion; but it is necessary to point out these matters rather bluntly, in order to allow one to think the unthinkable by reasoning out that which Aristotle says is impossible to reason out.

Chapter Three:
The Reality of the Gods

1. Now, with the preceeding background, we may come to the fascinating point where metaphysical relativity intersects the realm of theilogy (one may use the term "polytheology" if the slight change in the usual spelling of "theology" is upsetting).

2. For the Gods are both real and unreal, "true" and "false," depending upon which level of reality one cares to deal with.

3. Taranis, for example, is on the physical level merely a quaint myth of our Celtic ancestors.

4. On the euhemeristic level, He may be the memory of a once famous and powerful warrior and weather magician.

5. On the intellectual level, He is an archetype of thunder and lightening, as are Thor, Perkunas, Indra, Perun, the Thunderbird, and other dieties.

6. But what if you invoke Taranis several times to start storms *and each time you get a storm?*

7. You must then face the fact that, on *some* poorly understood level of reality, Taranis is a real, living entity—one you can interact with.

8. I would say that Taranis is, in fact, like all gods and goddesses, a powerful archetype in the collective unconscious of humanity; this collective unconscious (Jung's term) is what I have called elsewhere "The Switchboard' (in *Real Magic*), C. Taliesin Edwards (the leading thealogian in the Neopagan movements) has called "The Da Mind" (in his *Essays Towards a*

Metathealogy of the Goddess), and that others have called by a variety of names.

9. I would assure you that this gigantic interlocking net of archetypes *exists* on what, for lack of a better term, has been called the *psychic* level (or sometimes the "spiritual" level, but that term tends to confuse matters more than it helps).

10. It is the source of the divine power used in *all* religious rituals–including those of the monotheists who *think* they are communicating with a Supreme Being.

11. Further details can be found in the above cited writings, but for now let it suffice to say that *all* the Gods and Goddesses, Angels, Demons, Saints, Avatars, Buddhas, etc., *exist*–they are real.

12. They exist as, if nothing else, many powerful circuits of psychic energy in a gigantic web linking every living sentient being on this planet Earth.

13. And although it became fashionable in Western Religion to promote local tribal gods to the rank of Supreme Being (through a process known as *hyperapotheosis* or "The Palestinean Heresy"), most theilogians would insist that the Most High God/ess is only a distant parent to the Gods and Goddesses of Earth, no matter how grand the claims of religious partisans.

Chapter Four: Earthly Deities and the Supreme Being

1. Followers of Reformed Druidism who are horrified by being associated with Paganism will be surprised to learn that traditional Pagan attitudes towards a Supreme Being are highly similar to those held by most Reformed Druids towards Be'al.

2. Most Paleopagan and Neopagan systems of theilogy tend towards a belief that the High God or High Goddess lives very far away and is not concerned with the actions of mortals; although He/She/It may have been the original parent of the tribal Gods, nonetheless, the High God/dess is not usually described in anthropomorphic ways.

3. The Most High God/dess is neither male, nor female, nor even neuter; He/She/It has no human emotions or other characteristics whatsoever.

4. In accord with mystics from around the world, theilogians will assert that *any* statement made about the Most High God/dess is bound to be incorrect, simply because He/She/It is Infinite and human minds (no matter how "divinely inspired" they may think they are) are all too finite.

5. Human languages are not equipped to deal with Infinity; neither are human emotions.

6. The Gods and Goddesses of Earth, on the other hand, *are* anthropomorphic–they laugh and cry, become angry or vengeful, feel love and hate, can be tricked and taught, send mercy or punishment, etc.–and this is precisely *why* They are loved.

7. These are the entities that humans actually *reach* in their rituals, although westerners usually fool themselves into believing that they have reached the Supreme Being.

8. Theilogians would insist that *none* of the deities worshipped by westerners are as powerful as They are claimed to be–but They *are* powerful enough to produce magical effects ("miracles") once in a great while, and that is more than sufficient to allow those who are ignorant of the magical and psychic sciences to claim each of the Gods worshipped as the Supreme Being.

9. And since occultists and theilogians are executed as quickly as possible by the monotheists, there is no one around to contradict the leaders of whatever religion is the One True Right And Only Way in a given culture.

10. Now the official partyline of Western theology for five thousand years has been that "all Pagan deities are demons in disguise," and that it was an insult to the Supreme Being to worship any lesser deities.

11. Naturally, this came as something of a surprise to the Pagans, who were more likely to say that "All Gods and Goddesses are of the Most High, and in honoring Them do we honor the One."

12. Western dualism, however, forced its theologians to insist that all the deities they met in their missionary work had to be turned into Saints or Demons immediately.

13. The closest that Neopagans seem to come to th the direct worshipping of a Supreme Being (outside of one Egyptian monotheistic cult, and there seems to be some controversy as to whether or not they count as Neopagans) will be found in the cult of "The God and The Goddess."

14. Known as *duotheism*, this belief system states that the Ultimate Godhead is bisexual, or hermaphroditic.

15. As direct emanations from "The Star Goddess and Her Consort," there is an Earthly Goddess and God (referred to in Neopagan WItchcraft, for example, as a Moon/Earth/Sea Goddess and a Horned God of the Wildwood and the Sun).

16. This Earthly God and Goddess are the rulers, and at the same time the quintessence, of all the male and female deities of planet Earth.

17. Every god or goddess of this planet is seen as an "aspect" or "face" of these Two, who are in turn the humanoid aspects of the Most High God/dess.

18. But most Neopagans are perfectly willing to admit that the dolphins might have an Earthly Dolphin God and Goddess, and that beings of another world might have deities of their own Who would be just as "real" as our own are, though totally unhuman.

19. It's a big cosmos–and the universe is perfectly capable of counting higher than two.

Chapter Five: But What About Ritual?

1. Now, as a Reformed Druid, I am entitled to believe any sort of nonsense, simple or sophisticated, that I care to, and you will no doubt be happy to allow me that right.

2. But you may be wondering what all of this intellectual discussion has to do with the positive or negative values of ritual; therefore, I will turn to that subject as quickly as possible.
3. But it is first necessary to explain some of the terms I will be using in the forthcoming discussion, for Heirurgy (which means the work of worshipping) is a complex subject and cannot be understood without the use of fairly precise terms.
4. "Magic" is the art and science of getting one's psychic talents to do what one wants; in other words, "folk-parapsychology."
5. A "ritual" is any sequence of ordered events designed to produce a desired effect.
6. A "magical ritual," therefore, is a psychodrama designed to facilitate the generation of psychic energy and the focused disposition of that energy, in order to accomplish a given result.
7. A "miracle" is a magical act or paranormal phenomena performed by a person working within a religious context of which you approve.
8. A "counterfeit miracle" is an identical magical act or paranormal phenomena performed by a person working in a religious context of which you *don't* approve (this is often referred to as "evil black magic done with the help of demons").
9. A "religion" is a combination of a philosophical system and a magical system (as mentioned in *The Epistle of David*) which is oriented primarily towards higher beings, period. There's no need to go all gooey and mystical about it.
10. An "active ritual' is one designed to have an effect upon a situation or entity outside of oneself (praying for rain, for example, or faith healing another).
11. A "passive ritual" is one designed primarily to change oneself; to receive or store psychic energy rather than sending it elsewhere (doing a self-healing, for example, or becoming possessed by a Holy Spirit).
12. As a general rule, the *major* distinction in psychic technology between magical and religious rituals is that magical rituals *usually* involve few people and are actively oriented, while religious rituals *usually* involve large numbers of people and are passively oriented.
13. Because the majority always define cultural reality, it is easy for a theologian who is dishonest to claim that the ritual activity involving large numbers of people is somehow morally superior and qualitatively different from those rituals involving a minority.
14. So what really goes on at a religious ritual? Not, what do the people *think* is going on, nor what their theologians and priests may *tell them* is going on, but *really?*
15. Actually, the art of Priestcraft (which is what we are, after all, discussing) is rather simple–so simple in fact that the overmystification of the psychic technology involved is what led to the term having such a bad aroma.
16. The answer to the question of what really happens at a religious ritual will be answered in Chapter Seven, using the Reformed Druid Order of

Common Worship as our example; but first we should consider the tools of ritual.

Chapter Six:
The Tools of Ritual

1. In a typical magical ritual various techniques are used to get the magician(s) into the proper frame of mind to release psychic energy in a focused manner, including the following:
2. ....."mandalas" or "yantras" (known in the West as "pentacles" or "sigils") which are pictures or diagrams illustrating the type of energies being dealt with. ...
3. ....."mantras" or "incantations," which are sound sequences which have both physical and psychological effects.....
4. ....."mudras" or "gestures," which are postures having both physical and psychological effects.....
5. .....props (chalices, swords, wands, etc.).....
6. .....scenery (the decoration of the ritual room with appropriate colors and textures).....
7. .....costumes (special clothes or the lack of them, worn during the ritual).....
8. .....intoxicating methods and methods for otherwise altering the state of consciousness, including breathing exercises, sexual techniques, alcohol, tobbacco, other drugs, physical exercises, and other methods.
8. Each and every single one of these techniques and supporting elements shows up in religious rituals as well.
9. The mandalas may be two-dimensional paintings, icons or tapestries, or else they may be three-dimensional statues or idols (an "idol" is someone else's religious statue); in any event, they stimulate the sense of sight.
10. The mantras are, of course, the prayers, psalms, litanies and hymns used to stimulate the sense of hearing.
11. The mudras can include kneeling, genuflecting, kissing of sacred objects, saluting the Four Quarters of the sky, etc.; these are for the kinesthetic senses.
12. The props are frequently the same as those used in magical rituals–chalices, pointing sticks, plates of precious metals, altars, etc.
13. As for scenery, every temple or church building is decorated in whatever manner the congregation feels is most powerful spiritually (i.e., "holy").
14. Naturally special costumes are worn by the clergy and laity alike, such as skull-caps, black shirts with white collars, prayers shawls, white robes, maniples, etc.
15. In Western Religions these days, the principle drug used to alter the state of consciousness is wine, though Oriental Religions frequently use cannibis, Voodoo uses rum, and Native American rituals will use tobacco, peyote or magic mushrooms.
16. Is it only a coincidence that religious ceremonies make use of exactly the same ritual tools as those used in ceremonial magic?

17. Is it perhaps true, as some have claimed, that the ceremonial magicians are "actually" worshipping demons and deliberately stole the techniques from the organized religions in order to blaspheme and desecrate them?
18. Bullfeathers!
19. Ceremonial magicians, shamans, witches and medicine-people have been around for millenia–since long before the rise of our modern organized faiths.
20. They were using those techniques then because they *worked*, a fact the organized religions know full well–because each of the organized religions was originally a tribal religion run by just such a local shaman or witchdoctor or prophet.

Chapter Seven: The Magic of Druid Worship

1. As you no doubt might imagine, brothers and sisters, I have been alternately amused and angered by comments about how easy it is for ritual to "independently acquire magical properties of its own."
2. My amusement was based upon my own knowledge that any effective religious ritual will *already* have magical properties *or it won't work at all.*
3. Whereas my anger was not directed at the speakers of these derogatory comments, for they had no way of knowing otherwise, but rather at the theologians and philosophers of the West who have so carefully assured that intelligient men and women will somehow separate magic from religion in their thinking.
4. As we have seen, what goes on in a religious ritual is exactly the same thing that goes on in a magical ritual: the manipulation of psychic energies by humans for human benefit.
5. The details of the technology may be a little different, but the forces used are basically the same.
6. In order to make my wild sounding statements a bit clearer, let us examine the Order of Common Worship in use by the various Reformed Druid movements.
7. Like all religious rituals, it opens with an Invocation, asking the deities to take notice of our presence and simultaneously initiating a form of unity between the members of the Grove.
8. In most religions, this is a far more elaborate part of the ritual and is designed to really make the group-mind (a telepathic resonance set up between a number of people thinking similar strong thoughts about a single subject) as strong as possible.
9. Note also that the Reformed Druid Invocation used includes a "confession of sins," another common element in opening prayers, designed to remind the people of their dependance uopn the Gods.
10. Next is the Processional and the Hymns or Incantations of Praise, designed to "uplift" our emotions; i.e., to get us emotional and to focus that emotional/psychic energy energy towards the Earth-Mother and Be'al.

11. When the Sacrifice is offered, we are not only intellectually making an offer to the Gods, but we are also sending life force from the severed tree branches we are sacrificing (in a similar fashion, those religions that sacrifice animals are using that exploding life force to strengthen the psychic energy being aimed at the Gods).
12. We are in effect, by sacrifice anything living, taking advantage of the life force broadcast by any dying entity (see some Kirilian motion pictures of sliced plants, for example), and using it, along with our own psychic energies (the "sacrifice of our hearts") to "feed" the Gods.
13. This is a basic principle of Pagan theilogy, that the Gods need human worship as much as the humans need the blessings of the Gods; for every time you think emotionally (positively or negatively) about a deity, you feed more psychic energy into the collective unconscious about that deity, and reinforce its energy circuit.
14. This is why one can legitimately say that Christians in the West (not so much in Russia and Eastern Europe) actually worship their Devil–because they think so much about Satan that they give Him tremendous power, certainly as much as they give to their Jesus.
15. Satan's power, like Christ's power, comes from human thoughts and human psychic energy, and not particularly from the Supreme Being–but both of these two Gods have more than enough psychic power to produce occasional magical effects.
16. Formalized worship services are not usually the times when the dieties are fed the most psychic energy, for that is a day-by-day process; instead, the energy raised and sent to a diety in a typical religious ritual acts primarily as a *catalyst;* it is there to trigger a return flow of psychic energy, to be used for magical purposes under the direction of the priest or priestess leading the rite.
17. Now this kind of mechanistic approach to deity is distressing to most nonpagans in the West (though the Ancient Greeks or the modern Hindus would understand it perfectly), and it is, of course, an oversimplification; for there are thousands of variables involved in even the simplest exercise of psychic talents, and the response from the deity is not always as expected.
18. Is this the "free will" of the deity acting, or merely incompetance on the part of the worshipers? Perhaps it is both.
19. In any event, once the triggering energy has been sent via the Sacrifice to the deity (Who is usually visualized as "up there" somewhere, even if immanent as well), there is usually a response.
20. In Reformed Druid ritual, it is the presiding Druid/ess who listens for the answer, and joyously announces (at least during the Summer Half of the year) that the Earth-Mother has accepted the sacrifice and is ready to bestow Her blessings upon the Grove.
21. In other words, a message has been sent and acknowledged.
22. As in most religious rites, a Catechism then follows; though in Reformed Druidism this is a very brief one indicating the unity of belief among

the members of the Grove concerning the *waters-of-life*.

23. The purpose of this is to further tune the group-mind, so that it will be ready to receive the psychic/spiritual energy sent it by the Gods (or, to put it another way, to open the group-mind to the reception of a message and a source of energy that is always available, if one merely tunes in and listens).

24. The presiding Druid/ess then Consecrates (psychically charges) the chalice, making it a focus for the energies of the Gods and the Grove to meet, just as in many other religions.

25. As the holy *waters* are drunk, each member of the Grove is linked more tightly to the Gods and to each other.

26. The intoxicating effect of the whiskey or wine is meant only as an additional shove to open any closed doors left in a member's mind; it symbolizes the fires of the spirit as it burns in us and serves to break down the conscious resistance to the Other Worlds.

27. Now is the time, in most other religious rites, when something active would be done by the spirit-filled Grove; a prayer would be said and repeated, to focus the linked and strengthened energies of the Grove–i.e., a "spell" would be cast (although that dirty word might never be used).

28. In reformed Druidism, however, that energy is usually used for more passive purposes; to facilitate introspection and meditation, for the improvement of one's spiritual growth.

29. However, there is nothing to prevent a presiding Druid/ess from inserting a healing spell or a crop-growing prayer just before the pouring of the Libation ("To Thee we return....").

30. After the Communion is over, the presiding Druid/ess usually goes directly to this Libation, which has the dual effect of both strengthing the link between the members of the Grove and the Earth-Mother, and of "grounding out" the circle of energy generated in the ceremony.

31. This grounding and internalization of energy continues through the Meditation and Sermon. The last remnents of the energy are directed into the members of the Grove by the Benediction which, as in all religions, is designed to scatter the last blessings of the Gods over the people, while assuring them that their ritual worked and will accomplish their long term goals (this is known technically in ceremonial magic as "follow through" and is very important).

32. Now I know that this entire discussion of religion and magic has come as somewhat of an annoying shock to many of you, especially perhaps to those brothers who were the creators of the rite we have just been discussing.

33. But the fact is that, by accident or design, consciously or under the direct inspiration of the Earth-Mother and Be'al, they managed to create a ritual that follows the standard patterns all over the world for contacting supernatural entities and obtaining benefits from Them.

34. It is not a very powerful ritual as it stands, but with loving care and performance by individual Groves willing to put in a lot of work ("Heirurgy"), it can produce as much in the way of spiritual force and fulfillment as those of the Established Religions, and more than most.

35. With proper vestments, tools (like sickles, chalices, etc.), music and song, choreography and rehearsal (a good set of Bards helps here), Reformed Druid rituals can be as spiritually uplifting as any.

36. But rituals are another one of those things in life where "what you get out of it depends on what you put into it."

37. Heirurgy is hard work; but it's worth it when you have sick friends, failing crops, a long drought or spiritual malaise.

Chapter Eight: Conclusion (finally!)

1. The purpose of this Epistle has not been to convert anyone to my particular worldview, but rather to share that worldview in detail with my brothers and sisters in the Council.

2. For many of you have expressed bewilderment at my words and actions.

3. And I have wanted you to be able to at least understand where I am coming from, whether you agree with me or not; for I am not alone in these beliefs, bizarre as they may seem.

4. There are thousands of us in this country, and millions around the world, and for the first time in hundreds of years of genocide against us, we are beginning to grow in numbers again, as the Gods return to claim Their own.

5. And we firmly believe that whether rituals become a stumbling block or a steppingstone to the stars is entirely dependent upon the discipline, knowledge and wisdom of those performing the rituals–not upon the rites themselves.

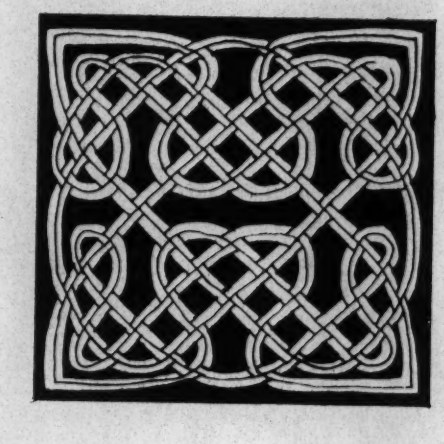
6. Blessed be the Most High Goddess, Who was, and is, and is to come, always, now, forevermore, throughout all eternal space and time.

Peace!

Isaac Bonewits, DAL, Be.
Samradh, 14 y.r.



part three



the

Liturgy

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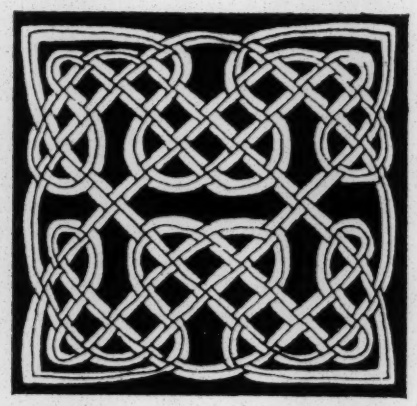
Druids

part three



the Liturgy of the Druids

THE LITURGY OF THE DRUIDS

INTRODUCTION

The following rituals are those that have been and/or are being used by the various Reformed Druid Movements in North America. All of them are open to change and embellishment by any Grove, or even individual Druid/ess, except for the Ordination to the Third Order (to which items may be added but none subtracted) which, being the Order of the Priesthood, is the basis of the Apostolic Succession linking the various Branches of the Reform together.

[Note that you will not have a copy of the Third Order Ordination ceremony in your copy of *The Druid Chronicles* unless you are already a Priest or Priestess of that Order; since the effect of the ritual is ruined if its contents are known ahead of time.]

Although some of the elements in the Special Orders of Worship for the Major and Minor High High Days (such as the chant for *Samhain* and the use of milk in the chalice for *Oimelc*) are common among all the Reformed Druid movements (going back to the first two Years of the Reform–1-2 y.r.) there is a great deal of room for flexibility and creativity in the construction of new rituals. Those, on the other hand, who wish to stick to the Spartan simplicity of the original rituals may easily do so. Further details about the Major and Minor High Days can be found in *The Tally of the Years* and in several books in *A Bibliography of Druidism*.

The printing conventions for the majority of the rituals are very simple. The large type is for spoken words and the small type for instructions (rubrics). The letters "AD" stand for the Archdruid/ess (who is the head of a legally constituted Grove), "D" is for Druid or Druidess, that is, any member of the Third Order; "P" can stand for the Preceptor or for all the People in the Grove as a whole; "C" refers to the Candidate in the ordination ceremonies; "S" means the Server; "B" is for the Bard(s); and "E" is for Everybody present at the ritual, including the AD or D leading it. Usually, lines for Everybody will be set in ALL CAPITAL LETTERS.

The Gaelic Rituals are in facing columns of Irish Gaelic and English. They contain very little in the way of rubrics, since these can be gotten from the standard rituals. They were translated by Brother Robert Larson and hints on proper pronunciation will be found in his article on *The Pronunciation of Gaelic Terms*. Translations of these rituals into Welsh, Manx, Cornish and other tongues would be appreciated.

The Urtext Rituals are copies of the earliest known versions of several Druid ceremonies and are for the most part of historical interest only. It should be pointed out that these rituals have received only *minimal* editing. Only the most glaring and obvious errors in typing and spelling were corrected; the majority of the spelling, capitalization and punctuation have been left exactly as on the originals available to the Editor. No effort was made to remove sexism or to bring the rites in accordance with those currently in use, as to have done so would have ruined their historical value. The words and phrases in brackets [like this] were handwritten notations on the manuscripts, except for those in the Fifth Order Ordination, which were placed in by the author. As near as can be determined, the authorships and dates for these rituals are as follows: *Order of Common Worship: Summer Half of the Year* was written by David Fisher in April of 1963 c.e. (1 y.r.) and revised in May of 1964 c.e. (2 y.r.). The revised version was the base for this printing. *Ceremony of Consecration* for an Altar, was written by David Fisher and revised before use in May or June of 1963 c.e. (1 y.r.). *Oimelc Service of Worship* was written by David Fisher in January of 1964 c.e. (2 y.r.). *A Service of Sealing to the Service of Braciaca and of Man* was written by Norman Nelson sometime during the summer of 1964 c.e. (2 y.r.), as were the Ordination ceremonies for the Fourth and Sixth Orders (which were written by David Fisher and David Frangquist, respectively). *Service at the Winter Solstice* was written by David Frangquist in December of 1964 c.e. (3 y.r.) The reference to "Drynemetum" is Welsh for "Druid Grove" and is also spelled "Drunemeton." The author(s) and date of the *Midsummer Chant* are unknown and nothing else from this ritual, save the opening, survives.

The rituals are not, as a rule, considered by experts to be psychically or magically "heavy." However, notes concerning the psychic technology of the ceremonies can be found in *The Second Epistle of Isaac*. Music, poetry and prayers that can be added to the rites will be found in *The Book of Bards*, the Discography at the end of the *Bibliography*, and elsewhere throughout this book.

It should be emphasised that the rituals for High Days, as well as the Weddings, the Gaelic translations, the funeral suggestions, etc., *are strictly optional*. Anyone may feel free to remove them and replace them with different versions of their own (though copies that could be included in the next edition would be appreciated).

Order of Common Worship

FOR GEIMREDH & EARRACH

This is the Order of Common Worship for the Winter Half of the year (i.e., from *Samhain* to *Beltane*). The chalice will be filled with the *waters-of-sleep*.

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 alternating lines in *italic print*.

invocation

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

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 this Sigil, which is then closed by the two staves.

praise

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

sacrifice

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

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

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call upon the Spirit of the North to give answer.....of the South..... of the East.....of the West.....

reply

The sacrifice is not accepted!

D: The four winds are silent; the Earth-mother sleeps.

catechism

D: Of what does the Earth-mother give that we may know the continual flow and renewal of life?
P: The waters-of-life.

D: From whence do these waters flow?
P: From the bosom of the Earth-mother, the never-changing All-mother.
D: Has the Earth-mother given forth of Her bounty?
P: She has not! The waters are here, but the spirit has gone out of them.
D: Of what, then, do we partake?
P: The waters-of-sleep!
D: Then give me the waters-of-sleep.

Consecration

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

D: O Dalon Ap Landu, descend once again into these waters, and hallow them. Give us to know Thy power and the promise of life that is to return.

Communion

The Druid/ess drinks 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 Druid/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 Druid/ess may merely turn to the left and exchange blessings with the person on 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 Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar or fire, saying:

D: To Thee we return this portion, O our Mother, even as we must return to Thee.

Meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/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 Druid/ess and a period of silence and private meditation (usually two or three minutes in length--though longer with some Groves) by all. Eventually , the Druid/ess signals the end of the Service with:

Benediction

D: 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:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!



END OF THE ORDER OF COMMON WORSHIP
FOR GEIMREDH & EARRACH

Order of Common Worship

FOR SAMRADH & FOGHAMHAR

This is the basic Order of Common Worship from which all others are adapted, and is to be used during the Summer Half of the year (i.e., from *Beltane* to *Samhain*). The chalice will be filled with the *waters-of-life*.

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 alternating lines in *italic print*.

Invocation

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

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 this Sigil, which is then closed by the two staves.

Praise

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

Sacrifice

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

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

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call upon the Spirit of the North to give answer.....of the South..... of the East.....of the West.....

Reply

If the sacrifice is accepted, the Service continues; otherwise, the Service is ended immediately.

D: Praise be! Our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!

catechism

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

P: The waters-of-life.

D: From whence do these waters flow?

P: From the bosom of the Earth-mother, the never-changing All-mother.

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

P: By partaking of the waters-of-life.

D: Has the Earth-mother given forth of Her bounty?

P: She has!

D: Then give me the waters!

consecration

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

D: O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by Thy power as we take and drink of Thy secret essences!

ordination?

If a member of the Grove is to be ordained to the Second Order (in which case the Druid/ess will have consecrated an additional chalice, filled with the *waters-of-life*) the ceremony is inserted here, before the Communion.

communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, "the *waters-of-life*," and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/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 Druid/ess may merely turn to the left and exchange blessings with the person on 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 Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar or fire, saying:

D: To Thee we return this portion of Thy bounty, O our Mother, even as we must return to Thee.

meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/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 Druid/ess and a period of silence and private meditation (usually two or three minutes in length—though longer with some Groves) by all. Eventually , the Druid/ess signals the end of the Service with:

Benediction

D: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother's sight, that She has answered our prayer, and that we go forth with Her blessing:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

END OF THE ORDER OF COMMON WORSHIP
FOR SAMRADH & FOGHAMHAR

ordination to the second order

This ceremony is usually (though not always) inserted into the Order of Common Worship, between the Consecration and the Communion. It is *not* usually done in the Winter Half of the year. "AD" stands for Archdruid/ess, though any Third Order Druid/ess establishing a mission may perform it, and "C" stands for the Candidate.

The ceremony begins with the Archdruid/ess calling the Candidate forward and commanding him or her to kneel in front of the AD.

invocation

AD: O Earth-mother, bountiful and ever flowing forth, we Thy children, invoke Thy blessing upon this aspirant to serve Thee.

questions

The Archdruid/ess now asks the Candidate the ritual questions.

AD: Do you, in full consciousness, promise to serve faithfully the Earth-mother, ministering to Her followers, and following your duties as a Druid/ess of the Second Order to the best of your ability? Do you?
C: I do.
AD: Do you understand from whence comes the source of all life, and the nature of the source of all life? Do you?
C: I do.
AD: Do you understand the partaking of the *waters-of-life*, and the sacrifice of life that we offer up to our Mother? Do you?
C: I do.
AD: Are you ready, then, to be sealed up to the service of the Earth-mother? Are you?
C: I am.

****

If the ceremony is being done in the middle of the Order of Common Worship, skip to the next row of stars. Otherwise, continue as follows:

catechism

AD: Of what does the Earth-mother give that we may know the continual flow and renewal of life?
C: The waters-of-life.
AD: From whence do these waters flow?
C: From the bosom of the Earth-mother, the never-changing All-mother.
AD: And how do we honor this gift that causes life?
C: By partaking of the waters-of-life.
AD: Has the Earth-mother given forth of Her bounty?
C: She has!
AD: Then give me the waters!

consecration

The Archdruid/ess takes the chalice from the Candidate, fills it if it is not already full, and consecrates the *waters-of-life* with the following:

AD: O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by Thy power as we take and drink of Thy secret essences.

****

sealing

The Archdruid/ess dips his or her fingers in the consecrated *waters-of-life* and makes the Druid Sigil upon the forehead of the Candidate, every time the word "seal" is spoken in the following:

AD: I, in the name of the Earth-mother, seal you to Her service in the house of the Spirit of the South.

I seal you to Her service in the house of the Spirit of the North.

I seal you to Her service in the house of the Spirit of the West.

I seal you to Her service in the house of the Spirit of the East.

Finally, I seal you to the service of the mighty, the blessed, all powerful and fertile All-mother Earth, thus consecrating your life to Her cause.

ORDEAL

The Archdruid/ess drinks from the *waters-of-life*, then hands the chalice to the Candidate, saying:

AD: Take and drink---all of it!

******

If the ceremony is being performed in the middle of the Order of Common Worship, go directly to the Communion section of that service, as the Grove will usually be partaking of the other chalice of the *waters-of-life* during the Candidate's Ordeal. The Candidate would then rise upon the order of the Archdruid/ess and join the circle. The Order of Common Worship would continue as usual.

In that case, the following Benediction might be spoken softly to the Candidate by the Archdruid/ess, perhaps inserting the Candidate's legal or ritual name in the command to rise. Outside of the Order of Common Worship, this Benediction (spoken at normal volume) is the ending of the ceremony:

BENEDICTION

AD: Go forth into the world, a Druid/ess of the Second Order, secure in the knowledge that your sacrifice has found acceptance in the Earth-mother's sight, that She has answered your prayer, and that you go forth with Her blessing:

Peace! Peace! Peace!

END OF THE ORDINATION TO
THE SECOND ORDER

NOTES:



I seal you to Her service in the house of the Spirit of the West.

I seal you to Her service in the house of the Spirit of the East.

Finally, I seal you to the service of the mighty, the blessed, all powerful and fertile All-mother Earth, thus consecrating your life to Her cause.

ordeal

The Archdruid/ess drinks from the *waters-of-life*, then hands the chalice to the Candidate, saying:

AD: Take and drink----all of it!

******

If the ceremony is being performed in the middle of the Order of Common Worship, go directly to the Communion section of that service, as the Grove will usually be partaking of the other chalice of the *waters-of-life* during the Candidate's Ordeal. The Candidate would then rise upon the order of the Archdruid/ess and join the circle. The Order of Common Worship would continue as usual.

In that case, the following Benediction might be spoken softly to the Candidate by the Archdruid/ess, perhaps inserting the Candidate's legal or ritual name in the command to rise. Outside of the Order of Common Worship, this Benediction (spoken at normal volume) is the ending of the ceremony:

Benediction

AD: Go forth into the world, a Druid/ess of the Second Order, secure in the knowledge that your sacrifice has found acceptance in the Earth-mother's sight, that She has answered your prayer, and that you go forth with Her blessing:

Peace! Peace! Peace!

END OF THE ORDINATION TO
THE SECOND ORDER

notes:



samhain

The following is a Special Order of Worship for *Samhain*. The chalice will be filled with ordinary spring water (the *waters-of-sleep*). The sacrifice should be of bare branches. All Third Order Druids and Druidesses, including the Grove's Archdruid/ess, should be wearing their red ribbons-of-office around their necks at the beginning of the service, but carry their white ribbons-of-office in an easily accessible place.

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 alternating lines in *italic print.*

invocation

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

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 this Sigil, which is then closed by the two staves.

praise

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

sacrifice

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

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

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call upon the Spirit of the North to give answer.....of the South..... of the East.....of the West.....

reply

The sacrifice is not accepted!

D: The four winds are silent; the Earth-mother sleeps.

chant

D: Ea, Lord, Ea, Mother, Thou with uncounted names and faces, Thou of the many-faceted Nature in and above all, to Thee we sing our chants of praise.
E: GO THOU NOT FROM US.
D: Dalon Ap Landu, Lord of this and all Groves, mover by night and by day, descend not beneath the earth, turn not Thy pleasing face from us.
E: GO THOU NOT FROM US.
D: The leaves wither, the trees and fields are barren, on what can we depend? Where is Thy order, where Thy strength?
E: DEPART NOT FROM OUR MIDST, SLEEP NOT, O MOST HIGH.
D: The Sun, the bright fire of day, withdraws His chariot; His face is veiled with clouds, and the breath of the North Wind walks the land.
E: RETURN TO US HIS WARMTH.

second sacrifice

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

D: Hast Thou accepted our sacrifice, O our Mother? I call upon the Spirit of the North to give answer.....of the South..... of the East.....of the West.....

second reply

The sacrifice is not accepted!

D: The four winds are silent; the Earth-mother sleeps.

The Archdruid/ess and all other members of the Third Order present remove their red ribbons and replace them with their white ones. Then follows the Mourning and Declaration of Faith.

D: Lo, we are as wraiths, our fire is turned to ashes and darkness walks the land.
E: PRESERVE US, O SPIRIT OF DAY. KEEP US IN THY MIND, O SPIRIT OF POWER.
D: O Earth-mother, guide our paths. If Thou wilt leave us, save us through the time of Silence, keep bright within our hearts 'till Spring.
E: SO LET IT BE, O OUR MOTHER, FOR WE ARE FAITHFUL, AND WOULD KEEP THY WAYS.

catechism

D: Of what does the Earth-mother give that we may know the continual flow and renewal of life?
P: The waters-of-life.
D: From whence do these waters flow?
P: From the bosom of the Earth-mother, the never-changing All-mother.
D: Has the Earth-mother given forth of Her bounty?
P: She has not! The waters are here, but the spirit has gone out of them.

D: So be it. Now is the Time of Life ended. Now shall we need our faith to keep us strong, for the Time of Sleep is begun in truth and in deed.
Of what, then, do we partake?
P: The waters-of-sleep.
D: Then give me the waters-of-sleep.

consecration

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

D: O Dalon Ap Landu, descend once again into these waters, and hallow them. Give us to know Thy power and the promise of life that is to return.

COMMUNION

The Druid/ess drinks 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 Druid/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 Druid/ess may merely turn to the left and exchange blessings with the person on 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 Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar or fire, saying:

D: To Thee we return this portion, O our Mother, even as we must return to Thee.

MEDITATION

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/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 Druid/ess and a period of silence and private meditation (usually two or three minutes in length--though longer with some Groves) by all. Eventually , the Druid/ess signals the end of the Service with:

BENEDICTION

D: 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:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

NOTES:

END OF A SPECIAL ORDER OF WORSHIP
FOR SAMHAIN

Winter Solstice

The following is a Special Order of Worship for the Winter Solstice. The chalice will be filled with the *waters-of-sleep*. The sacrifice should be of evergreen boughs and mistletoe.

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 alternating lines in *italic print*.

Invocation

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

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 this Sigil, which is then closed by the two staves.

Praise

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

Sacrifice

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

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

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call upon the Spirit of the North to give answer.....of the South..... of the East.....of the West.....

Reply

The sacrifice is not accepted!

D: The four winds are silent; the Earth-mother sleeps.

Chant

D: Belenos halts his southward flight,
E: AND TURNS TO US TODAY.
D: The shortest day, the longest night,
E: HE TURNS TO US TODAY.

D: So let us rejoice in his sight,
E: FOR HE TURNS TO US TODAY.
D: O Belenos, to Thee we pray,
E: SMILE ON US TODAY.
D: O look on us who keep Thy ways,
E: AND SMILE ON US ALWAYS.
D: Thou art in our hearts, tho far away,
E: SMILE WITH US TODAY!

D: O Belenos, Who givest light,
O Belenos, Who givest life,
We rejoice at Thy turning,
A sign of life to us returning,
To Thee all praise, O Lord of Light,
Thou Who takest away the night,
Thou Who givest life to land,
And warmth and joy unto Man.
E: O BELENOS, WE PRAISE THEE!

At this point, a special Chant to Taranis or other Thunder Gods may be inserted.

catechism

D: Of what does the Earth-mother give that we may know the continual flow and renewal of life?
P: The waters-of-life.
D: From whence do these waters flow?
P: From the bosom of the Earth-mother, the never-changing All-mother.
D: Has the Earth-mother given forth of Her bounty?
P: She has not! The waters are here, but the spirit has gone out of them.
D: Of what, then, do we partake?
P: The waters-of-sleep!
D: Then give me the waters-of-sleep.

consecration

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

D: O Dalon Ap Landu, descend once again into these waters, and hallow them. Give us to know Thy power and the promise of life that is to return.

communion

The Druid/ess drinks 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 Druid/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 Druid/ess may merely turn to the left and exchange blessings with the person on 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 Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar or fire, saying:

D: To Thee we return this portion, O our Mother, even as we must return to Thee.

meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/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 Druid/ess and a period of silence and private meditation (usually two or three minutes in length—though longer with some Groves) by all. Eventually , the Druid/ess signals the end of the Service with:

Benediction

D: 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:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

END OF A SPECIAL ORDER OF WORSHIP
FOR THE WINTER SOLSTICE

oímelc

The following is a Special Order of Worship for *Oimelc*. The chalice will be filled with milk (goat's, sheep's or cow's). The sacrifice should be of evergreen boughs.

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 alternating lines in *italic print*.

invocation

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

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 this Sigil, which is then closed by the two staves.

praise

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

sacrifice

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

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

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call upon the Spirit of the North to give answer.....of the South..... of the East.....of the West.....

reply

The sacrifice is not accepted!

D: The four winds are yet silent. The Earth-mother still sleeps.

chant

D: For three months, O our Mother, hast Thou been gone from us.
E: WILT THOU NOT RETURN?

D: Our hearts are heavy, our days are dark.
E: WILT THOU NOT RETURN?
D: All seems dead, hast Thou departed?
E: NEVER TO RETURN?
D: O our Mother, we ask a sign.
E: A SIGN OF THY RETURN.
D: A sign of Life in the midst of Death.
E: A SIGN OF THY RETURN.
D: Sleep in peace, but send a sign!
E: A SIGN OF THY RETURN!
D: A sign of Life!
E: THE LIFE OF THY RETURN!

catechism

D: Of what does the Earth-mother give that we may know the continual flow and renewal of life?
P: *The waters-of-life.*
D: From whence do these waters flow?
P: *From the bosom of the Earth-mother, the never-changing All-mother.*
D: Has the Earth-mother given forth of Her bounty?
P: *She has not, but the ewe gives milk.*
D: Of what, then, do we partake?
P: *The milk of the ewe!*
D: Then give me the milk.

consecration

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

D: O Mother, we thank Thee for this sign of Thy continual presence and Thy life. O Dalon Ap Landu, descend into this milk and hallow it by Thy three ways of day and one of night. Give us to know Thy power and the promise of life that is to return.

communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words "the milk of the ewe," and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/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 Druid/ess may merely turn to the left and exchange blessings with the person on 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 Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar or fire, saying:

D: To Thee we return this portion, O our Mother, even as we must return to Thee.

meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/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 Druid/ess and a period of silence and private meditation (usually two or three minutes in length—though longer with some Groves) by all. Eventually , the Druid/ess signals the end of the Service with:

Benediction

D: 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:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

END OF A SPECIAL ORDER OF WORSHIP
FOR OIMELC

spring equinox

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 alternating lines in *italic print.*

invocation

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

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 this Sigil, which is then closed by the two staves.

praise

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

sacrifice

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

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

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call upon the Spirit of the North to give answer.....of the South..... of the East.....of the West.....

reply

The sacrifice is not accepted!

D: The four winds are silent; the Earth-mother sleeps.

chant

D: 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.

E: O LORD OF LIGHT, WE WELCOME THEE.
D: O Belenos, O Lord of Light, long have we awaited Thy return, that the coldness of the Night might be taken from our lands.
E: O GOD OF SUN, WE WELCOME THEE.

* * *

D: The nights were long, the trees had shed,
E: THE NIGHT HAD CONQUERED DAY.
D: The days were short, and life had fled,
E: THE NIGHT HAD CONQUERED DAY.
D: The winds were cold, the land seemed dead,
E: THE NIGHT HAD CONQUERED DAY.
D: But the Sun returns from the Southern lands,
E: BALANCED NOW ARE WE.
D: Plants spring up on every hand,
E: BALANCED NOW ARE WE.
D: "Let Life return!" is the Sun's command,
E: BALANCED NOW ARE WE.
D: The Sun grows stronger every day,
E: THE DAY WILL CONQUER NIGHT.
D: The world grows lush and Life holds sway,
E: THE DAY WILL CONQUER NIGHT.
D: So let us praise Him in all ways,
E: THE DAY WILL CONQUER NIGHT.

* * *

D: O Belenos, O Sun, we praise Thee at Thy return to our midst. Welcome art Thou among us.
E: BLESS US WITH THY PRESENCE, O LORD OF LIGHT.
D: O Belenos, O Lord of Light, bless us with Thy warmth and light, that we may rejoice in Thy sight.
E: BLESS US AND LIGHT OUR WAY, O GOD OF THE SUN.

catechism

D: Of what does the Earth-mother give that we may know the continual flow and renewal of life?
P: The waters-of-life.
D: From whence do these waters flow?
P: From the bosom of the Earth-mother, the never-changing All-mother.
D: Has the Earth-mother given forth of Her bounty?
P: She has not! The waters are here, but the spirit has gone out of them.
D: Of what, then, does Belenos give that we may rejoice on this day of His return?
P: The warmth of the Sun and the waters where He sleeps.
D: Of what, then, do we partake?
P: The waters of the Sun.
D: Then give me the waters of the Sun.

consecration

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

D: 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.

communion

The Druid/ess drinks 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 Druid/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 Druid/ess may merely turn to the left and exchange blessings with the person on 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 Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar or fire, saying:

D: To Thee we return this portion of Thy bounty, O Lord, even as Thou returnest to us.

meditation

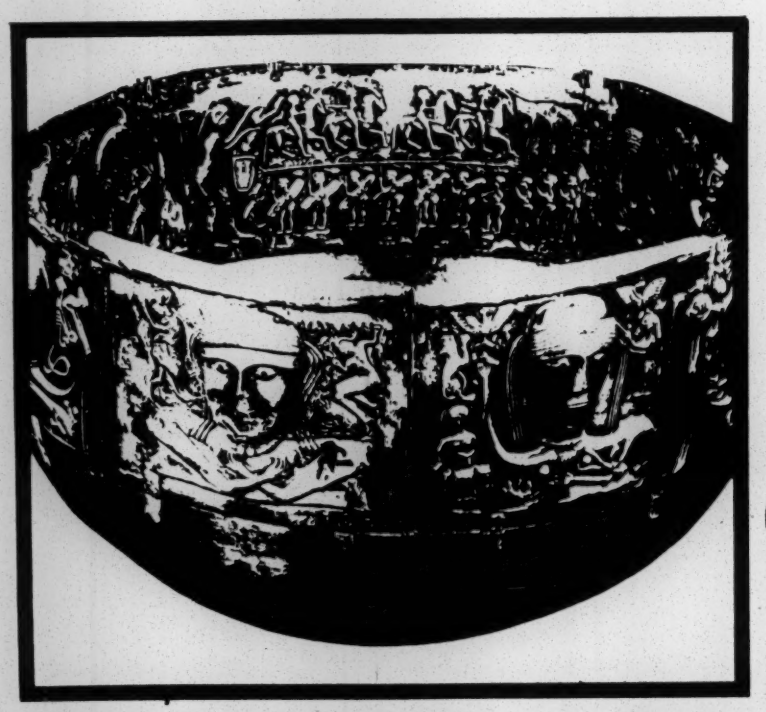
Here follows an appropriate reading, from any Nature-oriented scripture the Druid/ess may choose, read by the Druid/ess or by someone appointed for that purpose. After this comes a few BRIEF words of meditation from the Druid/ess and a period of silence and private meditation (usually two or three minutes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

Benediction

D: 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:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!



END OF A SPECIAL ORDER OF WORSHIP
FOR THE SPRING EQUINOX

notes:

Beltane

The following is a Special Order of Worship for *Beltane*. The chalice will once again be filled with whiskey and water (the *waters-of-life*). The sacrifice should be of flowering branches. All Third Order Druids and Druidesses, including the Grove's Archdruid/ess, should be wearing their white ribbons-of-office around their necks at the beginning of the service, but carry their red ribbons-of-office in an easily accessible place.

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 alternating lines in *italic print*.

Invocation

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

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 this Sigil, which is then closed by the two staves.

Praise

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

Sacrifice

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

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

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call upon the Spirit of the North to give answer.....of the South..... of the East.....of the West.....

Reply

If the sacrifice is accepted, the Service continues; otherwise, the Service is ended immediately.

D: Praise be! Our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!

chant

D: The Mother wakes from Her long sleep and smiles on us today!
E: SHE IS AWAKE!
D: She brings us Life!
E: SHE IS AWAKE!
D: She brings us Light!
E: SHE IS AWAKE!
D: The Mother wakes and seeks Be'al.
E: QUICKLY BE'AL RETURNS.
D: We light our fires to show the way.

The Fires of Be'al are now lit (if they are not already going) by the plunging of a torch into the kindling.

E: QUICKLY BE'AL RETURNS!
D: To couch with the Mother and bring forth Life.
E: QUICKLY BE'AL RETURNS!

This next section should be chanted at an accelerating pace:

D: O Be'al--
E: WE WELCOME THEE!
D: O our Mother--
E: WE WELCOME THEE!
D: O Earth-mother, O Be'al--
E: WE WELCOME THEE!!

* * *

D: O Be'al, O Mother, parents of all that lives, we welcome Ye back to our midst. Give us of Your Life, O Most High, that we may share Your joy.
E: WELCOME ARE YE AMONG US, O MOST HIGH. SMILE ON US, WHO HAVE KEPT YOUR WAYS, THROUGH THE TIME OF SLEEP.

catechism

D: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?
P: The waters-of-life.
D: From whence do these waters flow?
P: From the bosom of the Earth-mother, the never-changing All-mother.
D: And how do we honor this gift that causes life?
P: By partaking of the waters-of-life.
D: Has the Earth-mother given forth of Her bounty?
P: She has!

D: Praise be!! At last is the Time of Sleep ended. Now our faith bears fruit, and the Time of Life is begun in truth and in deed.

The Archdruid/ess and all other members of the Third Order present remove their white ribbons and replace them with their red ones.

D: Now give me the waters!

consecration

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

D: O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by Thy power as we take and drink of Thy secret essences!

ordination?

If a member of the Grove is to be ordained to the Second Order (in which case the Druid/ess will have consecrated an additional chalice, filled with the *waters-of-life*) the ceremony is inserted here, before the Communion.

communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, "the *waters-of-life*," and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/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 Druid/ess may merely turn to the left and exchange blessings with the person on 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 Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar or fire, saying:

D: To Thee we return this portion of Thy bounty, O our Mother, even as we must return to Thee.

meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/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 Druid/ess and a period of silence and private meditation (usually two or three minutes in length—though longer with some Groves) by all. Eventually , the Druid/ess signals the end of the Service with:

Benediction

D: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother's sight, that She has answered our prayer, and that we go forth with Her blessing:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!



END OF A SPECIAL ORDER OF WORSHIP
FOR BELTANE

notes:

summer solstice

The following is a Special Order of Worship for the Summer Solstice. The chalice will be filled with the *waters-of-life*. The sacrifice should be of green branches and mistletoe. The fire should be especially large.

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 alternating lines in *italic print*.

invocation

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

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 this Sigil, which is then closed by the two staves.

praise

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

sacrifice

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

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

D: ***A Bhelenos, a Dhia na Gréine, soilsigh orainn inniu. Glac leis an íobairt seo, a Bhelenos, más é do thoil é, agus tabhair dhúinn cuid do theasa 's do shoilse. Lion le bheatha sinn-ne, a Thiarna Soilse, agus dein solas an bhealaigh dhúinn agus sinn ag moladh d'ainm.***

[O Belenos, O God of the Sun, shine on us today. Accept this sacrifice, O Belenos, we pray thee, and give us of your warmth and light. Fill us with life, O Lord of Light, and light our way as we praise your name.]

E: HAIL BELENOS, TO THEE ALL PRAISE! HAIL BELENOS, SMILE ON US ALWAYS!

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call upon the Spirit of the North to give answer.....of the South..... of the East.....of the West.....

reply

If the sacrifice is accepted, the Service continues; otherwise, the Service is ended immediately.

D: Praise be! Our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!

chant

D: Welcome Belenos, this day of days,
E: WELCOME ART THOU.
D: Welcome Belenos, to Thy golden rays,
E: WELCOME ART THOU.
D: Welcome Belenos, to Thee all praise,
E: WELCOME ART THOU.
D: All praise to Belenos, this day at full height,
E: PRAISE TO THEE, O LORD OF LIGHT.
D: All praise to Belenos, Who conquers night,
E: PRAISE TO THEE, O GIVER OF LIFE.
D: All praise to Belenos, Who warms our life,
E: PRAISE TO THEE, O GOD OF THE SUN.
D: All hail Belenos, Who smiles on us today,
E: HAIL BELENOS! TO THEE ALL PRAISE!
D: All hail Belenos, who keep His ways,
E: HAIL BELENOS! TO THEE ALL PRAISE!
D: All hail Belenos, light our paths always.
E: HAIL BELENOS, GOD OF SUN!
HAIL BELENOS, GIVER OF LIFE!
HAIL BELENOS, LORD OF LIGHT!

catechism

D: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?
P: The waters-of-life.
D: From whence do these waters flow?
P: From the bosom of the Earth-mother, the never-changing All-mother.
D: And how do we honor this gift that causes life?
P: By partaking of the waters-of-life.
D: Has the Earth-mother given forth of Her bounty?
P: She has!
D: Then give me the waters!

consecration

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

D: O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by Thy power as we take and drink of Thy secret essences!

ordination?

If a member of the Grove is to be ordained to the Second Order (in which case the Druid/ess will have consecrated an additional chalice, filled with the *waters-of-life*) the ceremony is inserted here, before the Communion.

communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, "the *waters-of-life*," and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/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 Druid/ess may merely turn to the left and exchange blessings with the person on 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 Druid/ess with a last exchange of blessings. Then the Druid/ess

takes the last sip, pouring the remainder upon the altar or fire, saying:

D: To Thee we return this portion of Thy bounty, O our Mother, even as we must return to Thee.

meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/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 Druid/ess and a period of silence and private meditation (usually two or three minutes in length—though longer with some Groves) by all. Eventually , the Druid/ess signals the end of the Service with:

Benediction

D: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother's sight, that She has answered our prayer, and that we go forth with Her blessing:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!



END OF A SPECIAL ORDER OF WORSHIP
FOR THE SUMMER SOLSTICE

notes:

Lughnasadh

The following is a Special Order of Worship for *Lughnasadh*. The chalice will be filled with mead or hard cider (instead of the usual whiskey) as the *waters-of-life*. Since this is a harvest festival, it is suggested that members of the Grove bring a sacrifice of fruits or vegetables, from their own gardens if possible. These are laid on the altar and/or around the fire along with the regular sacrifice (which should be of green branches) either at the end of the Procession or at the point in the service at which the regular sacrifice is offered up.

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 alternating lines in *italic print*.

Invocation

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

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 this Sigil, which is then closed by the two staves.

Praise

Here may be inserted a reading or singing of *Latter Chronicles 10:6-22* as a hymn of praise, with the entire Grove joining in on the refrain of "O Earth-mother, we praise Thee."

Sacrifice

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

D: Our praise has mounted up to Thee on the wings of eagles, our voices have been carried up to Thee on the shoulders of the winds. Hear now, we pray Thee, our Mother, as we offer up these sacrifices of life. Accept them, we pray Thee, and cleanse our hearts, granting us Thy peace and life.

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifices, O our Mother? I call upon the Spirit of the North to give answer.....of the South..... of the East.....of the West.....

Reply

If the sacrifice is accepted, the Service continues; otherwise, the Service is ended immediately.

D: Praise be!! Our sacrifices, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, have been accepted!

chant

D: Thy trees do grow and give us shade,
E: O DALON AP LANDU, WE THANK THEE.
D: Thy waters stream forth and ease our pain,
E: O GRANNOS, WE THANK THEE.
D: Thy waters pour forth and bring us joy,
E: O BRACIACA, WE THANK THEE.
D: Thy rivers flow and give us drink,
E: O SIRONA, WE THANK THEE.
D: Thy thunder cracks and heralds rain,
E: O TARANIS, WE THANK THEE.
D: Thy seas are deep and full of fish,
E: O LLYR, WE THANK THEE.
D: Thy earth is fertile and full of Life,
E: O DANU, WE THANK THEE.

* * *

D: Though the Sun is bright, the Shade is dark.
E: IN THE MIDST OF LIGHT IS DARK.
D: Dark though the night, the stars burn bright.
E: IN THE MIDST OF DARK IS LIGHT.
D: Thy light shines on us today.
E: O BELENOS, WE THANK THEE.
D: The plants give fruits which then do die.
E: IN THE MIDST OF LIFE IS DEATH.
D: We eat the fruits and they give us life.
E: IN THE MIDST OF DEATH IS LIFE.
D: Thy life is here in us today.
E: O EARTH-MOTHER, WE THANK THEE!

* * *

D: O Be'al, O Lugh, O our Mother, O all ye Gods and Goddesses, we thank You for the bounty which Ye have given us during this year. Accept our praise, O Most High, and smile on us always, that we may praise You the more.
E: WE THANK YOU, O MOST HIGH. KEEP US IN YOUR MINDS, WE PRAY YOU, AS WE KEEP IN YOUR WAYS.

catechism

D: Of what does the Earth-Mother give that we may know the continual flow and renewal of life?
P: The waters-of-life.
D: From whence do these waters flow?
P: From the bosom of the Earth-mother, the never-changing All-mother.
D: And how do we honor this gift that causes life?
P: By partaking of the waters-of-life.

D: Has the Earth-mother given forth of Her bounty?
P: She has! Ripe are the golden apples of the Sun, and bright is the honey of the hives. Our cups overflow with cider and mead, and all the good things of this season!
D: Then give me the waters!

consecration

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

D: O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join us together by Thy power as we take and drink of Thy secret essences!

ordination?

If a member of the Grove is to be ordained to the Second Order (in which case the Druid/ess will have consecrated an additional chalice, filled with the *waters-of-life*) the ceremony is inserted here, before the Communion.

communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, "the *waters-of-life*," and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/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 Druid/ess may merely turn to the left and exchange blessings with the person on 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 Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar or fire, saying:

D: To Thee we return this portion of Thy bounty, O our Mother, even as we must return to Thee.

meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/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 Druid/ess and a period of silence and private meditation (usually two or three minutes in length--though longer with some Groves) by all. Eventually , the Druid/ess signals the end of the Service with:

Benediction

D: Go forth into the world, secure in the knowledge that our sacrifices have found acceptance in the Earth-mother's sight, that She has answered our prayer, and that we go forth with Her blessing:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!

The edible sacrifices should now be used as part of a *Lughnasadh* feast.

END OF A SPECIAL ORDER OF WORSHIP
FOR LUGHNASADH

notes:

fall equinox

The following is a Special Order of Worship for the Fall Equinox. The chalice will be filled with the *waters-of-life*. The sacrifice should be of branches with turning leaves.

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 alternating lines in *italic print*.

invocation

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

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 this Sigil, which is then closed by the two staves.

praise

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

sacrifice

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

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

The sacrifice is laid upon the altar or in the fire. The Druid/ess then turns to the Four Quarters and asks:

D: Hast Thou accepted our sacrifice, O our Mother? I call upon the Spirit of the North to give answer.....of the South..... of the East.....of the West.....

reply

If the sacrifice is accepted, the Service continues; otherwise, the Service is ended immediately.

D: Praise be! Our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our minds and hearts, has been accepted!

chant

D: The Sun-God did spend half the year with His children in the North and then did depart to his winter home.

O Belenos, O Thou unchanging God of many names but one Face, we, Thy children, mourn Thy passing from our lands.

E: O LORD OF LIGHT, RETURN TO US SOON.

D: O Belenos, O Lord of Light, short seems the time that we have rejoiced in the warmth of Thy presence.

E: O GOD OF THE SUN, RETURN TO US SOON.

* * *

D: The nights were short, the trees in leaf,

E: THE DAY HAD CONQUERED NIGHT.

D: The days were long and full of Life,

E: THE DAY HAD CONQUERED NIGHT.

D: The Sun was warm, the land gave fruit,

E: THE DAY HAD CONQUERED NIGHT.

D: But the Sun must return to the Southern lands,

E: BALANCED NOW ARE WE.

D: Though the world is warm and full of Life,

E: BALANCED NOW ARE WE.

D; Yet the cold approaches to stalk the land,

E: BALANCED NOW ARE WE.

D: The Sun grows weaker every day.

E: THE NIGHT WILL CONQUER DAY.

D: The leaves will wither and Death draw nigh,

E: THE NIGHT WILL CONQUER DAY.

D: We pray Thy return with all our might,

E: OR THE NIGHT WILL CONQUER DAY.

* * *

D: O Belenos, O Sun, we mourn Thy passing from our midst. Welcome wert Thou among us.

E: THOU BLESSED US WITH THY PRESENCE, O LORD OF LIGHT.

D: O Belenos, O Lord of Light, return to us soon that we may rejoice in Thy sight.

E: BLESS US AND LIGHT OUR WAYS, O GOD OF THE SUN.

* * *

D: But winter will pass and spring will come,

E: AND THE DAY WILL CONQUER NIGHT.

D: The Sun will return and warm our land,

E: AND THE DAY WILL CONQUER NIGHT.

D: Death will pass and Life return,

E: AND THE DAY WILL CONQUER NIGHT!

* * *

D: O Belenos, O Sun-God, O Lord of Light, though Thy presence departs from us, yet art Thou with us, for Thy light does guide our feet and Thy warmth is in our hearts.

E: ALL HAIL BELENOS, GOD OF LIGHT!

D: All praise Belenos,who keep His ways.

E: O BELENOS, WE PRAISE THEE!

catechism

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

P: The waters-of-life.

D: From whence do these waters flow?

P: From the bosom of the Earth-mother, the never-changing All-mother.

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

P: By partaking of the waters-of-life.

D: Has the Earth-mother given forth of Her bounty?

P: She has!

D: Does Belenos still give us a sign of His presence?

P: He does! Though He departs for the Southern lands, still is His spark of light within these waters-of-life.

D: Then give me the waters!

consecration

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

D: O Belenos, O Lord of Light, descend yet once more into these waters and fill them with Thy presence. Give us to know, O Lord, of Thy impending return, as we take and drink one more time of Thy warmth and light.

ordination?

If a member of the Grove is to be ordained to the Second Order (in which case the Druid/ess will have consecrated an additional chalice, filled with the *waters-of-life*) the ceremony is inserted here, before the Communion.

communion

The Druid/ess drinks from the chalice and blesses the Preceptor with the words, "the *waters-of-life*," and the marking of the Druid Sigil in the air.

The Preceptor returns the blessing and receives the chalice from the Druid/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 Druid/ess may merely turn to the left and exchange blessings with the person on 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 Druid/ess with a last exchange of blessings. Then the Druid/ess takes the last sip, pouring the remainder upon the altar or fire, saying:

D: To Thee we return this portion of Thy bounty, O Lord, even as Thou wilt return to us.

meditation

Here follows an appropriate reading, from any Nature-oriented scripture the Druid/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 Druid/ess and a period of silence and private meditation (usually two or three minutes in length—though longer with some Groves) by all. Eventually , the Druid/ess signals the end of the Service with:

Benediction

D: Go forth into the world, secure in the knowledge that our sacrifice has found acceptance in the Earth-mother's sight, that She has answered our prayer, and that we go forth with Her blessing:

The Druid/ess blesses the Grove with three Sigils in the air, left to right, saying:

Peace! Peace! Peace!



END OF A SPECIAL ORDER OF WORSHIP
FOR THE FALL EQUINOX

a king's wedding

The following wedding service was composed by Adr. Robert Larson and was used to join together the king (or *Ri*) of his clan, herein referred to as Cody, and a woman of lesser rank in the clan, herein referred to as Janie. The wedding was performed on *La Lunasa (Lughnasadh)*, 13 y.r., and contains references to this holiday, (there is also an amusing Gaelic pun connected with this choice of a wedding day).

AD: Let the couple to be joined together be brought forward.

[Processional. Cody should be on Janie's right at the altar.]

AD: Ye have come before me today to have your lives joined. It is a most auspicious day for this act, for today, *La Lunasa*, is a day of rejoicing over the coming fruition of all the gifts of the Mother, the two greatest being Life and Love. Now does the flowering of your love for each other bear fruit as ye become one.

[AD picks up aspergillum.]

AD; *[To Cody]* I ask thee, *a Ri,* if thou wilt be joined to this woman.
Cody: Aye.
AD: *[To Janie]* I ask thee, Janie, if thou wilt be joined to this man.
Janie: Aye.
AD: *[To both]* I ask ye together if ye will be joined to each other.
Both: Aye.

[AD sprinkles both.]

AD: *[Handing piece of bread to Cody]* As food itself, so art thou to her.
[Handing piece of bread to Janie] As food itself, so art thou to him.
[Handing piece of bread to each] As food itself, so are ye to each other.

[Handing cup to Cody] As drink itself, so art thou to her.
[Handing cup to Janie] As drink itself, so art thou to him.
[Handing cup to each] As drink itself, so are ye to each other.

[Cody and Janie extend arms. AD binds them, starting from underneath, behind thumbs.]

AD: *[To Cody]* With this arm shalt thou hold her, with the other shalt thou protect & comfort her.
[To Janie] With this arm shalt thou hold him, with the other shalt thou protect & comfort him.

[AD picks up aspergillum.]

AD: As life itself, so art thou to her. *[AD sprinkles Cody.]*
As life itself, so art thou to him. *[AD sprinkles Janie]*
As life itself, so art ye to each other. *[AD sprinkles both.]*

Thou art now one in the sight of the Gods. When They look upon the one, They see the other, however distant. When they look upon the twain, they see but one.

May the Mother shower Her blessings upon thee throughout thy life, may Danu smile upon thee and make thy life fruitful, and may Lugh light thy path through brightest day and darkest night and shine in thee always.

Siochain! Siochain! Siochain!

an OLD fashioned wedding

This ceremony is based upon Paleopagan and Neopagan elements taken from Slavic, Baltic, Celtic and other sources. It is similar in many ways to those used by modern underground Paleopagans in Europe, but has been rewritten for use by Schismatic Druids. Its use is, of course, entirely optional.

Either the Priest ("P") or the Priestess ("Ps") , if not both, should belong to the Third Order. Traditionally, they should be wearing robes of gold, silver, white, red and blue. The Bride ("B") and Groom ("G") traditionally should wear brown or white or green or be skyclad. There must be a fire on the altar at all times during the rites, though the P&Ps should make an effort to avoid setting their hair on fire. Ritual tools upon the altar should include: a sword, a broom, a knife or sickle, a cup of water, a chalice, a container of whiskey, candles, a dish of earth, incense and thin green ribbons.

During most of the rites, the Bride faces the Priest and the Groom faces the Priestess. The ceremony should start early in the day, outdoors, in the Summer Half of the Year. Beltane or Midsummer is nice.

Portions of this ritual were used for the famous/infamous wedding of Morning Glory and Tim Zell, who composed the "All that I ask" poem.

[Priest and Priestess (P&Ps) process to the altar, followed by the Bride and Groom (B&G). The members of the Grove and guests may stand or sit in a large circle around the altar and the main participants. The Grove's Bards should be singing or leading an appropriate song.]

P: **I am the God.**
Ps. **I am the Goddess.**
P&Ps: **Together we are Eternity. In the sight of our Parents, we consecrate these elements of Earth** *[earth is blessed and sprinkled on B&G]*, **Air** *[incense is blessed and blown upon B&G]*, **Fire** *[candle is blessed and flame is run swiftly–and carefully–under the throats of B&G]*, **and Water** *[water is blessed and sprinkled on B&G]*. **In Their sight and the sight of our sisters and brothers, we consecrate you with love and joy.**

[The Bards should sing a song here.]

P&Ps: **Do you understand, fully and completely, your duty to love, defend, honor, protect, fulfill and give joy to your mate and your sisters and brothers?**
B&G: **We do.**
P: **Have you conformed to those just laws of the land concerning the establishment of matings?**
B&G: *[Had better say]* **We hav.**
Ps: **Is there anyone here with a just reason why these two should not be mated? If so, speak now, or forever be silent, for their sake and yours!**

[If any objections are made, the ritual stops long enough for a duel between the disputing parties; Groom with objecting men, Bride with objecting women. The duel may be symbolic or real. The Bride's father, for example might hold a ritual duel with the Groom, or his mother fight with the Bride. Or a mock battle may be held between the clans of the Bride and Groom. If the duel is serious, however, and any major injury or death occurs, it is best to stop the wedding entirely and begin on another day from scratch.]

P: **Have you brought sacrifices to the Mother?**
B&G: **We are ready to bring them.**

[B&G are handed knife or sickle, go to tree, ask permission, cut two sacrifices and bless the cuts on the tree. They then return with their sacrifices to the altar, where the twigs are blessed by the P&Ps, and laid separately upon the altar.]

P&Ps: **What do you ask?**
B&G: **All that I ask is thy desire**
All that I seek is for thy care
My earth is thine, and thine my fire
Our waters one, my breath thine air.

P: **Have you,_____, chosen consorts for your sanctification?**
B: **I have. They are_____, _____, and _____.**
P: **Who is the eldest and who the youngest?**

[Male consorts give ages and line up behind Bride; first the eldest, then the youngest, then the one in between.]

Ps: **Have you, _____, chosen consorts for your sanctification?**
G: **I have. They are _____, _____, and _____.**
Ps: **Who is the eldest and who the youngest?**

[Female consorts give ages and line up behind Groom; first the eldest, then the youngest, then the one in between.]

P&Ps: **The choices have been made and well. Let the feasting begin!**

[The Groom goes off to a private place with the Priestess for half an hour or so, while the Bride goes off with the Priest. What they do there is their business, but ritual intercourse is emphatically expected. Meanwhile, the Consorts and the rest of the guests begin feasting and carousing. When the Bride comes back, she goes to the Eldest Male Consort and takes him off for half an hour, while the Groom does the same with the Eldest Female Consort. The Bride and Groom spend at least a half an hour with each of the Consorts; Eldest first, then Youngest, then Middle. Only after being sanctified by the Clergy and all three Consorts do the Bride and Groom have intercourse with each other, preferably in public. Since there is usually an orgy going on by this time, the public intercourse is easily managed. While the B&G are thus engaged, the P&Ps should also be having intercourse, as representatives of the God and Goddess.

Several hours later, all return to the ritual circle. The B&G again face the P&Ps. The sacrifices on the altar are bound together with green ribbons. The right hand of the Bride is bound to the left hand of the Groom.]

P: **O Earth-Mother, the two sacrifices of thy children unto Thee are become one. Receive them we pray Thee, in the spirit in which they are given, and permit us to join these two as mates in Thy name.**

[The sacrifice is placed in the bound hands of the B&G, who lift it to the sky, as the Ps asks:]

Ps: **Hast Thou accepted their sacrifice, O our Mother? We call upon the Spirit of the North to give answer.....of the South.....of the East.....of the West.....of the Zenith.....of the Nadir.....of the Holy Center!**

[Assuming that no drastically large omens indicating the Mother's displeasure occur.....]

P&Ps: **Praise be! Your sacrifice, dedicated to the fertility and renewal of life, and to the consecration and sanctification of your mating, has been accepted!**

[The Bards should sing another song here.]

P: **Do you, _____, understand exactly what it is you are doing?**
B: **Yes. I am promising.....***[Bride reads her half of the mating contract]*.
Ps: **Do you, _____, understand exactly what it is you are doing?**
G: **Yes. I am promising.....***[Groom reads his half of the mating contract]*.

[The mating contract should be complete and explicit. It should state the rights, duties, privileges and responsibilities of each partner. It should state whether the mating is monagamous, polygamous, polyandrous, polygynous, etc. It should state the amount of freedom or limitation (physical, mental, emotional, creative and sexual) each is placing upon the other. It should state the expected duration of the mating and the grounds for separation. It should be in writing, with a copy for the Bride, a copy for the Groom, a copy for the Grove records, and a copy for the ritual.]

P&Ps: **Are the witnesses here and ready?**
W: **We are!**

[Witnesses (usually the Consorts) step forward. B&G, P&Ps, and all official Witnesses sign the mating contract (all four copies) as well as any forms required by Civil Law.]

P&P: **The contract of the mating has been signed and sealed. Now take this copy and send it to the Gods, that it may be in Their memories forever.**

[B&G take fourth copy of mating contract and burn it in the altar fire.]

P: **Have you any further tokens of your love to exchange?**
B&G: **Yes/No** *[if yes, the rings or other items should be exchanged]*.
Ps: *[Touching the ribbons binding their wrists]* **As you are joined by this ribbon, so may the Gods join you as one, for so long as your love shall last.**
B&G: **So be it.**
P&Ps: **Let us raise the Power!**

[The guests join hands in a ring, singing an appropriate song and perhaps dancing. The P&Ps take the energy raised and shape it to form a psychic bond between the couple and a shield around them, while the B&G kiss or are otherwise intimately engaged.]

P&Ps: **Let the words be said!**
B&G: **All that I ask is thy desire**
All that I seek is for thy care
My earth is thine, and thine my fire
Our waters one, my breath thine air.

[Note: the consecration of the waters-of-life is reserved to Third Order Druids and Druidesses. In the following, it is assumed that this is the Priestess. It could of course be the Priest , in which case the dialogue would be reversed. If both are of the Third Order, they should decide ahead of time which will perform the consecration.]

Ps: **Of what does the Earth-Mother give, that we may know the continual flow and renewal of life?**
P: **The waters-of-life.**
Ps: **From whence do these waters flow?**
P: **From the bosom of the Earth-Mother, the never-changing All-Mother.**
Ps: **And how do we honor this gift that causes life?**
P: **By partaking of the waters-of-life.**
Ps: **Has the Earth-Mother given forth of Her bounty?**
P: **She has! Mightily have the sacred fluids come forth on this day, and greatly pleased are the Gods of Love and Joy!**
Ps: **Then give me the waters!**

[The Ps holds the chalice of whiskey and water, and consecrates it with the following:]

Ps: **O Dalon Ap Landu, hallow these waters by Thy sevenfold powers, and by the three ways of day and one of night. Cleanse our hearts and join these two together by Thy power as we take and drink of Thy secret essences.**

[Ps drinks of the waters, then hands the chalice to the P. He drinks and the chalice is passed on to the B&G. They hold it while the P&Ps dip their fingers in it and make the Signs of the Mother and the Father on the couple's foreheads (both on both) during the following:]

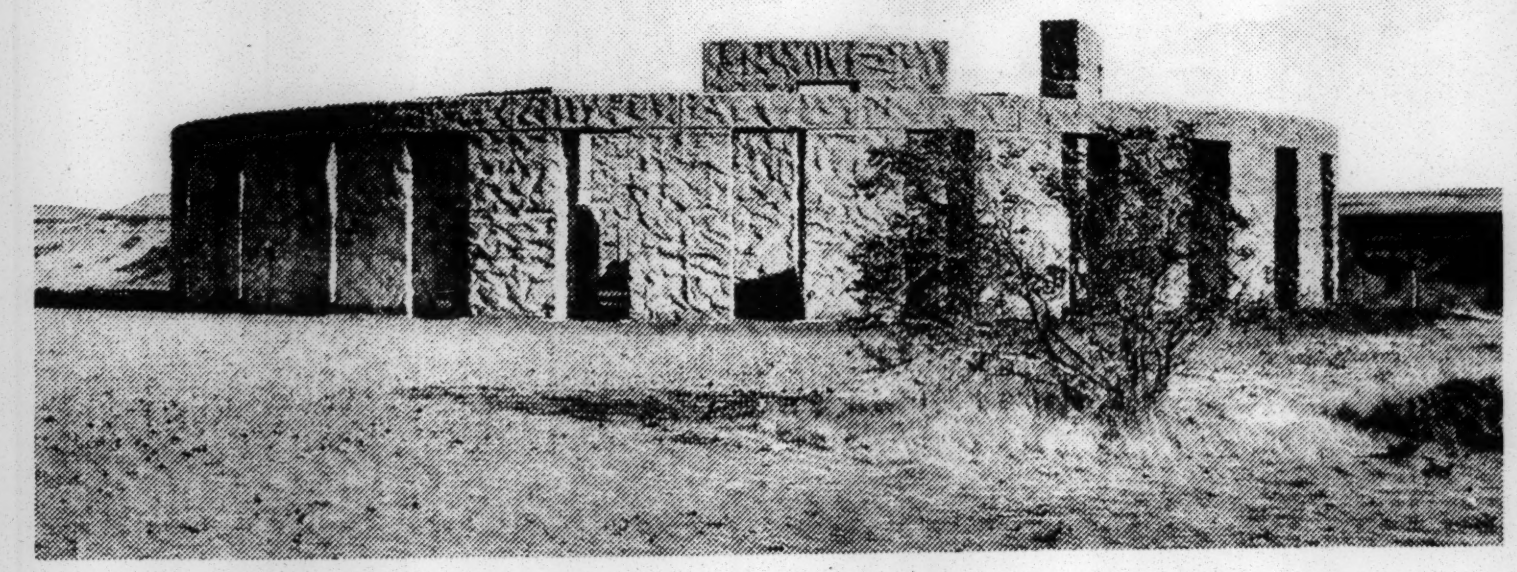
P&Ps: **In the name of the Mother and of the Father and of Their Holy Child: We seal you as mates in the house of the Spirit of the North** *[signs are made on B&G's foreheads]*. **We seal you as mates in the house of the Spirit of the South** *[signs]*. **We seal you as mates in the house of the Spirit of the East** *[signs]*. **We seal you as mates in the house of the Spirit of the West** *[signs]*. **We seal you as mates in the house of the Spirit of the Zenith** *[signs]*. **We seal you as mates in the house of the Spirit of the Nadir** *[signs]*. **And we seal you as mates in the house of the Spirit of the Holy Center** *[signs]*.

Ps: **Take now and share with each other the waters-of-life, which the Mother in Her bounty has given unto you.** *[B&G drink and empty chalice.]*

P: **Now I, a Priest of _____ and _____,** *[insert proper titles]* **do make this declaration:**
Ps: **Now I, a Priestess of _____ and _____,** *[insert proper titles]* **do make this declaration:**
P&Ps: **In the sight of our Parents, these two before us are joined in mating and in love, in this world and all worlds to come, for as long as their love shall last. Blessed remain forever.**

ALL: **Blessed remain forever!**

[Bards may sing a closing song. At this point the couple are completely mated. The feasting and carousing continue until the food and intoxicants run out. The Consorts (both male and female) traditionally act as servers to the Priestess, Priest, Bride and Groom for the rest of the party.]



THE AMERICAN STONEHENGE
A cement replica built by Samuel Hill as America's first memorial to American youth killed in World War One. It is situated on the Columbia River hillside above Maryhill, Washington. Whether or not it is properly aligned is not known (though unlikely).

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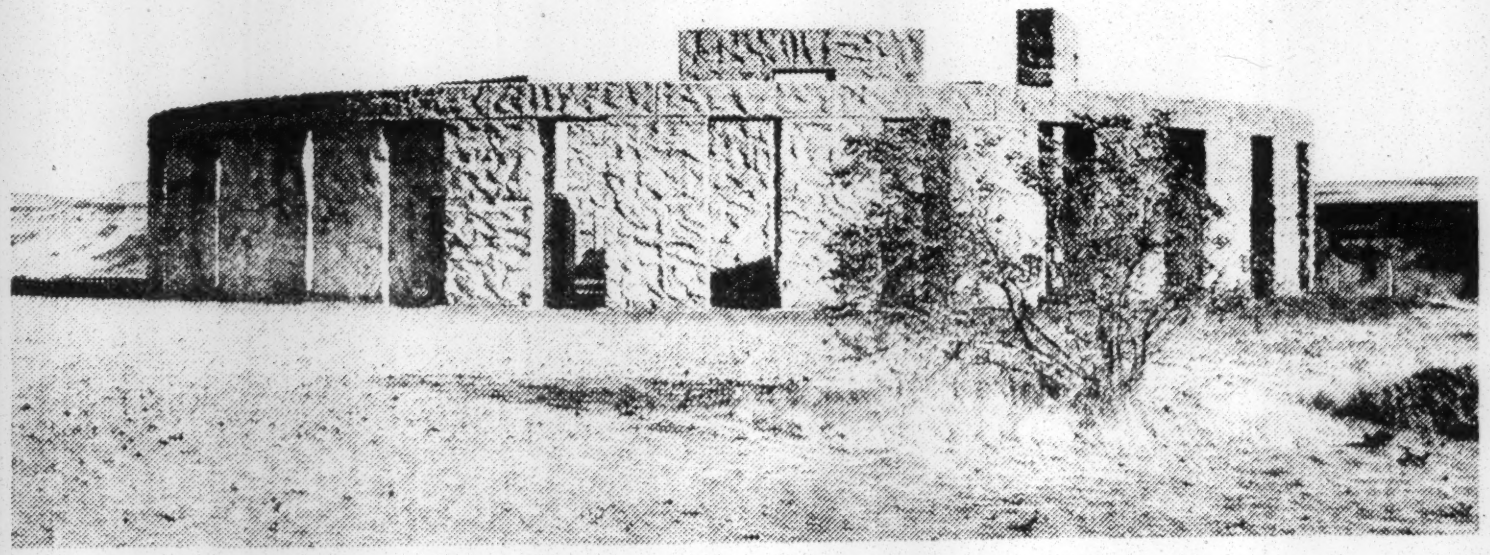

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suggestions for a druid funeral

Thanks be to the Gods that we have not yet had any need for performing a funeral or other memorial service for a member of any Reformed Druid movement. But sooner or later we will have need of doing this and it is well that such matters should be considered ahead of time.

Rather than attempting to write out a service, let us instead consider various ideas that will help an Archdruid/ess or solitary Druid/ess to construct a ritual service that will have full meaning for all parties concerned.

Reformed Druids have a variety of beliefs and nonbeliefs concerning the matter of Death and an afterlife. It is best to attempt to find out what the deceased's attitudes were, so as to make our service coincide with his or her wishes. If the deceased was available to discuss the matter prior to his or her death, someone in the Grove should have made it a point to inquire about the person's wishes and beliefs. If, however, the death was sudden, indirect and compassionate inquiries should be made of the deceased's family and friends.

Any attempt to perform Druid funeral services for a person whose family disapproves of Druidism will be met with disaster. In such cases, it is best to hold a memorial service without the presence of the deceased or the surviving family.

If, however, the family is willing to let the wishes of the deceased be followed, and allow Druid services to be performed, a number of customs may be practiced.

Perhaps the oldest of these is a Wake. The members of the Grove, as well as any other family and friends who wish, gather together and hold a party. All present get intoxicated, cry, talk about the deceased and share their sorrow. The life story of the deceased is told and appreciated. His or her habits, tastes, accomplishments and goals are recounted and his or her role in the Grove reconsidered. If possible, the coffin within which the deceased is to be buried should be placed in a position of honor during the Wake.

The deceased may be buried in the middle of a grove of trees and an oak sapling be planted above the gravesite. This may be done with ashes as well, should the body have been cremated.

If the deceased shall have expressed a wish to recycle properly, an attempt should be made to prevent embalming, as this process makes it very difficult for the body to return to the soil. About the only way to escape universal embalming laws is for your Grove to become a legal religious body of some sort, buy land out in the country and build a small temple. That way, you may then have, in most states, the right to run a "church cemetary" for your members right next to your temple or church building. Private church cemetaries are frequently exempt from the state laws pushed through by the funeral industry. You will then have to arrange your own transportation for the body and see that it is buried within twentyfour hours.

If you do buy land for a Grove cemetary, it might be nice to plant your first Druid/ess at the top of a hill and subsequent Druids in a circle around the spot, thus creating an oak grove, each tree of which shares the essence of a past member of the Grove. If bodies are buried, it is necessary to make sure that local wells and streams will be in no danger of contamination.

The deceased may wish to be buried along with his or her Druid robes and tools. Even if you were unaware of the deceased's feelings in the matter, it may be taken for granted that any Druid/ess who was also an occultist will wish to be buried with her or his favorite magical tools.

If a stone monument is to be put up instead of a tree being planted, a menhir carved with the deceased's name, rank and most salient characteristic would be appropriate.

Some Druids may wish to be cremated and have their ashes scattered over the soil in the woods or local fields. In most states, this would have to be done surreptitiously, since it has a tendency to be illegal.

If an actual religious ceremony is held, it should follow the wishes of the deceased as far as they may be known. Probably the Libation prayer from the Order of Common Worship would be most appropriate as a theme: "To Thee we return this portion of Thy bounty, O our Mother, even as we must return to Thee."

If the deceased expressed an intention of returning as soon as possible in a new body, all newborn children conceived after the date of the death should be watched closely for the next several years, to see if any give evidence of being the party in question. They should not, however, be given the deceased's name (though all the children in the Grove should be familiar with it) unless they specifically ask for it to be given them.

At the next *Samhain* celebration, a plate might be laid out for the spirit of the deceased. The deceased should be specifically mentioned in the day's service and his or her memory honored.

One year from the date of the death, a memorial party could be held. This should be as cheery as possible and mark the end of the mourning period.

Ideas on at least one Druidic attitude towards Death and dying may be found in *The Epistle to the Myopians*. But all Druids should meditate upon the subject of Death (especially their own) from time to time, especially at *Samhain*, and should endeavor to see to it that the other members of the Grove know their wishes in these matters.

Third Order Druids and Druidesses who write funeral services are encouraged to send them to the other members of the Council of Dalon Ap Landu and to the Editor of *The Druid Chronicles*, so that others may be inspired with ideas when it becomes their turn for this somber task.



Ye new Granje

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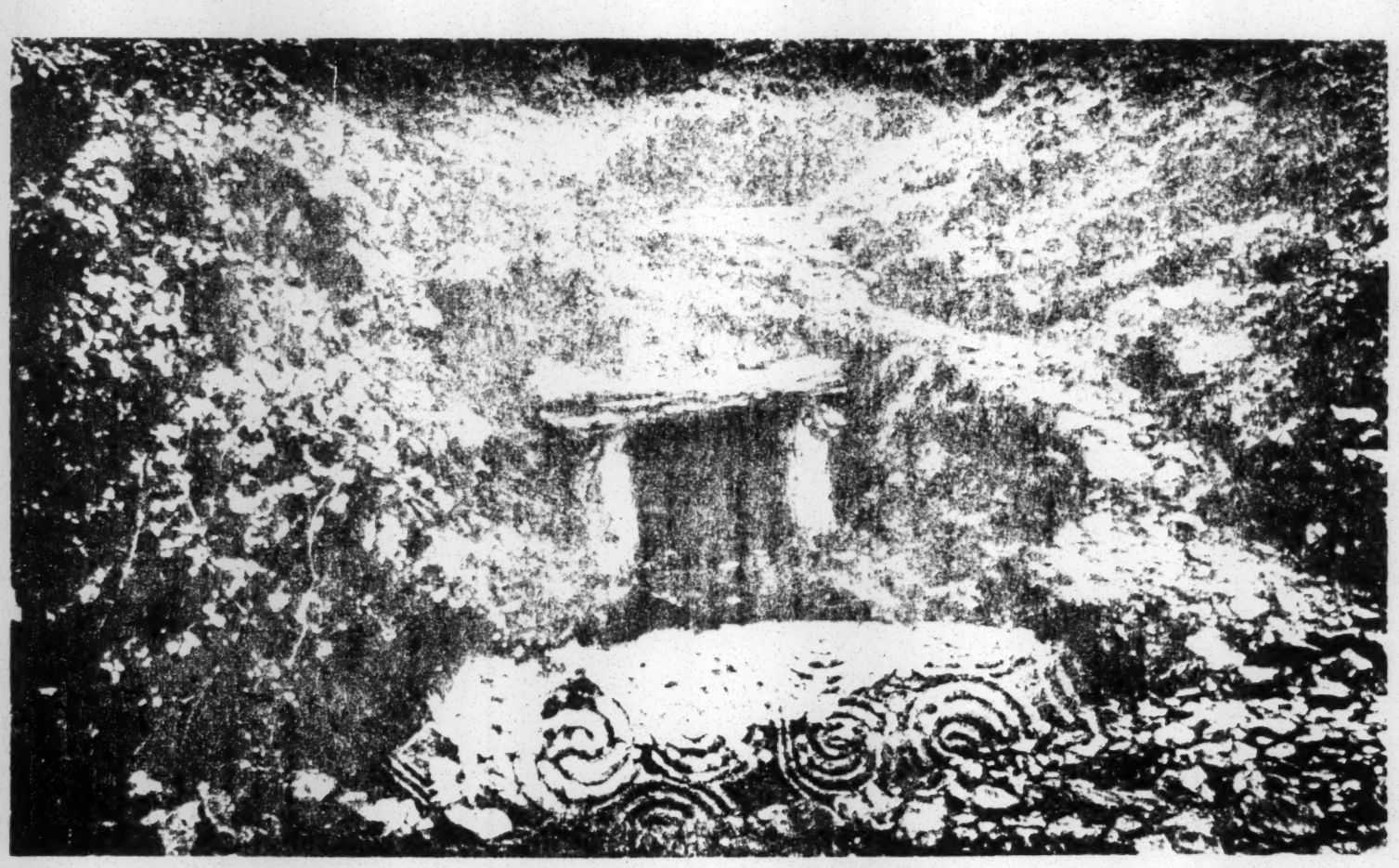

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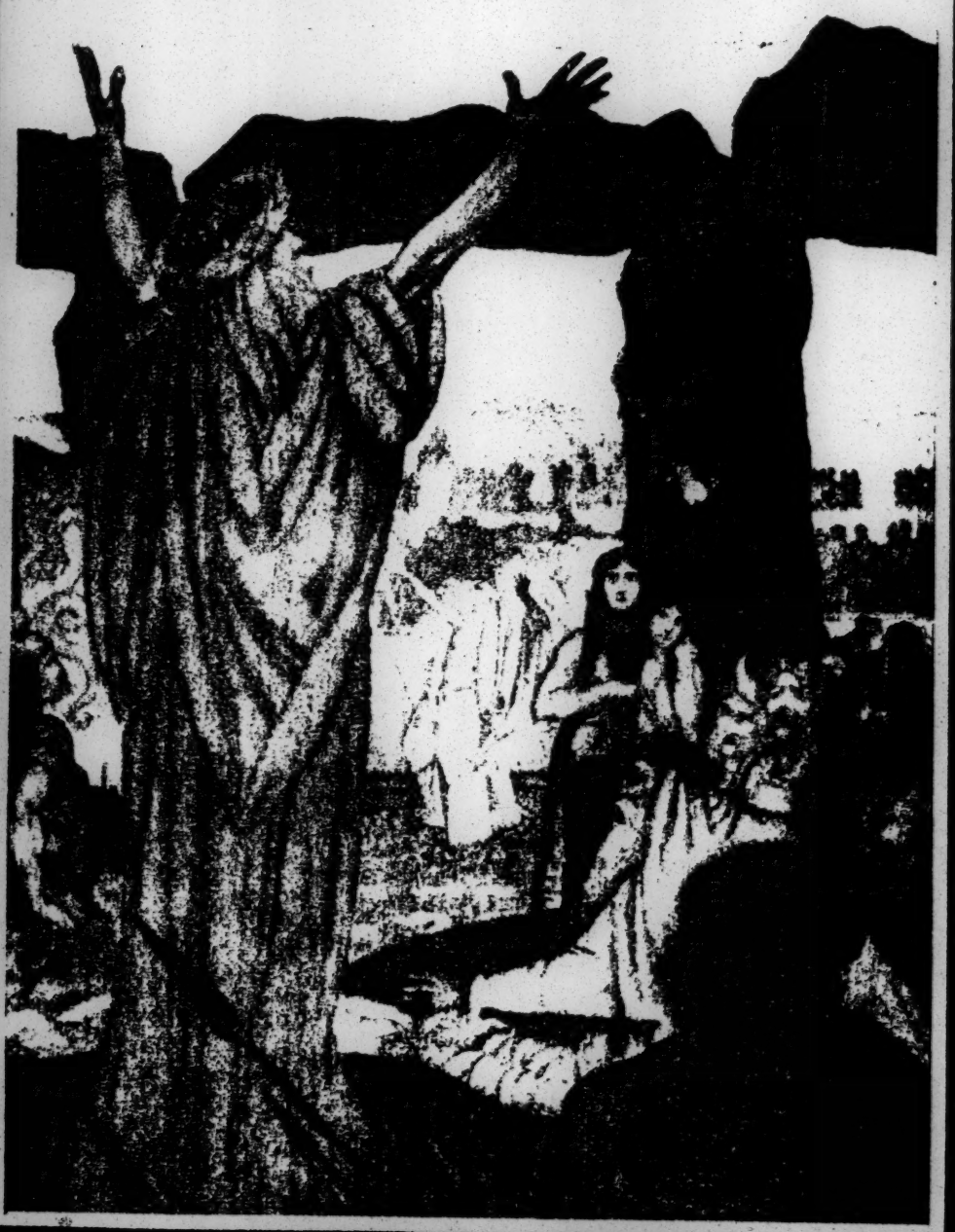
the urtext rituals



Urtext

CEREMONY OF CONSECRATION
[for an Altar]

I. THE EXORCISM
(The Arch-Druid shall walk about the altar to be consecrated saying all the while "Dalon Ap Landu", for three times)

II. THE INVOCATION

Mighty and blessed, fertile and powerful, to thee, Earth-Mother, we sing our praise, asking that what we offer up to thee will be accepted, and thy blessing of life granted to us.

III. THE PETITION

Mighty are thy works, o our Mother. Mighty are the rocks which thou has turned out of thy side, and which we gather together here as a sacrifice of praise to thee.
(GRANT US THY BLESSING)
We, thy worshipers, have raised this altar that thy power might be praised.
(GRANT US THY BLESSING)
Attend us now, o Spirits, as we light this fire of consecration.[1]
(GRANT US THY BLESSING) (GRANT US THY BLESSING)
(Here the fire shall be lit upon the altar)[2]
Accept this, consecrate it.[3]
(GRANT US THY BLESSING)
As we now hallow this altar with thy Water of Life, THOU, DALON AP LANDU, DESCEND AND DWELL WITHIN THIS ALTAR. SANCTIFY IT, PROTECT IT FROM THE DEFILERS, AND FILL IT WITH THY POWER.
(During the above, the Arch-Druid shall sprinkle the Water of Life on the four corners of the altar).

IV. THE CHANT (The Congregation)

HALLOW THIS ALTAR, HALLOW THIS ALTAR, HALLOW THIS ALTAR, HALLOW THIS ALTAR, HALLOW THIS ALTAR, HALLOW THIS ALTAR, HALLOW THIS ALTAR.

V. THE ANSWER

I call on the four Spirits to give answer if this sacrifice is not acceptable in the Earth-Mother's sight. I call on the Spirit of the North, of the South, of the East, of the West.

Praise be, our sacrifice, dedicated to the renewal of life, has been accepted.
(Here shall [rest of handwritten instructions illegible])

VI. THE BENEDICTION:

Go forth into the world of men, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our petition, and that you go forth with her blessing. PEACE, PEACE, PEACE.

Notes:

1. Original reading was: "as we offer this sacrifice of consecration."
2. Original reading was: "(Here the blood of the sacrifice shall be spilled upon the altar)"
3. Original reading was: "Accept this, our sacrifice."

For further details concerning this, the Original Reform, see *Early Chronicles,* Chapter 5, Verses 1-14.

ORDER OF COMMON WORSHIP: SUMMER HALF OF THE YEAR

I. OPENING BLESSING:

O Lord, forgive three sins that are due to our human limitations:
Thou art everywhere, but we worship you here;
Thou art without form, but we worship you in these forms
Thou needest no praise, yet we offer thee these prayers and sacrifices;
Lord, forgive [these] three sins that are due to our human limitations.

Mighty and blessed, fertile and powerful, to thee Earth-Mother, we sing our praise, asking that what we offer up to thee will be accepted, and thy blessing of life granted to us.

II. PROCESSION AND DRAWING OF THE CIRCLE [& LIGHTING OF FIRE]

III. HYMNS OR CHANTS OF PRAISE

IV. THE SACRIFICE

Our praise has mounted up on the wings of eagles, our voices have been carried to thee on the shoulders of the winds. Hear now, O our Mother, as we offer up to thee this our sacrifice of life. Accept this we pray, and grant us life.

Hast thou accepted our sacrifice, O our Mother? I call on the Spirit of the North to give answer of the South – of the East – of the West.

Praise be, our sacrifice; dedicated to the fertility and renewal of life has been accepted.

V. THE ANSWER

1. Of what does the Earth-Mother give to us that we may know the continual flow and renewal of life?
THE WATERS OF LIFE.
And from whence do these waters flow?
FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER CHANGING ALL-MOTHER.
And how do we honour the gift that causes all life to men?
BY PARTAKING OF THE WATERS OF LIFE.
Has the Earth-Mother given forth of her bounty?
SHE HAS
Then give me the Waters.

2. O DALON AP LANDU, HALLOW THESE WATERS BY THE SEVENFOLD POWERS, AND BY THE THREE WAYS OF DAY AND THE ONE OF NIGHT. GIVE US TO KNOW THY POWER AS WE TAKE AND DRINK OF THY SECRET ESSENCES.

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

VI. THE SERMON

VII. THE BENEDICTION:

Go forth into the world of men, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayer, and that you go forth with her blessing. PEACE, PEACE, PEACE.

OIMELC SERVICE OF WORSHIP
(1 Feb.)

I. INVOCATION

Lord, forgive three sins that are due to our human limitations.
Thou art everywhere, but we worship you here.
Thou art without form, but we worship you in these forms.
Thou needest no prayers or sacrifices, but we offer you these prayers and sacrifices.
Lord, forgive [these] three sins that are due to our human limitations.

II. CHANT

(HERE SHALL BE CHANTED BY THE ARCH-DRUID AN APPROPRIATE CHANT OF PRAISE)

III. SACRIFICE IN SILENCE

We have raised our voices to thee in praise, o our Mother. Hear now, we beseech thee, as we offer thee praise in our hearts.

(HERE SHALL THE ARCH-DRUID PLACE A BRANCH OF EVERGREEN UPON THE ALTAR)

IV. Words of Assurance

The Earth is a Mother that never dies.
Of this the evergreen is a constant sign.
Of this at OIMELC we are given to know by the lactating of the ewe.
Take now, and drink of this milk, in assurance that life will return to the world. Join together in this act of faith.

(HERE SHALL THE ARCH-DRUID POUR THE MILK OF A EWE (OR OF A COW) INTO A CHALICE, SAYING:)

O DALON AP LANDU, WE PRAISE THY NAME AND BESEECH THY RETURN TO THE WORLD OF MEN. COME AND DWELL WITHIN US AS WE TAKE AND DRINK OF THIS SIGN OF THY ETERNAL LIFE.

V. THE READINGS
(Here shall be read suitable words of truth.)
(Here may be given a sermon.)

VI. THE BENEDICTION

Go forth now into the world of men, secure in the knowledge that our prayers have been heard, our sacrifice answered, and that you go in the peace of the Mother. PEACE, PEACE, PEACE.

Urtext

SERVICE AT THE WINTER SOLSTICE

I. OPENING BLESSING

O Lord, forgive three sins that are due to our human limitations:
Thou art everywhere, but we worship you here;
thou art without form, but we worship you in these forms;
Thou hast no need of prayers and sacrifices, but we offer you these prayers and sacrifices.
Lord, forgive these three sins that are due to our human limitations.
O Belenos, hear us as we praise thee in thy returning.
O Earth-Mother, wake and hear our prayers; cleanse our minds and hearts and prepare us for meditation.

II. PROCESSION (Circle is omitted)

Here may be lighted a fire if one is desired.

III. THE SACRIFICE

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. Wake now, and hear, we pray thee, our Mother, as we offer up this sacrifice of life that is to come. Accept it, we pray thee, and cleanse our hearts, granting us peace and renewed life.
(Here shall be offered up a branch of evergreen, a branch of mistletoe if available, and a bare branch, yet bearing buds.)
Hast thou heard our prayers and wakened? Hast thou accepted our sacrifice, dedicated to the renewal of life? I call upon the spirit of the North to give answer--of the South--of the East--and of the West.

Praise be, our sacrifice, dedicated to the return and renewal of life and fertility has been accepted.

IV. THE ANSWER

Of what does the Earth-Mother give that we may know the continual flow and renewal of life?
THE WATERS OF LIFE.
From whence do these waters flow?
FROM THE BOSOM OF THE EARTH-MOTHER, THE NEVER-CHANGING ALL-MOTHER.
And how do we honor this gift that causes life in men?
BY PARTAKING OF THE WATERS OF LIFE.
Has the Earth-Mother given forth of her bounty?
IT IS THE TIME OF WINTER, AND THE WATERS FLOW NOT FORTH. THE MOTHER GIVES US ONLY THE WATERS OF SLEEP.

(THEN SHALL THE A-D SAY) It is indeed the time of winter, when the Earth-Mother is wrapped in sleep, and blanketed in snow and cold; yet it is also at this time that the sun, whom we have called BELENOS, turns again to the north, bringing the promise of returning life to all things. For though the Earth be wrapped in sleep, within her rest the seeds and buds of renewed life, to come forth in all their glory with the return of the life-giving BELENOS.
All people have celebrated the return of the sun, from time immemorial, and in many ways, but to the Druids does this have a special meaning, for in the Waters of Sleep is the promise of the Waters of Life.
THEN GIVE ME THE WATERS.

V. THE CONSECRATION

O DALON–AP–LANDU, HALLOW THESE WATERS OF SLEEP AND LIFE TO COME BY THY SEVENFOLD POWERS, AND BY THE THREE WAYS OF DAY AND ONE OF NIGHT. O BELENOS, POUR INTO THESE WATERS THY LIFE–GIVING POWERS AND THE PROMISE OF RENEWED LIFE. O EARTH OUR MOTHER, CLEANSE OUR HEARTS AND JOIN US TOGETHER BY THY POWER, AS WE TAKE AND DRINK OF THY WATERS.

To thee we return this portion of thy bounty, O our Mother, even as we must return to thee. Hear us pray that with the return of the waters of Sleep to the Earth, may come the return of mighty and life-giving Belenos; hear us, O Earth-Mother. O Earth our Mother, O Belenos, even now and daily do we praise thee.

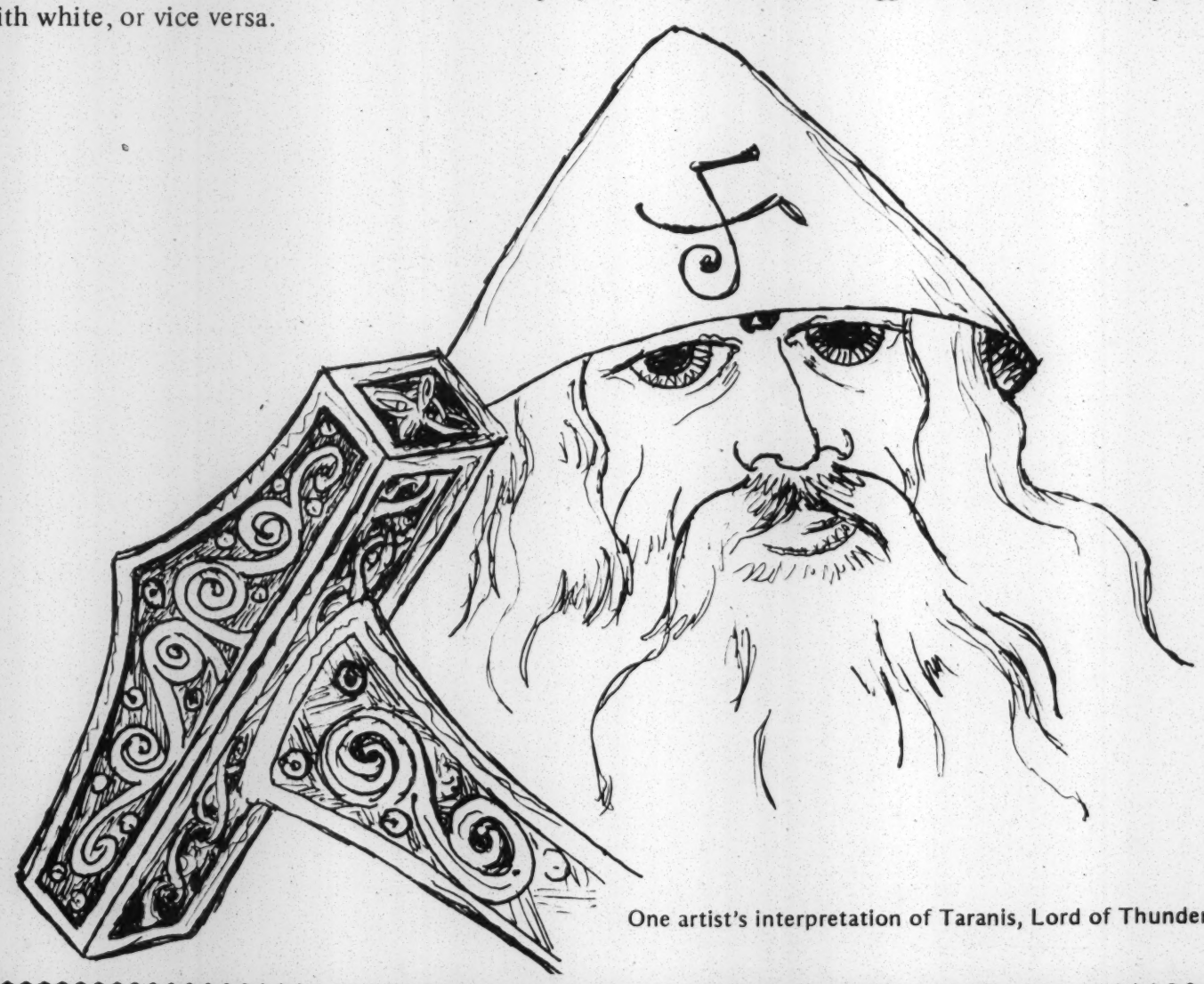
VI. READING AND MEDITATION

(Here SHALL be read Customs 4:3-4)
(Here may be given a spoken meditation.)
(Here may follow a silent meditation and prayer.)
(HERE MAY BE APPENDED ANY OTHER PRAYERS OR THANKSGIVINGS, AT THE DISCRETION OF THE ARCH–DRUID.)

VII. THE BENEDICTION

Go forth into the world of men, secure in the knowledge that our sacrifice has found acceptance in the Earth-Mother's sight, that she has answered our prayer: that life shall return to the face of the Earth, even as does mighty Belenos return, and that we go forth with her blessing.
PEACE, PEACE, PEACE.

NOTE: This service is designed for use as close as possible to the Solstice. It may be performed by an Arch-Druid alone, or as an act of worship by the Drynemetum. Suggested vestments are plain black with white, or vice versa.



One artist's interpretation of Taranis, Lord of Thunder

Urtext

A SERVICE OF SEALING TO THE SERVICE OF BRACIACA AND OF MAN
the Fifth Order of Reformed Druidism

(To be performed only by the Patriarch of the Order of Braciaca, or by one vested by him with the honor and authority.)

I. THE INVOCATION

O our Mother the Earth, who hast taken the form of malt, which men name Braciaca, the grain that sustains your servants and gladdens their hearts, we ask you to look upon *this* your servant*(s)* and bless *his life.* [Use plural or fem. of italic words if needed] As the germinating grain, let *him* grow in your service; as the sprouting grain doth change to sweetness, let *him* increase in grace and favor in your eyes and in the eyes of all men.

II. THE SACRIFICE

[Here shall the officiant take in his left hand some malt or grain and, after making the sign* of the Druids ⌀ over it, give some to the candidate*(s)*, and then cast the remainder in five portions upon the altar, saying]

Our praise has mounted up to thee like the leaves of the sprouting grain. O Braciaca, accept now this sacrifice offered to you, accepting the sacrifice of the candidate*(s)* here before you, and also *his life* into your service.

[And here shall the candidate*(s)* in like manner cast *his* sacrifice upon the altar, saying]

Accept, O Braciaca, this sacrifice and my life and grant your blessing.

[Then shall the officiant say]

Hast thou accepted this dual sacrifice, O Braciaca? I call upon the spirits of the growing fields and fresh waters to make answer.

[And if a favorable answer be given, he shall proceed, saying]

Praise be, our sacrifice has been accepted and the dedication of our lives has found favor in the sight of the Mother of all.

III. THE DEDICATION

[Candidate*(s)* kneeling. (Dedication repeated completely for each candidate.)]

[Here shall the officiant take fresh water from the face of the earth and, making the seal* of the Druids ⌀ upon the brow of the candidate, say]

O Braciaca, lord of malt and the goodness thereof, look with favor upon this your servant; consecrate, seal, and dedicate *him* to a life of goodness that shall be an example to all men, and bestow your blessings upon *him* as *he* goes through a life dedicated to your service.

O Druid, your sacrifice has been offered and accepted; your life has been offered and received. Do you accept the call to serve, to be an example to all men, that your life may be a guide to those who shall come after, and do you pledge that you will do nothing to disgrace the life bestowed upon you in the in the service of the Earth-Mother? Do you? [Candidate answers]

Then by the authority in me vested, I seal you yet again [so doing], and bind you to the service of all mankind.

[And here shall the officiant make the sign ⌀ before the heart of the candidate.]

[When all are sealed, then shall the remaining water be poured upon the altar, in a moment of SILENT MEDITATION.]

IV. THE BENEDICTION

Rise, thou servant*(s)* of Braciaca and of mankind, and go forth into the world of men, knowing that your sacrifice and your *life* have found acceptance, that our prayers have been answered, and that you go forth with the blessing of the lord of all.

Peace.....Peace.....Peace.....

[NOTE: the "vestment" of the fifth order Druid is a yellow ribbon bound upon the right wrist. It may be worn with any other Druid vestments, and must be worn at all services of the Fifth order.]



One artist's interpretation of Braciaca, God of Brewing

Urtext

A SERVICE FOR MIDSUMMER

INVOCATION

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

(Here shall the sign be drawn upon the ground, the presiding priest stepping into it.)

INCANTATION

Ea, Lord, Ea, Mother, thou of uncounted names and faces, hear us now as we thy humble servants do call upon thee.

(The BOLDFACE lines to be read by the congregation in unison:)
GLORIOUS ARE ALL THY WORKS, O OUR MOTHER!

Hear us, Mother, as we do call upon thee in the form of Belenos, great god of the golden sun.

MAKE THY FACE TO SMILE UPON US, THOU GOD OF THE BRIGHTLY SHINING LIGHT

Lo, Belenos, we have rejoiced these six full moons since the festival of Midwinter, as we watched thee day by day lengthening thy reign of light.

O, GLORIOUS ARE THE DEEDS OF BELENOS, AS THE WINTER SNOWS DO MELT AND WE REJOICE IN THE MOTHER'S RETURN TO LIFE AT BEALTAINE.

→

Yet do we know that with the coming of Midsummer the days will begin to shorten, all the Mother's activities will begin slowing for the winter period, and the eve of Samhain shall come upon us.

WE SHALL MOURN AS THE SUN SINKS DAILY LOWER, BUT STILL YET BE GLAD FOR WHAT THE MOTHER DOES STILL GIVE US TO LIVE WITH.

We know, Mother, that as there is Bealtaine there must be Samhain, and as there is Samhain there must be Bealtaine.

WE KNOW, BELENOS, THAT AS THERE IS MIDWINTER THERE MUST BE MIDSUMMER, AND AS THERE IS MIDSUMMER THERE MUST BE AGAIN MIDWINTER.

As the sun began to climb, it must now begin to sink.

AS IT NOW BEGINS TO SINK, IT MUST CLIMB AGAIN.

All that comes must pass away. We praise thee, our Mother.

ALL THAT PASSES AWAY MUST COME YET AGAIN. PRAISE BE TO THEE, BELENOS.

the Gaelic Rituals

Irish

ORD ADHRTHA

Ar feadh an tSamhraidh agus an Fhómhair

Céiliúraithe:
An Ard-draoi, an Teagascóir, agus an Friothálaí

AN ACHAINÍ:

AD: A thiarna, maith dhúinn trí pheaca, atá orainn as siocair lochtanna daonna: Tá tú i ngach aon bhall, ach adhraimíd anso thú. Tá tú gan riocht, ach adhraimíd insna riochta so thú. Níl call agat lenár n-urnaithe agus ár n-íobairtí, ach ofráilimíd na hurnaithe agus na híobairtí so chút.

A thiarna, maith dhúinn trí pheaca, atá orainn as siocair lochtanna daonna; A Mháthair, glan ár n-anama 'is ár gcroithe agus ullmhaigh le smaoineadh sinn.

AN MÓR-SHIÚL:

OFRÁIL NA hÍOBARTHA:

AD: Téann ár moladh suas duit ar na sciatháin iolar; beirtear ár nglórtha suas duit ar ghuailne na ngaoth. Clois anois, a Mháthair, más é do thoil é, agus sinn ag ofrail an íobairt so bheatha. Glac léi, más é do thoil é, agus glan ár gcroithe, ag tabhairt dhúinn cuid do shíochána 'is do bheatha.

An nglacair lenár n-íobairt, a Mháthair? Iarraim ar anam an Tuaiscirt freagra a thabhairt..... an Deiscirt.....an Oirthir.....an Iarthair.

Moladh leis na déithe! Glactar ár n-íobairt tiomnaithe don torthúlacht 'is athnuachan bheatha, agus don ghlanadh ár gcroithe 's ár n-anama.

English

ORDER OF WORSHIP

During summer and autumn

Celebrants:
The Arch-Druid, the Preceptor and the Server

THE INVOCATION:

AD: O Lord, forgive us three sins, that are on us because of human limitations: Thou art everywhere, but we worship you here. Thou art without form, but we worship you in these forms. Thou hast no need for our prayers and sacrifices, but we offer these prayers and sacrifices to thee.

O Lord, forgive us three sins that are on us because of human limitations; O Mother, cleanse our minds and hearts and prepare us for meditation.

THE PROCESSION:

THE OFFERING OF THE SACRIFICE:

AD: Our praise goes up to thee on the wings of eagles; our voices are carried up to thee on the shoulders of the wind. Hear now, O Mother, we pray thee, as we offer [up] this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, giving to us of your peace and life.

Do you accept our sacrifice, O Mother? I call upon the spirit of the North to give answer..... of the South.....of the East.....of the West.

Praise be [to the Gods]! Our sacrifice, dedicated to the fertility and renewal of life, and to the cleansing of our hearts and minds, is accepted.

Írish

AN CAITCEASMA NA N-UISCI:

ÁD: Cad é a bheireann an Domhain-Mháthair, go raibh fios againn ar an sní 's athnuachan shíoraí bheatha?
T: *Na huiscí beatha.*
ÁD: Cá as go snínn na huiscí seo?
T: *As brollach na Domhain-Mháthar, Uile-Mháthair gan athrú.*
ÁD: Agus conas onóirimíd an tabhartas so, a bheireann an bheatha dosna fir?
T: *Ólaimíd na huiscí beatha!*
ÁD: An dtugann an Mháthair cuid a féile?
T: *Bheireann sí!*
ÁD: Mar sin de, tabhair dhom na huiscí!

COISREACAN NA N-UISCÍ:

ÁD: A Dhalon ap Landu, naomhaigh na huiscí seo le do chumhachtaí seacht-fhillte 'is leis na trí chaoi lae 'is leis an aon chaoi amháin oíche. Glan ár gcroithe agus cuir le chéile sinn le do chumhacht, agus sinn ag tógaint 's ag ól cuid d'uscraí runda.

AN DEOCH OFRÁLA:

ÁD: Bheirimíd an chuid seo d'fhéile thar n-ais dhuit, a Mháthair, mar atá orainn dul thar n-ais dhuit.

AN SMAOINEADH:

AN BHEANNACHT:

ÁD: Téigidh amach isteach so domhan fear, cinnte leis an bhfios, gur thug an Domhain-Mháthair taitneamh dár n-íobairt, gur fhreagraigh sí ár n-urnaí, agus go bhfágaimíd lena beannacht:

Síocháin! Síocháin! Síocháin!



English

THE CATECHISM OF THE WATERS:

AD: What is it that the Earth-Mother gives, that we may have knowledge of the continual flow and renewal of life?
P: *The waters of life.*
AD: From where do these waters flow?
P: *From the breast of the Earth-Mother, the All-Mother without change.*
AD: And how do we honor this gift, which gives life to men?
P: *We drink the waters of life!*
AD: Does the Mother give of her bounty?
P: *She does!*
AD: Then, give me the waters!

THE CONSECRATION OF THE WATERS:

AD: O Dalon ap Landu, hallow these waters with your sevenfold powers, and with the three ways of day and one way of night. Cleanse our hearts and join us together with your power, as we take and drink of your secret essences.

THE LIBATION:

AD: We return this portion of thy bounty to thee, O Mother, even as it is on us to return to thee.

THE MEDITATION:

THE BENEDICTION:

AD: Go out into the world of men, being secure with the knowledge, that our sacrifice pleased the Earth-Mother, that She answered our prayers, and that we leave with her blessing:

Peace! Peace! Peace!



Írish

ORD ADHRTHA

Ar feadh an Gheimhridh agus an Earraigh

Céiliúraithe:
An Árd-Draoi, an Teagascóir, agus an Friothálaí

AN ACHAINÍ:

ÁD: A thiarna, maith dhúinn trí pheaca, atá orainn as siocair lochtanna daonna: Tá tú i ngach aon bhall, ach adhraimíd anso thú. Tá tú gan riocht, ach adhraimíd insna riochta so thú. Níl call agat lenár n-urnaithe agus ár n-íobairtí, ach ofráilimid na hurnaithe agus na híobairtí so chút.

A thiarna, maith dhúinn trí pheaca, atá orainn as siocair lochtanna daonna; A Mháthair, glan ár n-anama 'is ár gcroithe agus ullmhaigh le smaoineadh sinn.

AN MÓR-SHIÚL:

OFRÁIL NA hÍOBARTHA:

ÁD: Téann ar moladh suas duit ar na sciatháin iolar; beirtear ar nglórtha suas duit ar ghuailne na ngaoth. Clois anois, a Mháthair, más é do thoil é, agus sinn ag ofráil an íobairt so bheatha. Glac léi, más é do thoil é, agus glan ár gcroithe, ag tabhairt dhúinn cuid do shíochána 'is do bheatha.

An nglacair lenár n-íobairt, a Mháthair? Iarraim ar anam an Tuaiscirt freagra a thabhairt..... an Deiscirt.....an Oirthir.....an Iarthair.

Tá na ceithre ghaoth ina dtost; tá an Domhain-Mháthair ina codladh.

AN CAITCEASMA NA N-UISCI:

ÁD: Cad é a bheireann an Domhain-Mháthair, go raibh fios againn ar an sní 's athnuachan shíoraí bheatha?
T: *Na huiscí beatha.*
ÁD: Cá as go sníonn na huiscí seo?
T: *As brollach na Domhain-Mháthar, Uile-Mháthair gan athrú.*
ÁD: An dtugann an Mháthair cuid a féile?

English

ORDER OF WORSHIP

During winter and spring

Celebrants:
The Arch-Druid, the Preceptor and the Server

THE INVOCATION:

AD: O Lord, forgive us three sins, that are on us because of human limitations: Thou art everywhere, but we worship you here. Thou art without form, but we worship you in these forms. Thou hast no need for our prayers and sacrifices, but we offer these prayers and sacrifices to thee.

O Lord, forgive us three sins that are on us because of human limitations; O Mother, cleanse our minds and hearts and prepare us for meditation.

THE PROCESSION:

THE OFFERING OF THE SACRIFICE:

AD: Our praise goes up to thee on the wings of eagles; our voices are carried up to thee on the shoulders of the wind. Hear now, O Mother, we pray thee, as we offer [up] this sacrifice of life. Accept it, we pray thee, and cleanse our hearts, giving to us of your peace and life.

Do you accept our sacrifice, O Mother? I call upon the spirit of the North to give answer..... of the South.....of the East.....of the West.

The four winds are silent; the Earth-Mother is sleeping.

THE CATECHISM OF THE WATERS:

AD: What is it that the Earth-Mother gives, that we may have knowledge of the continual flow and renewal of life?
P: *The waters of life.*
AD: From where do these waters flow?
P: *From the bosom of the Earth-Mother, the All-Mother without change.*
AD: Does the Mother give of her bounty?

Írish

English

T: Ní thugann sí; tá na huiscí anso, ach níl aon bheatha iontu.
AD: Mar sin dé, cad é a ólaimíd?
T: Na huiscí codlata.
AD: Tabhair dhom na huiscí codlata!

COISREACAN NA N-UISCÍ:

AD: A Dhalon ap Landu, tair arís anuas isteach insna huiscí seo agus naomhaigh iad. Tabhair fios dúinn ar do chumhacht 'is ar an ngealltanas beatha, a thiocfaidh thar n-ais.

AN DEOCH OFRÁLA:

AD: Bheirimíd an chuid seo thar n-ais dhuit, a Mháthair, mar atá orainn dul thar n-ais dhuit.

AN SMAOINEADH:

AN BHEANNACHT:

AD: Téighdh amach isteach sa domhan fear cinnte leis an bhfios go bhfreagróidh an Domhain-Mháthair ár n-urnaithe, go dtiocfaidh an fhéile bheatha thar n-ais don domhan, agus go bhéarfaidh an Domhain-Mháthair ag an am san a beannachtaí go lear daoibh:

☫ Siochain! ☫ Siochain! ☫ Siochain!



P: She does not; the waters are here, but there is no life in them.
AD: Then, what is it which we drink?
P: The waters of sleep.
AD: Give me the waters of sleep!

THE CONSECRATION OF THE WATERS:

AD: O Dalon ap Landu, come down again into these waters and hallow them. Give us knowledge of your power and of the promise of life, which will return.

THE LIBATION:

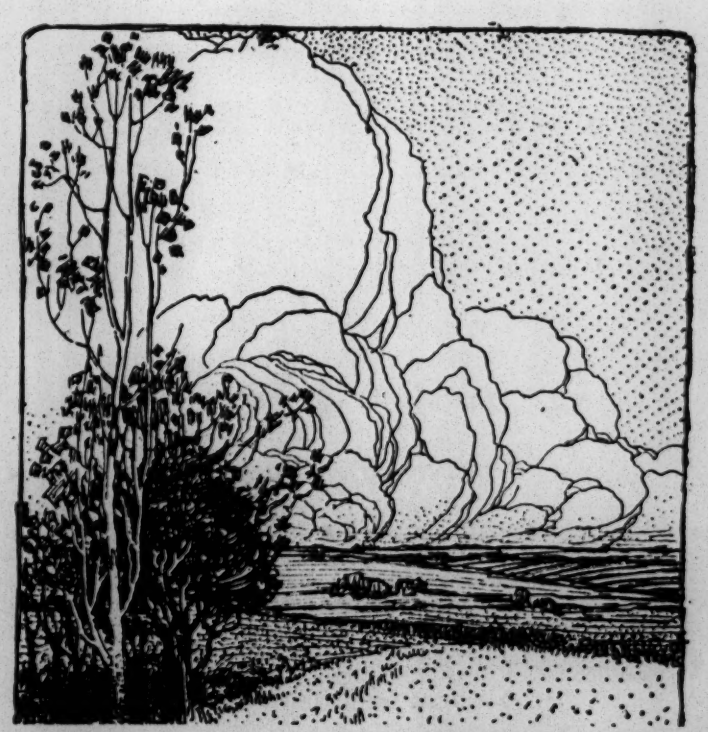
AD: We return this portion to thee, O Mother, even as it is on us to return to thee.

THE MEDITATION:

THE BENEDICTION:

AD: Go out into the world of men, being secure with the knowledge that the Earth-Mother will answer our prayers, that the bounty of life will return to the world, and that the Earth-Mother then will give her blessings in plenty to you:

☫ Peace! ☫ Peace! ☫ Peace!



Írish

OIRNIÚ DRAOITHE AN DARA ORD

Céiliúraithe: An Árd-Draoi agus an Iarrthóir

AN ACHAINÍ:

ÁD: A Dhomhain-Mháthair fhlaithiúil shníte go deo, guíonn do pháistí do bheannacht ar an n-iarrthóir seo, gur mhian leis bheith fé do réir.

AN CAITICEASMA:

ÁD: An ngeallann tusa, le fios iomlán, an Domhain-Mháthair a riaradh go dílis, ag friothálamh ar lucht a leanta 's ag déanamh do churamaí mar Draoi an Dara Ord chomh maith is féidir leat? An ngeallann tusa?
I: *Geallaim-se.*
ÁD: An dtuigeann tusa nádúr an bhuin bheatha go léir agus cad as go dtagann sé? An dtuigeann tusa?
I: *Tuigim-se.*
ÁD: An dtuigeann tusa ól na n-uisci beatha 's an íobairt bheatha, a ofrálaimid chun ár Máthar? An dtuigeann tusa?
I: *Tuigim-se.*
ÁD: Mar sin de, an bhfuil tusa ullamh beith coisricthe do réir na Domhain-Mháthar?
I: *Táim-se.*

AN COISREACAN:

ÁD: I n-ainm na Domhain-Mháthar, coisricim dá réir i dtigh anam an Deiscirt thú.

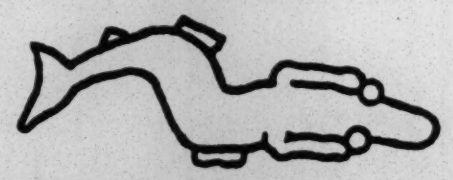
Coisricim dá réir i dtigh anam an Tuaiscirt thú.

Coisricim dá réir i dtigh anam an Iarthair thú.

Coisricim dá réir i dtigh anam an Oirthir thú.

Fé dheirreadh, coisricim do réir na Domhain-Mháthar neartmhaire beannaithe uile-chumhachtaí torthúla thú, ag coisreacan do shaoil le cúis na hUile-Mháthar, an Domhan.

Tóg 'is ól; gach aon bhraon!



English

ORDINATION OF SECOND ORDER DRUIDS

Celebrants: The Arch-Druid and the Aspirant

THE INVOCATION:

AD: O Earth-Mother and ever flowing, thy children invoke your blessing on this aspirant, who wishes to be in your service.

THE CATECHISM:

AD: Do you promise, with full knowledge, to serve the Earth-Mother faithfully, ministering to her followers and doing your duties as a Druid of the Second Order as well as you can? Do you [promise]?
A: *I do [promise].*
AD: Do you understand the nature of the source of all life and from what it comes? Do you [understand]?
A: *I do [understand].*
AD: Do you understand the drinking of the waters of life and the sacrifice of life which we offer to our Mother? Do you [understand]?
A: *I do [understand].*
AD: Then, are you ready to be consecrated to the service of the Earth-Mother?
A: *I am.*

THE CONSECRATION:

AD: In the name of the Earth-Mother, I consecrate you to her service in the house of the Spirit of the South.

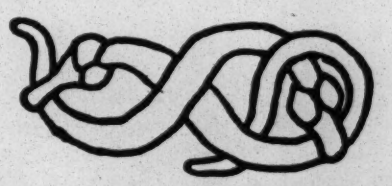
I consecrate you to her service in the house of the Spirit of the North.

I consecrate you to her service in the house of the Spirit of the West.

I consecrate you to her service in the house of the Spirit of the East.

Finally, I consecrate you to the service of the mighty, blessed, all-powerful, and fertile Earth-Mother, consecrating your life to the cause of the All-Mother, the Earth.

Take and drink; every drop!



poem

MAY-DAY, SEASON SURPASSING!
(An Ancient Irish Poem, suitable for Beltane)

May-day, season surpassing! Splendid is color then. Blackbirds sing a full lay, if there be a slender shaft of day.

The dust-colored cookoo calls aloud: Welcome, splendid summer! The bitterness of bad weather is past, the boughs of the woods are a thicket.

Summer cuts the river down, the swift herd of horses seeks the pool, the long hair of the heather is outspread, the soft white bog-down grows.

Panic startles the heart of the deer, the smooth sea runs apace—season when ocean sinks asleep—blossom covers the world.

Bees with puny strength carry a goodly burden, the harvest of blossoms; up the mountain-side kine take with them mud, the ant makes a rich meal.

The harp of the forest sounds music, the sail gathers—perfect peace. Color has settled on every height, haze on the lake of full waters.

The corncrake, a strenous bard, discourses; the lofty virgin waterfall sings a welcome to the warm pool; the talk of the rushes is come.

Light swallows dart aloft, loud melody reaches round the hill, the soft rich mast buds, the stuttering quagmire reherses.

The peat-bog is as the raven's coat, the loud cookoo bids welcome, the speckled fish leaps, strong is the bound of the swift warrior.

Man flourishes, the maiden buds in her fair strong pride; perfect each forest from top to ground, perfect each great stately plain.

Delightful is the season's splendor, rough winter has gone, white is every fruitful wood, a joyous peace in summer.

A flock of birds settles in the midst of meadows; the green field rustles, wherein is a brawling white stream.

A wild longing is on you to race horses, the ranked host is ranged around: a bright shaft has been shot into the land, so that the water flag is gold beneath it.

A timorous tiny persistent little fellow sings at the top of his voice, the lark sings clear tidings: surpassing May-day of delicate colors!

—taken from *Ancient Irish Tales*,
("The Boyhood Deeds of Finn")

poem

COLD, COLD!
(An Ancient Irish Poem, suitable for Samhain)

Cold, cold!
Cold tonight is the broad plain of Lurg,
Higher the snow than the mountain range,
The deer cannot get at their food.

Cold till Doom!
The storm has spread over all:
A river is each furrow upon the slope,
Each ford a full pool.

A great sea is each loch, which is full,
A full loch is each pool.
Horses do not get over Ross-ford,
No more do two feet get there.

The fishes of Inis Fail are a-roaming,
There is no marge nor well of waves,
In the lands there is no land,
Not a bell is heard, no crane talks.

The hounds of Cuan-wood find not
Rest nor sleep in the dwelling of hounds,
The little wren cannot find
Shelter in her nest on Lon-slope.

On the little company of the birds has broken forth
Keen wind and cold ice,
The blackbird cannot get a lee to her liking,
Shelter at the side of Cuan-woods.

Cozy our pot on the hook,
Crazy the hut on Lon-slope:
The snow has smoothed the wood here,
Toilsome to climb by kine-horned staves.

Glenn Rigi's ancient bird
From the bitter wind gets grief,
Great her misery and her pain,
The ice will get into her mouth.

From flock and from down to rise
—Take it to heart!—were folly for thee:
Ice in heaps on every ford,
That is why I keep saying "cold!"

—taken from *Ancient Irish Tales*,
("The Hiding of the Hill of Howth")

part four

Further Laws, Customs and Ordinances

CONSTITUTION OF THE REFORMED DRUIDS OF NORTH AMERICA AT CARLETON COLLEGE

[As of May, 1970 c.e. Revision]

We, the Reformed Druids of North America at Carleton College, in order to make our existence more fruitful, do hereby enact this, our Constitution.

ARTICLE I

The name of this organization shall be the Reformed Druids of North America at Carleton College.

ARTICLE II

Any student at Carleton College may become a member of this organization upon presenting a petition, which may be oral, stating that he believes in the basic tenents of North American Reformed Druidism as set forth in this Constitution.

ARTICLE III

The basic tenents of North American Reformed Druidism are these:

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

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

ARTICLE IV

There shall be three officers of the Reformed Druids of North America:

1) The Arch-Druid must be at least a third-order North American Reformed priest. He shall preside over all meetings.*

2) The Preceptor must be at least a second-order North American Reformed Druid, shall assist in services, and shall be the principle officer in the secular arm of the Reformed Druids of North America.

3) The Server must be at least a first-order North American Reformed Druid, and shall assist in services.

ARTICLE V

Elections for the posts of Arch-Druid, Preceptor, and Server shall be held annually, in May.* Unless a member objects, the posts will be filled by a voice vote, with nominations being accepted from the floor of the meeting. Only those qualified to hold the posts may be nominated for any post.

ARTICLE VI

This Constitution may be amended by a majority vote in two consecutive meetings of the Reformed Druids of North America. A quorum, which shall be one-eighth of those members known to the officers,* must be present at both meetings.

I certify this to be a true and accurate copy of the Constitution of the Reformed Druids of North America at Carleton College, read and approved at two consecutive meetings by all members present.

David Fisher
Arch-Druid, 1963-

CONSTITUTION OF THE _____ GROVE OF THE

_____ DRUIDS OF NORTH AMERICA*

We, the _____ Druids of North America, living in the vicinity of _____, in order to make our existence more fruitful, do hereby enact this, our Constitution.

ARTICLE ONE

The name of this organization shall be The _____ Grove of the _____ Druids of North America and it shall be an autonomous Grove within the Branch of the Reform known as _____ Druidism.

ARTICLE TWO

Any person, regardless of race, gender, color, culture, age or sexual preferences may become a member of this organization upon presenting a petition, which may be oral, stating that she or he believes in the Basic Tenets of North American Reformed Druidism, as set forth in *The Book of the Law* in *The Druid Chronicles*, and that she or he further believes in and agrees with the self-definition of this Branch of the Reform.

ARTICLE THREE

The Basic Tenets of North American Reformed Druidism, as set forth in *The Book of the Law*, are these:

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

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

ARTICLE FOUR

The self-definition of the Branch of the Reform to which this Grove shall belong, which is the _____ Druids of North America, is as follows: _____

_____

_____

_____

_____

_____.*

ARTICLE FIVE

There shall be at least five officers of this Grove:

1) The Archdruid/ess must be at least a Third Order Druid/ess, holding legitimate Apostolic Succession from the Original Grove at Carleton College. He or she shall preside over all meetings and most religious services and shall be a member of the Provisional Council of Archdruids. She or he shall perform those functions usually performed by a Pastor in other religious organizations.

2) The Preceptor must be at least a Second Order Druid/ess, shall assist in services, and shall be the principle officer for secular matters, including the handling of the Grove's treasury, if any.

3) The Server must be at least a First Order Druid/ess and shall assist the Archdruid/ess insofar as he or she may be called upon to do so, including those functions usually performed by a Secretary in other religious organizations, unless the Preceptor shall have decided to perform them.

4) The Chief Bard must be at least a Second Order Druid/ess and learned in matters of poetry, music, dancing and song. She or he shall be responsible for all

Bardic matters within the Grove. She or he shall be elected as soon as there is a person qualified to hold this post and annually thereafter, and may hold one of the other posts at the same time; but need not be present for the founding of this Grove.

5) The Assistant Archdruid must be at least a Third Order Druid/ess, holding legitimate Apostolic Succession from the Original Grove at Carleton College. She or he shall be elected as soon as there is a person qualified to hold this post and annually thereafter, and may hold the office of Preceptor, Server or Chief Bard at the same time; but need not be present for the founding of this Grove. She or he shall serve those functions usually performed by an Assistant Pastor in other religious organizations and shall preside over services in the absence of the Archdruid/ess.

6) Other officers may be added from time to time as the Grove shall decide they are needed.

ARTICLE SIX

Elections for the posts of Archdruid/ess, Preceptor, Server, Bard and any other officers decided upon shall be held annually during the period of *Foghamhar*, except for the first election for each post. Unless a member of the Grove shall object, the posts shall be filled by a voice majority vote, with nominations being accepted from the ground of the meeting. If such an objection is lodged, the election shall be by majority vote in a secret ballot.

Only members of the Grove may vote for the officers of the Grove and only those persons qualified to hold the posts may be nominated for them.

Also at this time the Grove may vote upon the amount, if any, of dues to be paid by all members of the Grove; said dues to be used strictly for the expenses of the Grove and to be kept by the Preceptor.

ARTICLE SEVEN

A member of this Grove shall be defined as one who:

1) Is at least a First Order Druid/ess.

2) Has asked that her or his name be placed in the Grove Records as being a member of the Grove.

3) Has attended at least one-third of all services held by the Grove during the time since attaining initial membership as defined in sections (1) and (2) of this Article; save that the Grove may, by majority vote, suspend this rule for any former member who, by reason of illness, required extensive travel or other emergency has been unable to attend services as desired.

4) Has kept current with whatever dues the Grove may vote in during the annual elections.

ARTICLE EIGHT

This Constitution may be amended by a majority vote of the members of this Grove in two consecutive meetings, a quorum being present.

A quorum for this and all purposes shall be taken to be two-thirds of the members of the Grove. All members of the Grove who miss the first meeting at which an amendment to this Constitution was passed must be notified in writing of the date and place for the second meeting, as well as the content of the amendment.

ADOPTED this _____ day of _____, in the _____ Year of the Reform, being the date of _____ in the Common Era, by:

_____

_____

_____

_____

_____

the records of the council of dalon ap landu

7 May, 1964. Voted:

Patriarch

To elevate David H. Fisher to the office and order of the Patriarch of the Order of Grannos (the 4th—Healing Springs).

Liturgy

To adopt the Order of Worship of the Carleton Grove (as formulated by David H. Fisher) as the basic order of worship of the Reformed Druids of North America.

26 May, 1964. Interpreted:

Higher Orders

(a) That the purpose of the higher orders is to stimulate priests of the 3rd Order to continued spiritual inquiry, and are intended to honor achievement rather than tenure.

(b) That the higher orders are equal in the sense that none shall be considered a prerequisite for any other (except with regard to the formula for the election of Patriarchs).

(c) That direct confirmation of the selection of each priest for a higher order must be made by the Patriarch concerned.

(d) That the ceremony of induction may be performed by any member of the order.

27 January, 1965. Voted:

Council

(a) To declare in perpetuity that the Arch-Druid of Carleton shall be the Chairman Ex-officio of the Council of Dalon Ap Landu.

(b) To reserve to all the priests, collectively in the Council of Dalon Ap Landu, the highest authority of the Reformed Druids of North America.

Priestesses

(a) To delegate to the priests the right to individually consecrate priestesses to any order which they (the priests) may hold.

(b) To allow priestesses to hold the office of Arch-Druid, provided that they have first vigiled and been granted the right to perform the ceremony by the Council of Dalon Ap Landu.

Interpreted:

Missions

(a) That any priest has the right to conduct worship and receive members into the First and Second Orders.

(b) That no one has the right to consecrate priests of the Third Order except the duly elected Arch-Druid of a legally constituted Grove, i.e., a Grove which has adopted a constitution and filled by election the offices of Arch-Druid, Preceptor, and Server.

(c) That the ceremony for the consecration of a Third Order priest as adopted at Carleton may not be altered without the permission of the Council.

(d) That the local Groves retain the right to organize themselves in any way which will best serve their own needs.

Liturgy

(a) That the waters-of-sleep shall be used during the winter half (Geimredh & Earrach) and the waters-of-life shall be reserved for the summer half (Samradh & Foghamhar), except when they are needed for healing or

for the consecration of a priest. The priest shall wear the red ribbon when consecrating the waters-of-life, and he shall wear the white ribbon when consecrating the waters-of-sleep, both as the mark of the 3rd Order.

(b) That the white robe is the mark of the Druid, and it may be worn by any member; except that a Patriarch may wear a black robe (in honor of the first Patriarch), but may not at the same time wear the mark of any high order of which he is not Patriarch.

(c) That the first Patriarch of each higher order shall establish the ceremony and identifying mark of his order.

(d) That individual Groves retain the right to establish any such identifying marks for its officers as it sees fit, provided that they do not conflict with any other marks already adopted.

29 March, 1966. Voted: (by mail)

Priestesses

(a) To grant automatically to all priestesses who have conducted a vigil the right to perform the ceremonies of Reformed Druidism.

(b) To allow a priestess, while holding the office of Arch-Druid, to consecrate priests of the Third Order and priestesses unto the Order which she herself holds.

20 April, 1966. Voted: (by mail)

Council

(a) To require the Arch-Druid of Carleton, upon his retirement from office, to prepare a report on the state of Reformed Druidism at Carleton, including such information on Reformed Druid activities elsewhere as he may have received, and including a list of Council members and Council resolution; this report to be submitted to all members of the Council, the expense of the printing and distribution of said report to be fixed by him and charged to those who receive it.

(b) To require each Arch-Druid to promptly forward to the Arch-Druid of Carleton notice of the formation of any Grove and the name and address of any priest consecrated to the Third Order in that Grove.

1 May, 1971. Voted: (by mail)

Priestesses

(a) To subordinate all previous resolutions of the Council concerning priestesses to this one.

(b) To allow a priestess who has conducted a vigil and who has been consecrated to the third order all prerogatives of the order, including the right to hold the office of Arch-Druid and so to consecrate priests and priestesses to the third order. In token of this she is known as a priestess *of* the third order.

(c) To allow a priestess of the third order who has been confirmed by the Patriarch of the given order all prerogatives of that order. Again, she is known as a priestess *of* the given order.

(d) To abolish all restrictions—other than those applying equally to priests—on the number of high orders to which a priestess of the third order may be consecrated.

The Archdruids of Carleton:

David Fisher	Spring 63—Spring 64
Norman Nelson	Spring 64—Fall 64
David Frangquist	Fall 64—Spring 66
Gary Zempel	Spring 66—Spring 67
Thomas Carlisle	Spring 67—Spring 68
Marta Peck	Spring 68—Fall 68
Steven Savitzky	Fall 68—Spring 69
Richard Shelton	Spring 69—Spring 71
Glenn McDavid	Spring 71—Spring 72
Renata Seidel	Spring 72—Spring 73
Steven Corey	Spring 73—Summer 74
Diane Erbe	Summer 74—Spring 76
Don Morrison	Spring 76—???

the names of the druids

Being a listing of the known members of the Order of Dalon Ap Landu, as of Lughnasadh, 14 y.r.

Eleanora Auvinen (TC75)	212 Southeast Bedford,	Minneapolis, MN 55414
Anne Beloof (VR66)	LOST	LOST
Isaac Bonewits (BK69)	Box 9398,	Berkeley, CA 94709
Michael E. Bradley (CH70)	5611 South Blackstone,	Chicago, IL 60637
Thomas L. Carlisle (CL66)		Hyattsville, MD 20784
Joan Carruth (BK74)	Box 9398,	Berkeley, CA 94709
Carolyn Clark (AG76)	c/o Box 2953,	St. Louis, MO 63130
Philip Cooper (CL71)		FRidley, MN 55432
Steven E. Corey (CL71)	185 Mountainview Road,	East Longmeadow, MA 01028
Diane Erbe (CL71)		Davenport, IA 52806
David H. Fisher (CL00)		Sewanee, TN 37375
David A. Frangquist (CL64)	GS12, 361-34-5402, USACSC Field Agency,	APO, NY 09052
Deborah Gavrin Frangquist (CL65)	c/o David A. Frangquist,	APO, NY 09052
David T. Geller (TC74)	c/o Box 9398,	Berkeley, CA 94709
Avery Grant (TC76)	3540 Columbus,	Minneapolis, MN 55407
Jan Griffith (TC75)	1236 Marshall Avenue,	St. Paul, MN 55104
Leonard E. Helding, Jr. (MK65)	LOST	LOST
Victor T. Henney, Jr. (CL66)		West Hempstead, NY 11552
Robert Hirsch (MK66)	LOST	LOST
Charles D. Hixson (BK71)	Box 9398,	Berkeley, CA 94709
D. Wesley Hubbard (VR66)	LOST	LOST
Laura Kiigemaji Keating (CL69)		Missoula, MT 59801
Robert G. Larson (CL65)	5208 Manila, Apt. 6,	Oakland, CA 94618
Gerre Goodman MacInnes (CL70)	210 East 2nd Street, Apt. 4,	Tucson, AZ 85705
Cathy MacQuilling (BK71)		Soquel, CA 95073
Stephen W. A. McCalley (BK73)	2035 Channing Way, Apt. 203,	Berkeley, CA 94704
Thomas McCausland (CL70)		Eau Claire, WI 54701
Glenn McDavid (CL69)	c/o Richard & Ellen Shelton,	Ann Arbor, MI 48104
Don Morrison (CL74)	Carleton College,	Northfield, MN 55057
Norman E. Nelson (CL64)	1111 Ninth Street,	Rapid City, SD 57701
Marta Peck (CL68)		York, PA 17404
Teresa Reitan (BK75)		San Francisco, CA 94123
Vicki Rhodes (AG76)	475 East Lockwood Avenue,	Webster Groves, MO 63119
Steven Savitzky (CL68)	c/o E. David Uggla,	Palo Alto, CA 94303
Renata Seidel (CL72)	c/o Richard & Ellen Shelton,	Ann Arbor, MI 48104
Ellen Conway Shelton (CL72)	722 Dewey Avenue,	Ann Arbor, MI 48104
Richard M. Shelton (CL69)	722 Dewey Avenue,	Ann Arbor, MI 48104
Lew Shieber (AG76)	7241 Greenway Avenue,	University City, MO 63130
Richard F. Smiley (CL64)		West Lafayette, IN 47906
Steven Sterba (TC74)	1236 Marshall Avenue,	St. Paul, MN 55104
E. David Uggla (ST70)	1820 West Bayshore Road, Apt. 19,	Palo Alto, CA 94303
Carol Williams Weisberg (TC76)	c/o Eleanora Auvinen,	Minneapolis, MN 55414
Gary "of Schenectady" Zempel (CL65)		Edina, MN 55435

An address in italics or missing is of a member who did not imply or declare a wish to have her or his address published.
(They can be written to via other members)

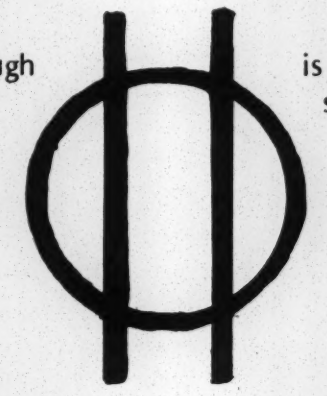
Grove Coding Key:

AA = Ann Arbor Grove (RDNA), AG = Arch Grove (HDNA), BK = Berkeley Grove (NRDNA), CH = Chicago Grove (NRDNA),
CL = Carleton Grove (RDNA), MG = Mother Grove (SDNA), MK = Ma-Ka-Ja-Wan Grove (RDNA, defunct),
1NY = First New York Grove (RDNA, defunct), 2NY = Second New York Grove (RDNA),
RC = Rapid City Grove (RDNA, defunct), SK = Stockton Grove (RDNA, defunct),
SS = Southern Shores Grove (RDNA/NRDNA, formerly ST), ST = Stockton Grove (RDNA, mutated),
TC = Twin Cities Grove (SDNA), VR = Vermillion Grove (RDNA, defunct).

Miscellaneous Customs and Liturgical Notes

The Druid Sigil:

The circle with the two vertical lines passing through is the major symbol used by all of the branches of the Reform. This is thought to be an ancient Celtic symbol for the Earth-Mother and is used in blessings and in the signing of names by members of the Third Order. There is some possibility that the Founders took it from an illustration (Plate 2) in *The Druids*, by Stuart Piggott, showing the floor plan of a Roman-Celtic temple. It can be seen to this very day, carved into the rock-altar on the top of the Hill of the Three Oaks.



The Keeping of Books:

It will probably prove most convienent to keep your copy of *The Druid Chronicles* in a looseleaf notebook, along with any prayers, poems, meditations, rituals or other materials you may wish to keep for personal Druidic use. Entries in this edition have been printed in such a way as to make it easy to insert new items and varients directly into the parts where they belong. The use of a notebook will also make it easier to use the Orders of Worship during services (get a good heavy cardboard one).

Kinds of Liturgy:

There are several different kinds of liturgy performed by the Reformed Druid movements. Most common are the *Orders of Common Worship* for the Winter and Summer halves of the year (one each). These are the two types of regular weekly service. Then there are *Some Special Orders of Worship for the High Days*, one or more for each of the eight Major and Minor High Days. These are entirely optional and vary from Grove to Grove. There are *Ordination Ceremonies* for the Second, Third and Higher Orders, sometimes called "Consecrations" and sometimes called "Sealings" to those Orders. There are included in this edition of *The Druid Chronicles* a number of rituals no longer in common use, in the section entitled *The Urtext Rituals.*

Naturally there are weddings, funerals, child namings, puberty rites, and the like, but these are usually written by an individual Grove or Druid/ess for the occasion. As time goes by, these extra rituals will be printed up and distributed, so if you are interested, it pays to keep in touch with at least one active Grove.

Spelling and Reading Conventions:

Although spelling the same word differently each time one uses it is a grand old Paleopagan custom, still it helps if people use roughly the same spellings for important words. Therefore, the following spelling conventions are suggested: *Archdruid, Archdruidess, Archdruid/ess, Druid, Druidess, Druid/ess, Preceptor, Neopagan, Paleopagan, Grove, Hasidic, Schismatic, Earth-Mother, Season of Life, Season of Sleep, Geimredh, Earrach, Samradh, Foghamhar, Samhain, Oimelc, Beltane, Lughnasadh, waters-of-life, waters-of-sleep, the Waters, Weekend, acorncap, tellit, Hairpull, Mishmash, Dru.* Note the presence and absence of hyphens and capital letters.

Frequently throughout *The Druid Chronicles* and related materials, one will run into terms with a slash mark through the middle. Except for such terms as "and/or," this is usually used to indicate that each of the terms on either side of the slash mark is the equal of the other. "Archdruid/ess," for example, may be read as "Archdruid," "Archdruidess," or "Archdruid and/or Archdruidess," depending upon the particular application. In the verbal portions of rituals, one usually only reads half of the slashed terms, depending upon the gender of the parties involved.

The Green Book:

This is a publication that not many Druids outside of the Carleton Grove have ever heard of. According to Brother Dick Shelton, it happened this way: "In 1966, David Frangquist put together a collection of readings from several sources, mostly religious, many eastern, all of them particularly Druidic. At Carleton this collection has become as important as the *Chronicles[of the Foundation]* but it never got much beyond Carleton and I thought it ought to, for other Groves may find it as inspiring as we have." Unfortunately, copyright difficulties have prevented the reprinting of this book so far, but Brother Shelton hopes to have it available soon. Hopefully, it will be printed in a notebook format as well.

Third Order Ordination Customs:

Among various Groves the following customs have developed: Perhaps the oldest is that the new Druid/ess buys the ordaining Archdruid/ess a hearty breakfast. In some Groves, the Archdruid/ess may read or recite passages from *The Book of Meditations* during the Vigil, his or her voice coming from the darkness. The Candidate is usually consulted as to whether this will be a help or a distraction. Visiting of the Candidate is allowed, as long as the visits are brief. Intimate relations between the Candidate and the ordaining Archdruid/ess (or any other visitors), either during the Vigil or the preparatory training, are neither forbidden nor required (though some Groves encourage them), being entirely up to the parties involved. Some Groves take up a collection to buy the new Druid/ess a proper red chalice, sickle, a full bottle of her or his favorite brand of the Waters, etc. In some Groves, it is the duty of the new Druid/ess to lead the Grove's next full service.

Additional Requirements for the Third Order

In all the Branches of the Reform, in order to be eligible for ordination to the Third Order, one must first be a Second Order Druid/ess and one must "dedicate himself or herself to a life of Druidic inquiry, the beginning of which is an all-night Vigil in the outdoors."

Among the Schismatic and Hasidic Druids, however, a number of additional requirements are added, including the following: (1) the Candidate must make a statement to the members of the Grove that he/she considers him/herself to be primarily Pagan in outlook. (2) the Candidate must make progress in the learning of Theilogy, including comparative religions, mythology, folklore (with the emphasis on Celtic/Gaulish materials) and an in-depth study of at least one other religion than the one she or he was raised in. (3) the Candidate must make progress in the learning of Magic, including the study of parapsychology, shamanism, ceremonial magick and Neopagan Witchcraft, and the mastering of at least two systems of divination. (4) the Candidate must be familiar with the major Neopagan movements and with their current theilogical systems. (5) the Candidate must make progress in the learning of various sciences, crafts and fine arts, including—among others—ecology, woodcraft and improvisational poetry. (6) the Candidate must reach an agreement with the ordaining Archdruid/ess that a genuine vocation is evident. (7) among the Hasidic Druids, the Candidate must be able to improvise a blessing for absolutely any occasion.

Because of these additional requirements, the *minimum* time for a person to go from the First Order to the Third Order in the SDNA and the HDNA (for those not already clergy in other Neopagan movements) is usually a year and a day. Two or more years are common.

Obviously, for those who are not interested in fulfilling all these extra requirements, it is possible to become ordained in the RDNA or the NRDNA, however, they would not necessarily then be qualified to lead a Grove within the SDNA or the HDNA.

Ordination Notifications:

Archdruids and Archdruidesses who ordain new members to the Third Order should try to remember to send a notice of this to: Archdruid/ess, Carleton Grove, Reformed Druids of North America, Carleton College, Northfield, MN 55057. That way, if the Council of Dalon Ap Landu ever becomes active again, the new Druids and Druidesses will be on the active roles and can be contacted. A similar notice should be sent to the Chairperson of the Provisional Council of Archdruids (currently, the Archdruid of Berkeley, NRDNA); and for Schismatic and Hasidic Druids, to the Mother Grove (SDNA) and the Arch Grove (HDNA) respectively.

Naturally, changes of address are crucial too.

Apostolic Succession:

For those who are concerned, while any group of people can use Druid ceremonies, only a Third Order Druid/ess, duly ordained by a previous member of the Council of Dalon Ap Landu, may consecrate the waters-of-life and the waters-of-sleep. The Hasidic Druid movement, for example, traces the ordination of its Third Order Druids through the Schismatic Druid movement, which is traced through its Founder to the Berkeley Grove (NRDNA) the Founder of which was ordained at Carleton College. Thus, as long as all the various Branches of the Reform continue to use the same basic ordination ritual (with additions only, if desired, but no subtractions), all their Druids and Druidesses of the Third Order will be of equal "legitimacy."

Establishing a Grove:

In order to establish a legal Grove, it is necessary to have at least three people. At least one of these must be a Third Order Druid/ess, at least one of the others a Second Order member, and the last need only be a First Order member. The three or more people adopt a Constitution similar to that used by the Carleton Grove and proceed to elect an Archdruid/ess, a Preceptor and a Server. They may add other officers as they see fit such as, for example, a Bard, an Astrologer, a Guard, etc. Note that a Third Order Druid/ess establishing a mission must first organize a legal Grove and be elected its Archdruid/ess (or already be the head of a legal Grove) before he or she can ordain any new Third Order Druids or Druidesses.

Once you have organized your legal Grove, you should try and remember to send a letter mentioning this to the Archdruid/ess of Carleton, the Chairperson of the Provisional Council of Archdruids (to which your Archdruid/ess is automatically eligible to belong), and, if applicable, to the Mother Grove of the SDNA or the Arch Grove of the HDNA.

Protogroves:

Some people reading these materials may wish to start a Grove, but may have no easy access to a legitimate Third Order Druid/ess. What they should do is to write to the Archdruid/ess living closest to them (of whichever branch of the Reform appeals most) and ask for help. With luck, there may be a member of the Third Order living nearby who may be prevailed upon to organize a legal Grove, or it may be possible to arrange for an Archdruid/ess to travel out to your area.

While waiting, groups may form *Protogroves* (after all, there's nobody to stop them). Protogroves could hold regular services, though they could not properly consecrate the Waters. A prayer of another sort could be said over the chalice, perhaps something along these lines: "O Dalon Ap Landu, Lord of this and every Grove, bless these Waters that we share in your Name. Send unto us a member of your Order, that we may worship the Earth-Mother in properly Druidic fashion. O Mother, join us together by Thy power as we meditate upon Thy glories."

On Homosexuality, Bisexuality and Transexuality in the Reformed Druid Movements:

So what?

The Higher Orders:

The names of the Higher Orders, and therefore of the dieties most frequently invoked by the Reformed Druids, were taken predominantly from Gaulish Paleopaganism, plus two Welsh names and one Irish. All Celtic cultures, but with vast differences between them! Further details on these deities can be found in *A Guide to Gaelic Deities.*

The Patriarch or Matriarch of each Higher Order designs the symbol or vestment of that Order. Thus, the Eighth, Ninth and Tenth Orders have no special symbols (though some are suggested below) because they have no Matriarchs or Patriarchs. The following table gives the names, origins, symbol, patronage and Order of each of the eight deities involved (though it is important to note that the order of listing the deities in no way implies any ranking between either the deities or the Orders they are Patrons to). The First and Second Orders are omitted, since they have no special deities.

Also included at the end of the table are some additional Orders that have been started in recent years. They are not part of the Higher Orders and are dedicated to specific pursuits.

Order	Name of Diety	Diety is Patron of	Symbol or Vestment	Country of Origin
Third	Dalon Ap Landu	Groves	red ribbons & white ribbons	Wales
Fourth	Grannos	Healing Springs	green chalice or ribbon	Gaul
Fifth	Braciaca	Malt, Brewing	yellow maniple	Gaul
Sixth	Belenos	Sun	yellow ribbon	Gaul (& Britain?)
Seventh	Sirona	Rivers	skyblue ribbon with wavy pattern	Gaul
Eighth	Taranis	Thunder & Lightening	a thunder hammer??	Gaul
Ninth	Llyr	Oceans	seagreen ribbon??	Wales
Tenth	Danu	Fertility	a brown ribbon??	Ireland
Oberon	Oberon	Bards	dark blue ribbon	Britain
Merddyn	Merddyn	Magic	a wand or staff	Wales
Diancecht	Diancecht	Healing	green stole with red wavy pattern	Ireland

Vestments:

"In accordance with Druid practice, certain vestments may be worn by Second Order and higher Druids during a meeting. Also, however, in accordance with *Reformed* Druid practice, it should be stressed that vestments are only *permitted*, not required." (--David Frangquist, *The Vestments of Druidism*, Urtext).

Several systems of vesting have been suggested over the years. With the exception of some of the Higher Orders, these usually break down into matters of robes and ribbons. Second Order Druids may wear a white robe, usually of toga or dashiki style (the originals were made out of bedsheets) and cut as loosely as possible, so as to offer maximum freedom of movement. If a Second Order Druid/ess is made a Server or Preceptor of a Grove, he or she may add a distinctive emblem at the discretion of the Archdruid/ess. Most Third Order Druids just wear similar white robes, with their official red or white ribbons-of-office around their necks. Although the Archdruid/ess also wears this ribbon, she or he may choose to wear a robe and/or an additional ribbon of a distinctive color when presiding over rites.

Assuming that your Grove is wealthy (or your Archdruid/ess is), you may wish to follow the suggestions of Brother Frangquist and outfit your Archdruid/ess (or all the Third Order Druids in your Grove, for that matter) in special seasonal robes, as explained in *The Vestments of Druidism:* Throughout the season of *Geimredh*, the robe is black with white facing. During *Earrach*, the robe is black with white and red facings. At the point of the *Beltane* service at which the sacrifice is accepted, a change to or addition of a red robe is made. Throughout *Samradh*, the color is red or green. At *Summer Solstice* and *Lughnasadh*, the robe is green. The *Samhain* service begins in green, until the sacrifice is rejected, at which point a black robe is put on and over it a white facing or robe. As for the other High Days, at *Winter Solstice* he suggests a solid white robe and at *Oimelc* black with a white facing or overgown, to which red may be added during the service. No suggestions were made for *Spring Equinox* or *Fall Equinox*. For those of you who are poor, or who think the whole thing is silly, he suggests a simple black robe with white facings for the Winter half of the year and red facings for the Summer half.

The use of plain white robes, with variously colored ribbons to indicate offices or Orders, is really much simpler and cheaper. The following traditions seem to have developed: The ribbons are usually at least two yards in length (purchased, if at all possible, at the Ben Franklin Dime Store in Northfield, Minnesota) with their raw ends either sewn, painted with clear nail polish, or taped with Scotch (or Irish) tape to prevent raveling. See various other entries in this Book for data on who wears what ribbons and *The Records of the Council of Dalon Ap Landu* for the rules governing the ribbons-of-office for the Third Order. There is in any event a great deal of room for invention here, since ribbons are inexpensive and come in a variety of colors, shades and combinations.

Among some Hasidic Druids, two other pieces of vestment are worn. The first is a special skullcap, usually knitted or crocheted of variagated green yarn, called an *acorncap;* while the second is a green and white prayershawl, called a *tellit*, which (unlike the acorncap) is usually worn only at services or daily prayers.

Groves that have a little bit of money but don't want to bother with having dozens of different robes to make, might consider making each member two robes, both white (or unbleached), one of heavy material for Winter and the other of light material for Summer. Cotton, wool and Irish (or Manx) Linen would be most appropriate, since they are all natural fibers that the Ancient Druids might have used. Third Order Druids might wish to have their red and white ribbons-of-office sewn right into their robes, thus solving the problem of finding their ribbons every week (however, it would be necessary to have an additional red ribbon, for emergency consecrations of the waters-of-life during the Winter).

It is emphatically recommended that Groves wearing solid white robes do *not* add hoods, especially south of the Mason-Dixon Line.

Black Robes:

Every once in a while, one will hear of a custom that "only Patriarchs may wear a black robe" and that if a Patriarch does so he may not wear at the same time the symbol of any Order other than the one he is the Patriarch of. All this is "in honor of the first Patriarch" and is an involved joke concerned with the fact that David Fisher, Founder of the RDNA and the Patriarch of Grannos, wore a black cassock and eventually became an Anglican Priest. In point of fact, hardly anybody (including the Patriarchs) ever wears a black robe at Druid services.

Also note: this fun about black robes has nothing to do with either a postulated historical phenomenon called "Black Druidism" (supposedly a system of "Black Magic"--racist term that--used by Evil Renegade Druids, way back when) nor a modern cult called "The Druidic Craft of the Wise" (whose leaders wear black robes and practice some rather unsavory techniques of psychic manipulation). The reason there is no connection with either of these two concepts is twofold: none of the Founders ever heard of them, and no reputable scholar ever has either. For more details on these two concepts, see *The Other Druids.*

Other Vestment Restrictions:

Except for those mentioned elsewhere in this Book, about the only restrictions on vestments normally observed is that Groves should avoid using special vestment symbols that conflict with those already in general use (or it raises havok at ecumenical services of two or more Groves) and that people should not wear symbols they are not entitled to in their Grove and branch of the Reform.

A note of interest for those Druids who may attend Wiccan ceremonies is that these groups too have varying vestment symbols for different ranks. It is the polite thing to do to inquire about these beforehand, so as to avoid wearing anything that would indicate a Wiccan rank you do not hold. Naturally, the same rule of courtesy holds for many other Neopagan and Occult organizations.

Vestments:

"In accordance with Druid practice, certain vestments may be worn by Second Order and higher Druids during a meeting. Also, however, in accordance with *Reformed* Druid practice, it should be stressed that vestments are only *permitted*, not required." (—David Frangquist, *The Vestments of Druidism*, Urtext).

Several systems of vesting have been suggested over the years. With the exception of some of the Higher Orders, these usually break down into matters of robes and ribbons. Second Order Druids may wear a white robe, usually of toga or dashiki style (the originals were made out of bedsheets) and cut as loosely as possible, so as to offer maximum freedom of movement. If a Second Order Druid/ess is made a Server or Preceptor of a Grove, he or she may add a distinctive emblem at the discretion of the Archdruid/ess. Most Third Order Druids just wear similar white robes, with their official red or white ribbons-of-office around their necks. Although the Archdruid/ess also wears this ribbon, she or he may choose to wear a robe and/or an additional ribbon of a distinctive color when presiding over rites.

Assuming that your Grove is wealthy (or your Archdruid/ess is), you may wish to follow the suggestions of Brother Frangquist and outfit your Archdruid/ess (or all the Third Order Druids in your Grove, for that matter) in special seasonal robes, as explained in *The Vestments of Druidism:* Throughout the season of *Geimredh*, the robe is black with white facing. During *Earrach*, the robe is black with white and red facings. At the point of the *Beltane* service at which the sacrifice is accepted, a change to or addition of a red robe is made. Throughout *Samradh*, the color is red or green. At *Summer Solstice* and *Lughnasadh*, the robe is green. The *Samhain* service begins in green, until the sacrifice is rejected, at which point a black robe is put on and over it a white facing or robe. As for the other High Days, at *Winter Solstice* he suggests a solid white robe and at *Oimelc* black with a white facing or overgown, to which red may be added during the service. No suggestions were made for *Spring Equinox* or *Fall Equinox*. For those of you who are poor, or who think the whole thing is silly, he suggests a simple black robe with white facings for the Winter half of the year and red facings for the Summer half.

The use of plain white robes, with variously colored ribbons to indicate offices or Orders, is really much simpler and cheaper. The following traditions seem to have developed: The ribbons are usually at least two yards in length (purchased, if at all possible, at the Ben Franklin Dime Store in Northfield, Minnesota) with their raw ends either sewn, painted with clear nail polish, or taped with Scotch (or Irish) tape to prevent raveling. See various other entries in this Book for data on who wears what ribbons and *The Records of the Council of Dalon Ap Landu* for the rules governing the ribbons-of-office for the Third Order. There is in any event a great deal of room for invention here, since ribbons are inexpensive and come in a variety of colors, shades and combinations.

Among some Hasidic Druids, two other pieces of vestment are worn. The first is a special skullcap, usually knitted or crocheted of variagated green yarn, called an *acorncap;* while the second is a green and white prayershawl, called a *tellit*, which (unlike the acorncap) is usually worn only at services or daily prayers.

Groves that have a little bit of money but don't want to bother with having dozens of different robes to make, might consider making each member two robes, both white (or unbleached), one of heavy material for Winter and the other of light material for Summer. Cotton, wool and Irish (or Manx) Linen would be most appropriate, since they are all natural fibers that the Ancient Druids might have used. Third Order Druids might wish to have their red and white ribbons-of-office sewn right into their robes, thus solving the problem of finding their ribbons every week (however, it would be necessary to have an additional red ribbon, for emergency consecrations of the waters-of-life during the Winter).

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The Waters:

The waters-of-life are served during *Samradh* and *Foghamhar*, while the waters-of-sleep are served during *Geimredh* and *Earrach*. "The waters-of-life" are *na huisci beatha* in Irish Gaelic, or what is known in English as "whiskey." They therefore consist of the whiskey chosen by the Archdruid/ess, mixed with water to the strength desired by the Archdruid/ess. They may either be premixed, or mixed during the service. In either case, they should be brought to the service in an appropriate container, not the original bottle. In the beginning, Scotch was used; others prefer Irish or Manx. Any alcoholic beverage may be used in a pinch. "The waters-of-sleep," on the other hand, are just plain H_2O (preferably *not* tap water).

Several Groves use special Waters for the Major High Days and recommend this practice. For *Samhain*, ordinary water (from a spring or stream, if you can find an unpolluted one); for *Oimelc*, sheep, goat or cow milk, fresh and chilled (note—canned goat milk is *ABOMINABLE!);* for *Beltane*, the waters-of-life mixed as strongly as is generally tolerable (most Archdruids drink it unpolluted); and for *Lughnasadh*, hard cider, applejack or mead.

On the Serving of the Waters:

The Server does *not* drink from the chalice each time it is received back from one of the partaking members of the circle. To do so would be to court disaster, especially with a large congregation at *Beltane*.

If two chalices are being circulated (one regular, one nonalcoholic), it may sometimes be advisable to have the Preceptor assist the Server by carrying one of the chalices around the circle, perhaps in the opposite direction.

On Teetotalers:

Your Grove may have one or more members who for reasons of health may not be able to tolerate drinking even the slightest sip of the weakest alcoholic beverages (for example, some diabetics, recovered alcoholics, people with inherited or acquired allergies, etc.); it is unfair to deprive them of full participation because of this. Among the Schismatic Druids, it has become a habit to bring, to every Summer service where such people are expected, strong herbal teas that are fully as intoxicating as some forms of alcoholic beverages. For example, a mixture of equal parts of peppermint and linden, boiled for ten minutes, then strained and chilled, makes an excellent and lively drink. Or there are other herbs which can be used in the production of "magic tea" for services and ordinations (a blessing in the name of Braciaca while preparing is quite appropriate).

At rituals where two chalices are to be used, one alcoholic and one not, the presiding Druid/ess follows the same procedure as in the ordination of Second Order Druids; consecrating both chalices at the same time.

Other Uses of the Waters:

In addition to being used during the Summer half of the year, the waters-of-life are also used for the Consecration of an Altar, the Ordination of a Second or Third Order Druid/ess, and at some wedding, healing and funeral services. Whenever possible, these events should be arranged to occur during the Season of Life; however, in an emergency, a Third Order Druid/ess may consecrate the waters-of-life at any time of year (but should wear his/her red ribbons-of-office while doing so)

The Chalice:

The traditional chalice for official Druid services is a red glass one. Originally, this was an octagonal, ruby-glass, hollow-stemmed, restaurant drinking glass (of the style called "Georgian"), purchased from the Ben Franklin Dime Store in Northfield, Minnesota. Since the authentic dye for the making of real ruby-glass is now expensive, authentic chalices are hard to find and many Druids use any thick, heavy, inexpensive red glass chalice they can get. Yellow chalices of this style are easy to obtain and are often used as secondary chalices for consecrating Second Order Druids and/or for passing special nonalcoholic Waters around in *Samradh & Foghamhar*. Green chalices are one of the special symbols of the Fourth Order and are used in healing rituals. Various Druids use other colors of chalices for other purposes. Wood or pottery chalices are often carried by traveling missionaries, as being less likely to break in transit. The major thing to remember is that chalices should be inexpensive, sturdy, new if at all possible, and of natural materials.

The Altar

Anything may be used as an altar, including large rocks, tree stumps, record racks, etc. If an altar is not available, sacrifices may be placed directly into the fire. Most Druids agree that the nicest arrangement is to be able to build a stone altar in such a way as to allow the fire to be built *inside* the altar (see *Latter Chronicles*, Chapter 7, Verse 10). Naturally, the altar should be built, placed or found in a grove of trees (oaks or sequoias), on a hilltop, on the beach, on an island, or in a similar place of natural beauty.

The Sacrifice:

This is cut personally by the Archdruid/ess or by the Preceptor acting under his/her direction. Any non-poisonous plant will do, though twigs from a tree branch are the most traditional. One should *never* cut enough to damage the tree (unless one is clearing land and the large sacrifice is part of a funeral for the tree). Don't forget to ask the tree's permission first, thank it afterwards and say a prayer for healing over the cut. Many Groves will get a special sickle for the sole purpose of cutting sacrifices. In the SDNA and the HDNA, only members of the Third Order may wear a sickle (though a Second Order Druid/ess, who is Preceptor, may carry one while cutting the sacrifice, if so directed).

Fires:

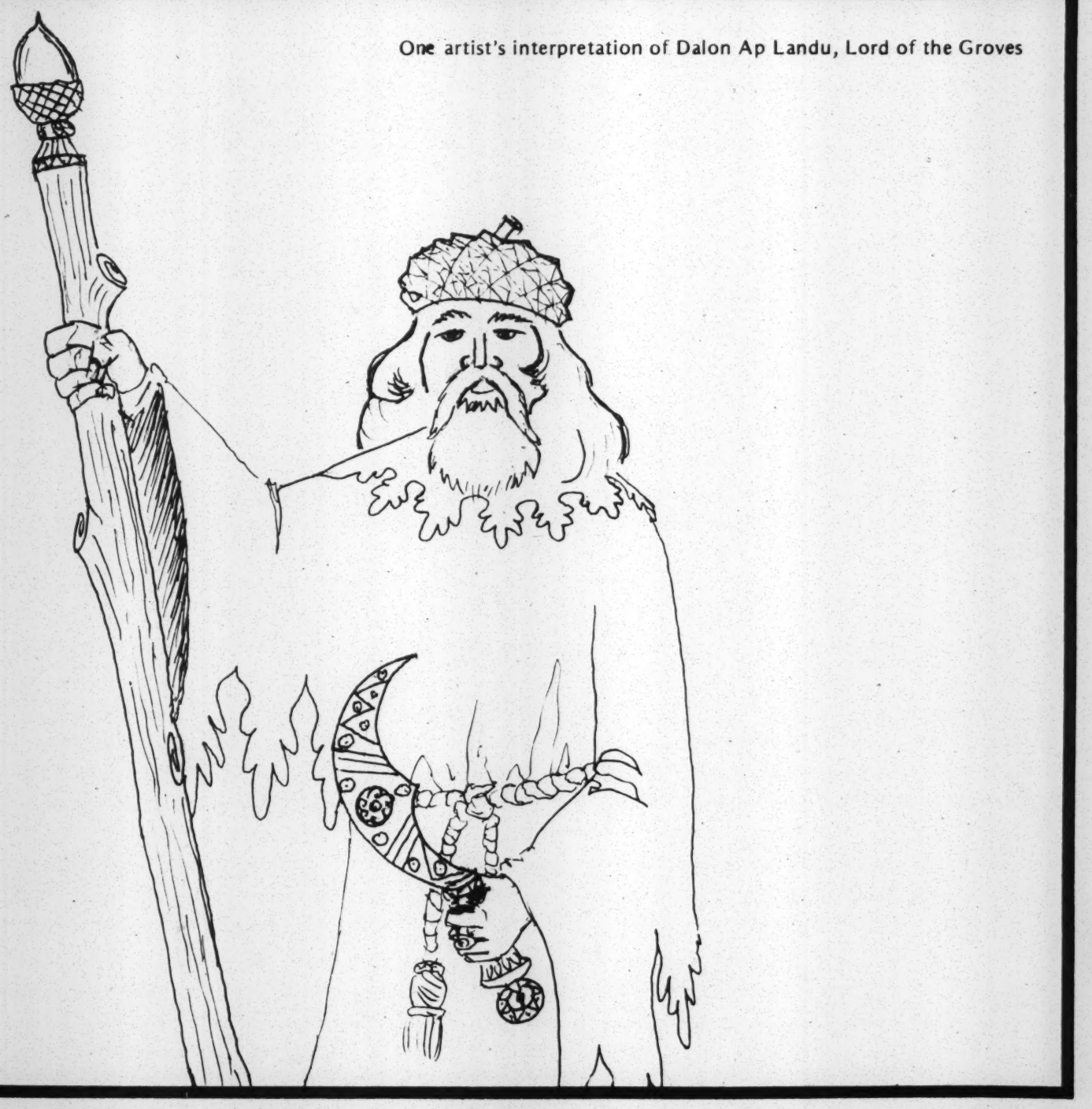
Vigils and ceremonies for the High Days are usually held around fires (the bigger the better). On special occasions, there are often torchlight processions. *Note:* Local conditions and fire regulations (especially in California) may rule out fires. Let you love for the Earth-Mother decide.

Times of Services:

Ordinary weekly services are usually held on Saturday or Sunday afternoons. Services for the High Days can be held on the evening and night of the High Day's "Eve" or during the middle of the Day itself. Bonfires look more dramatic at night, but it's easier to read one's prayerbook in the daytime.

The Summer Blessing:

Soon after the celebration of *Beltane,* the Archdruid/ess makes a circuit of the Grove's surroundings on foot, awakening, blessing and consecrating them. Any members of the Grove who wish may accompany the Archdruid/ess.



One artist's interpretation of Dalon Ap Landu, Lord of the Groves

the tally of the years

Druid Time:

Reformed Druids of all Branches have a habit of running on Druid Standard Time (DST), also known as Pacific Sidhe Time, Central Sidhe Time, etc. DST is always from fifteen minutes to six hours later than standard civil time, depending upon the individual Druids involved. In summer and, it would seem, "energy crises," DST becomes Druid Daylight Time (DDT), also known as Eastern Druid Time, Mountain Druid Time, etc. In DDT the sunset is put off for an hour. If you can't do this, you'll have to stick with DST.

The Druid day begins at sundown of the previous standard calendar day (the Druid November 1st, for example, begins at sunset of the evening of October 31st). Among some of the more ritualistically oriented Druids, the total number of minutes between sunset and sunrise are divided into twelve equal "hours" and the same thing is done for the period between sunrise and sunset; thus making it easy to calculate true High Noon and Midnight every day. Of course, they have to recalculate tham every day of the year (or get a Druid computer to do it for them), but some of them think it's worth the effort. Others disagree, especially those with electric watches.

Among the Hasidic Druids, sunset is defined as that moment at which one can first see three stars in the evening sky over one's oak grove or through the window of one's chess club. Refusing to look over the oak grove or blocking the window is considered uncouth.

The Druid Week:

The Druid week begins at sunset on Friday. This makes sure of the joyful reception of the new week by the majority of the populace. Among the Hasidic and Schismatic Druids, a two day period of rest and relaxation, called the "Weekend," also begins at this time, with as big a feast as can be managed. Why they start the week with a celebration called Week*end* is not clear.

The Hasidic Druids also have their own names for the days and evenings of the week (the "eve" being the night before each day, naturally) based upon an association of a tree with each day: Saturday–Birch, Sunday–Oak, Monday–Aspen, Tuesday–Maple, Wednesday–Rowan, Thursday–Pine and Friday–Olive. Thus the Weekend runs from the start of Birch-eve to the end of Oak-day.

The Druid Months:

May, August, September, October and November are known by the names here presented in Modern Irish. The other names were invented by Adr. Robert Larson by analogy to the autumn months. Note that these months do not always start on the same day as their equivalent civil months.

MONTH	DRUID NAME	PRONUNCIATION	MEANING
November	*Mí na Samhna*	mee Nu Sôu-Nu	month of Samhain
December	*Meán Geimhridh*	maaN gee-rig	middle of winter
January	*Deireadh Geimhridh*	de-ri gee-rig	end of winter
February	*Mí na hOimelc*	mee Nu Hi-melc	month of Oimelc
March	*Meán Earraigh*	maaN a-Rig	middle of spring
April	*Deireadh Earraigh*	de-ri a-Rig	end of spring
May	*Mí na Bealtaine*	mee Nu BauL-Ti-ni	month of Beltane
June	*Meán Samhraidh*	maaN Sâu-Rig	middle of summer
July	*Deireadh Samhraidh*	de-ri Sâu-Rig	end of summer
August	*Mí na Lúnasa*	mee Nu Loo-Nu-Su	month of Lughnasadh
September	*Meán Fómhair*	maaN Fôr	middle of fall
October	*Deireadh Fómhair*	de-ri Fôr	end of fall

The Seasons of the Year:

The Druid year is divided into four seasons, marked by the four Major High Days of *Samhain, Oimelc, Beltane* and *Lughnasadh* (see below).

Samhain begins the season of *Geimredh* (gee-ru), in Modern Irish *an Geimhreadh* (uN gee-ru); which is Winter, running from roughly the beginning of November till the end of January.

Oimelc begins the season of *Earrach* (u-RoCH), now *an tEarrach* (uN tu-RoCH); which is Spring, running roughly from the beginning of February till the end of April. Together, these two seasons constitute "the Winter Half of the Year," otherwise known as "the Season of Sleep."

Beltane begins the season of *Samradh* (Sâû-Ru), now *an Samhradh* (un Sâû-Ru); which is Summer, running from roughly the beginning of May till the end of July.

Lughnasadh begins the season of *Foghamhar* (FôR), now *an Fomhar* (uN FôR); which is fall or autumn, running from roughly the beginning of August till the end of October. Together, these two seasons constitute "the Summer Half of the Year" or "the Season of Life."

The Major and Minor High Days:

There are four Major High Days (*Samhain, Oimelc, Beltane & Lughnasadh*) and four Minor High Days (Winter Solstice or "Midwinter," Spring Equinox, Summer Solstice or "Midsummer," and Fall Equinox) in the Druid year. While the Minor High Days are easy to obtain from any good astrological ephermis or almanac, the methods for the calculation of the Major High Days will vary from Grove to Grove and branch to branch of the Reform.

The most common practice for the calculation of *Samhain, Oimelc, Beltane & Lughnasadh* is to use the civil calendar days or eves of November 1st, February 1st, May 1st and August 1st, respectively. Another way is to use the weekend closest to each of these dates. Still others choose to use the sixth day after the new or full moon closest to each of these dates. Astrologically oriented Druids use the days upon which the Sun enters 15 Degrees of each of the "Fixed Signs" of the Zodiac, to wit: Eagle Point–15° Scorpio, Man or Angel Point–15° Aquarius, Ox Point–15° Taurus and Lion Point–15° Leo.

The calendar used by the Berkeley Grove of the NRDNA, as well as the SDNA and the HDNA, is that designed by Adr. Robert Larson. In this calendar the Major High Days are calculated as those days upon which the Sun hits 16° 18′ declination North or South of the Celestial Equator. This makes them come *exactly* half way between the Solstices and Equinoxes.

Since not all readers may have an astrological ephemeris handy, we include below a *Table of Movable Feasts,* including most of the different ways of calculating the Major High Days. But for now, we turn to some details about the Major and Minor High Days celebrated by Reformed Druids.

Samhain (Sô-un), known in Modern Irish as *Lá Samhna* (Laa Sôu-Nu), in Welsh as *Nos Galen-gaeof* (that is, the Night of the Winter Calends), in Manx as *Laa Houney* (Hollantide Day), *Sauin* or *Souney;* is, of course, the eve of "All Saints' Day," All Hallow's Evening or Halloween. Among other things, it is the beginning of the Winter Half of the Year (the seasons of *Geimredh & Earrach*) and is known as "the Day Between Years." The day before *Samhain* is the last day of the old year and the day after *Samhain* is the first day of the new year (though for clarity's sake, most Druids assign each *Samhain* to the year following it). Being a day "between years," it is considered a very magical night, when the dead walk among the living and the veils between past, present and future may be lifted in prophecy and divination.

Samhain basically means "summer's end" and many are the important mythological events that occured on that day. It was on a *Samhain* that the Nemedians captured the terrible Tower of Glass built by the evil Formorians; that the Tuatha De Danann later defeated the Formors once and for all; that Pwyll won his wife Rhiannon from Gwawl; and that many other events of a dramatic or prophetic nature occured (see *Latter Chronicles,* Chapter 5, Verses 11-14). Many of these events had to do with the temporary victory of the forces of darkness over those of light, signaling the beginning of the cold and dark half of the year.

The Winter Solstice is a Minor High Day, usually occuring around December 21st or so of the civil calendar. Also known as Yule and Midwinter, this is a day sacred to Sun Gods, Thunder Gods and Fire Gods. Large fires were built outdoors and Yule Logs lit indoors, in order to rekindle the dying Sun and help it to return brightly to the Northern skies. Burnt logs and ashes from the Midwinter fires were kept as a talisman against lightning and house fires. It was also a custom in many parts of Paleopagan Europe to decorate *live* evergreen trees in honor of the Gods (cutting down a tree to bring indoors is a blasphemous desecration of the original concept). This is considered, along with Midsummer, the best day of the year to cut mistletoe.

Among some Paleopagans, a date on or near this (such as December 25th) was celebrated as the Birthday of the Sun God, frequently from the womb of a virgin or unmarried girl (who was sometimes also the Mother Goddess).

Oimelc (i-melc), is known in Modern Irish as *Lá na Féile Bríde* (Laa Nu fé-li bree-di), in Manx as *Laa'n Arragh* (Day of Spring), and as Imbolc, Candlemas and Lady Day in English. *Lá na Féile Bríde* means the day of the festival of "Saint Bridget." Brighid, Bride or Bridget is yet another Pagan deity turned by the Christians into a "saint," in order to co-opt Her worship. This goddess was a triple-aspected deity of Poetry/Divination (considered the same thing), Healing and Smithcraft, whose followers kept an eternal flame burning in Her honor.

By analogy with the Gaelic names of the other High Days, we may assume that the holiday was originally called *Lá hOimelc* (Laa Hi-melc). It is the festival of the lactation of the ewes. In Paleopagan days (and, indeed, until the recent past) the sheep was a very important animal, providing both food and clothing. The occasion of the birth of lambs (not to mention kids and calves) was a cause for rejoicing and a sign of life in the "dead" world of a Northern winter.

The name "Candlemas" is a Christian term for a holiday occuring February 1st or 2nd. This supposedly is in honor of a "Saint Blaise" and has no official connection with "Saint" Bridget and Her cult of fire, nor with the fact that this day was one of the four major fire festivals of Paleopagan cultures throughout Western and Northern Europe. Of course, they don't mention a certain Slavic god named Vlaise, Who was the Patron of cattle, wealth and war, and Who was worshipped with fire.....*Lá hOimelc* begins the spring season of *Earrach*. It is also the day before St. Groundhog's Day.

The Spring Equinox* although sometimes known as the Festival of the Trees, is better known as the feast of (the Fertility Goddess) *Eostara*, or "Easter." It is a celebration of the returning of life to the Earth. Rabbits, eggs and children are sacred at this feast and Pagans in need of fertility talismans now color hollow eggs and pass them through the ceremonial fires (quickly) to take home and hang over their beds and in their barns. A fascinating source of almost forgotten Paleopagan symbols can be found by examining carefully the fantastically decorated eggs produced by folk artists from Europe (especially Eastern Europe and Russia), Mexico and South America.

A Minor High Day, it usually takes place around March 21st or so. On the night before, some Hasidic Druids stay up until dawn, reading meditations about trees, eating the fruits of various trees and singing hymns about trees. Among many Paleopagan cultures in Southern Europe, the Spring Equinox was the date of the New Year (instead of *Samhain*, as it is among Celts) and indeed, many Druids refer to this holiday as "the New Year for Trees." Adding a bit to the confusion, is the fact that some Neopagan groups call *this* holiday "Lady Day."

Beltane (BauL-Ti-Ni, or BauL-Hi-Ni), known in Modern Irish as *Lá Bealtaine* (Laa BauL-Hi-ni, or Laa baul-Ti--ni), in Welsh as *Galan-Mai* (Calends of May), in Scottish Gaelic as *Bealtiunn*, and in Manx as *Shenn da Boaddyn, Laa Boaldyn*, or *Laa'n Tourey* (Day of Summer); is, of course, the day we know in English as May Day. It is also called by a variety of other names, such as Roodmas, Summer Day, Walpurgistag, St. Pierre's Day, Red Square Day, etc. It is the beginning of the Summer Half of the Year (the seasons of *Samradh & Foghamhar*) and is a festival of unalloyed joy.

A very large number of important mythological events are connected with this day. It was on a *Beltane* that Partholan and his followers, the first inhabitants and partial creators of Ireland, landed on that isle. Three hundred years later, on the same day, they returned to the Other World. It was on a *Beltane* that the Tuatha De Danann and their people invaded Ireland. It was on a May Eve that Pryderi, the missing son of Rhiannon and Pwyll (Rulers of the Welsh Otherworld), was lost by them and later (on another May Eve) found by Teirnyon Twryf Vliant (and eventually restored to Them). On every first day of May "till the day of doom," Gwyn-son-of-Nudd fights with Gwyrthur-son-of-Greidawl, for the hand of Lludd's (Lugh's) fair daughter, Creudylad. Most of these events, again, as all over Europe, have to do with stories of the forces of light defeating the forces of darkness. Why did you think the Marxists chose May Day as their international Holy Day? And can you guess why Adam Weishaupt chose Walpurgistag as the day to announce the founding of the Bavarian Illuminati, and why that was the date at which the forces of evil later tried to Immanetize the Eschaton?

The Summer Solstice is a Minor High Day, usually occuring around June 21st or so. Also known as St. John's Day and Midsummer (and, confusingly enough, among at least one Neopagan group, as Beltane!), it shares mythical elements with both *Beltane* and *Lughnasadh*. Like both, it is a feast celebrating the glory of summer and the peak of the Sun God's power. But in many systems of belief, it is the day of the biggest battle of the year between the Dark Sun God and the Light Sun God (or between the evil one and the good one), Who are usually brothers or otherwise intimately related. Midsummer is a peak from which the Sun can only fall, for it is the day on which the hours of light slowly begin to shorten.

In those areas *where it is safe to do so,* Neopagans frequently will light cartwheels of kindling and roll them down from the tops of high hills, in order to symbolize the falling of the Sun God.

Lughnasadh (Loo-Nu-Su) is known in Modern Irish as *Lá Lúnasa* (Laa Loo-Nu-Su), in Welsh as *Gwyl Awst* (August Feast), as *Lla Lluanys* or *Laa'n Ouyr* (Day of the Harvest Season) in Manx and as Lammas, Apple Day and Harvest Home in English. It is the anniversary of the funeral games given by Lugh, the God of All Crafts, in honor of His Father. Essentially a harvest festival, this signals the beginning of the harvest season and the ripening of the apples (as well as other fruits and vegetables). Enormous quantities of applejack, hard cider, mead and other alcoholic beverages are consumed at this time (it's almost a duty!) by all enthusiastic Neopagans. Hasidic Druids may prefer to drink ten-day-old *slivovitz* (plum brandy) at this time, but it's their stomach linings!

This holiday is a day of mixed joy and woe (Irish wakes are an *old* tradition), for it is by now obvious that the days are getting shorter. Stories of the battles between Lugh and Balor (the good Sun-Fire God and the bad one) are retold, as the autumn quarter of *Foghamhar* begins.

The last big holiday of the year, the Fall Equinox* (sometimes called Michaelmas and the Feast of the Hunters), is a Minor High Day occuring somewhere around September 21st or so. This is a Thanksgiving feast and signals the beginning of the Hunting Season (for deer and other large game) in many parts of Europe and North America. Thus, it is dedicated to the Hunting and Fishing Gods and the Gods of Plenty, in thankfulness for benefits received and hoped for. Outdoor picnics in the woods are a popular Druid tradition in those areas where the weather is still good at this time of year. Hunting magic may be minimized by those Groves living in areas where game is a little dear.

Other Important Days:

Various branches of the Reform may add more holidays and celebrations in honor of different gods and goddesses to the above list. Those for the Schismatic Druids of North America will be found in *The Druid Calendars.*

Table of Movable Feasts:

The following is a table showing the exact times, in Greenwich Mean Time, of the solstices and equinoxes, the arrival of the Sun at the midpoints of the Fixed Signs, and the arrival of the Sun at 16°18′ of declination North and South of the Celestial Equator, for the next twentyfive years. After that, you'll be on your own.

Since Druid New Moons are the sixth night *after* the night in which the new moon is first *visible* in each month, the dates will vary wildly from place to place across the Earth's surface, so we have not included them.

Please note again that all the times are listed, on a 24 hour clock, in GMT (Greenwich Mean Time). To convert this to Druid Standard Time for your locality, *subtract* one hour for every 15 Degrees your location is *west* of Greenwich, England (which is at 0° of longitude). For Druid Daylight Time, *add* one hour *after* the above subtraction has been done.

The first number in each column below indicates the day of the month. The second number indicates the hour of the day (16 o-clock means 4 p.m.). The third number indicates minutes. Thus, for the first entry for 1976 c.e., *Oimelc*, if taken as occuring when the Sun hits 15° of Aquarius, happened at exactly 4:33 p.m., Greenwich Mean Time, on February 4th.

YEAR of Common Era	*Oimelc as 15° Aquarius February*	*Oimelc as 16°18′ South February*	*Spring Equinox 0° Aries March*	*Beltane as 15° Taurus May*	*Beltane as 16°18′ North May*	*Summer Solstice 0° Cancer June*
1976	4-16-33	4-19-10	20-11-43	5-09-08	5-06-30	21-06-18
1977	3-21-50	4-01-19	20-17-36	5-15-10	5-11-26	21-12-06
1978	4-04-20	4-07-07	20-23-29	5-21-01	5-18-27	21-18-02
1979	4-10-05	4-12-42	21-05-15	6-02-41	6-00-00	21-23-50
1980	4-16-04	4-18-38	20-11-04	4-15-09	5-05-56	21-05-40
1981	4-21-48	4-00-47	20-16-56	5-14-27	5-11-52	21-11-39
1982	4-03-40	4-06-28	20-22-50	5-20-14	5-17-33	21-17-15
1983	4-09-33	4-12-18	21-04-33	6-02-04	5-23-18	21-23-02
1984	4-15-13	4-18-02	20-10-18	5-08-31	5-04-56	21-04-56
1985	3-21-05	4-00-08	20-16-07	5-13-35	5-10-48	21-10-38
1986	4-03-02	4-06-03	20-21-57	5-19-25	5-16-34	21-16-23
1987	4-08-46	4-11-37	21-03-45	6-00-59	5-22-08	21-22-04
1988	4-14-36	4-17-24	20-09-33	5-06-56	5-04-06	21-03-51
1989	3-20-22	3-23-27	20-15-23	5-13-31	5-09-57	21-09-47
1990	4-02-08	4-05-08	20-21-13	5-18-30	5-15-43	21-15-25
1991	4-08-01	4-10-50	21-02-54	6-00-20	5-21-33	21-21-12
1992	4-13-43	4-16-26	20-08-42	5-06-02	5-03-18	21-03-09
1993	3-19-32	3-22-29	20-14-35	5-11-55	5-09-19	21-08-53
1994	4-01-25	4-04-13	20-20-22	5-18-35	5-15-14	21-14-41
1995	4-07-06	4-09-47	21-02-08	5-23-23	5-20-53	21-20-26
1996	4-13-02	4-15-31	20-07-56	5-05-20	5-02-47	21-02-18
1997	3-18-55	3-21-40	20-13-49	5-11-13	5-08-41	21-08-13
1998	4-00-50	4-03-33	20-19-49	5-16-56	5-14-27	21-13-56
1999	4-06-50	4-09-23	21-01-39	5-22-56	5-20-24	21-19-43

YEAR of Common Era	*Lughnasadh as 15° Leo August*	*Lughnasadh as 16°18′ North August*	*Fall Equinox 0° Libra September*	*Samhain as 15° Scorpio November*	*Samhain as 16°18′ South November*	*Winter Solstice 0° Capricorn December*
1976	7-09-32	7-12-28	22-21-40	7-06-51	7-04-01	21-17-29
1977	7-15-24	7-18-08	23-03-23	7-12-39	7-09-56	21-23-18
1978	7-21-12	7-23-51	23-09-19	7-18-27	7-15-50	22-05-13
1979	8-03-03	8-05-46	23-15-09	8-00-26	7-21-48	22-11-03
1980	7-09-01	7-11-54	22-21-03	7-06-12	7-03-19	21-16-50
1981	7-14-51	7-17-41	23-02-59	7-12-02	7-09-14	21-22-45
1982	7-20-35	7-23-23	23-08-39	7-17-59	7-15-15	22-04-31
1983	8-02-23	8-05-08	23-14-36	7-23-46	7-21-05	22-10-22
1984	7-08-11	7-11-12	22-20-27	7-05-40	7-02-38	21-16-16
1985	7-13-59	7-16-59	23-02-00	7-11-23	7-08-26	21-22-02
1986	7-19-39	7-22-38	23-07-53	7-17-06	7-09-09	22-03-56
1987	8-01-23	8-04-17	23-13-39	7-22-58	7-20-10	22-09-40
1988	7-07-13	7-10-21	22-19-23	7-04-42	7-01-40	21-15-21
1989	7-12-56	7-15-22	23-01-14	7-10-27	7-07-29	21-21-15
1990	7-18-39	7-21-33	23-06-48	7-16-18	7-13-29	22-03-01
1991	8-00-30	8-03-18	23-12-40	7-22-01	7-19-20	22-08-48
1992	7-06-21	7-09-14	22-18-36	7-03-50	7-00-58	21-14-37
1993	7-12-11	7-15-01	23-00-17	7-09-40	7-06-55	21-20-19
1994	7-17-58	7-20-40	23-06-13	7-15-29	7-12-56	22-02-17
1995	7-23-45	8-02-24	23-12-06	7-21-29	7-18-58	22-08-12
1996	7-05-43	7-08-31	22-17-52	7-03-21	7-00-33	21-13-59
1997	7-11-29	7-14-10	22-23-50	7-09-08	7-06-30	21-20-02
1998	7-17-14	7-19-52	23-05-31	7-15-02	7-12-25	22-01-51
1999	7-23-07	8-01-42	23-11-24	7-20-51	7-18-23	22-07-37

The Tally of the Years:

Years are numbered from the first Reformed Druid services in April 1963, of the common era (1963 c.e.). Although some of the Founders got the Celtic calendrical system mixed up and added a year where they shouldn't have, Adr. Robert Larson has pointed out that the First Year of the Reform actually began *the winter before* April, 1963 c.e. Thus, the year beginning the day after *Samhain* 1962 c.e. is the First Year of the Reform, or "1 y.r." and the year running from the day after *Samhain* 1963 c.e. through to the day before *Samhain* 1964 c.e. is really 2 y.r., etc. The year in which this edition of *The Druid Chronicles* has been prepared, November 1975 c.e. through October 1976 c.e., is the Fourteenth Year of the Reform (14 y.r.).

Naturally the years run backwards as well. Fortunately, unlike the civil calendar, the Druid calendar has a Zero date (*Samhain* 1962 c.e.) which belongs to neither the Years of the Reform (y.r.) nor the years Before the Reform (b.r.). A simple graph for converting from civil history to Druid history appears below.

Common Era	Reformed Druid Era	Common Era	Reformed Druid Era
Day Before Samhain 1949	14 b.r. Ends	Day After Samhain 1975	14 y.r. Begins
Day Before Samhain 1950	13 b.r. Ends	Day After Samhain 1976	15 y.r. Begins
Day Before Samhain 1951	12 b.r. Ends	Day After Samhain 1977	16 y.r. Begins
Day Before Samhain 1952	11 b.r. Ends	Day After Samhain 1978	17 y.r. Begins
Day Before Samhain 1953	10 b.r. Ends	Day After Samhain 1979	18 y.r. Begins
Day Before Samhain 1954	9 b.r. Ends	Day After Samhain 1980	19 y.r. Begins
Day Before Samhain 1955	8 b.r. Ends	Day After Samhain 1981	20 y.r. Begins
Day Before Samhain 1956	7 b.r. Ends	Day After Samhain 1982	21 y.r. Begins
Day Before Samhain 1957	6 b.r. Ends	Day After Samhain 1983	22 y.r. Begins
Day Before Samhain 1958	5 b.r. Ends	Day After Samhain 1984	23 y.r. Begins
Day Before Samhain 1959	4 b.r. Ends	Day After Samhain 1985	24 y.r. Begins
Day Before Samhain 1960	3 b.r. Ends	Day After Samhain 1986	25 y.r. Begins
Day Before Samhain 1961	2 b.r. Ends	Day After Samhain 1987	26 y.r. Begins
Day Before Samhain 1962	1 b.r. Ends	Day After Samhain 1988	27 y.r. Begins
Samhain 1962	Day Between Eras	Day After Samhain 1989	28 y.r. Begins
Day After Samhain 1962	1 y.r. Begins	Day After Samhain 1990	29 y.r. Begins
Day After Samhain 1963	2 y.r. Begins	Day After Samhain 1991	30 y.r. Begins
Day After Samhain 1964	3 y.r. Begins	Day After Samhain 1992	31 y.r. Begins
Day After Samhain 1965	4 y.r. Begins	Day After Samhain 1993	32 y.r. Begins
Day After Samhain 1966	5 y.r. Begins	Day After Samhain 1994	33 y.r. Begins
Day After Samhain 1967	6 y.r. Begins	Day After Samhain 1995	34 y.r. Begins
Day After Samhain 1968	7 y.r. Begins	Day After Samhain 1996	35 y.r. Begins
Day After Samhain 1969	8 y.r. Begins	Day After Samhain 1997	36 y.r. Begins
Day After Samhain 1970	9 y.r. Begins	Day After Samhain 1998	37 y.r. Begins
Day After Samhain 1971	10 y.r. Begins	Day After Samhain 1999	38 y.r. Begins
Day After Samhain 1972	11 y.r. Begins	Day After Samhain 2000	39 y.r. Begins
Day After Samhain 1973	12 y.r. Begins	Day After Samhain 2001	40 y.r. Begins
Day After Samhain 1974	13 y.r. Begins		








Our Lady Queen of the Heavens

See SDNA Calendar for August 15

the Druid calendars

This edition of *The Druid Chronicles* contains calendars in use by various Branches of the Reform. The first is the *Urtext* calendar, supplied by Brother Norman Nelson, DAL, Br.P., Be. This requires little or no explanation, as it marks a simple correlation of Major High Days, the seasons they start, and the standard civil calendar months and days.

The second calendar is that of the Schismatic Druids of North America, which is often used by the Hasidic Druids of North America as well. Unlike the first SDNA Calendar (published in *The Llewellyn Astro-Calendar* for 1975 c.e.) which was tied to the civil calendar, this one has been altered to fit that of the Berkeley Grove (NRDNA), and the Major and Minor High Days are celebrated on the dates used by the latter system. Therefore, the SDNA calendar now consists of a list of extra holidays which may be added to the NRDNA calendar by those who wish. The feasts are based upon Pagan holidays from many cultures (though primarily Gaulish and Celtic), including Greek, Roman, Norse, Teutonic, Semitic, Slavic and Romany ("Gypsy") sources. The curious coincidence of Christian and Jewish holidays with Pagan holidays based upon identical archetypes is *not* just a coincidence. Most of the Jewish and Christian holidays decided upon before 1200 c.e. were in fact Pagan holidays ripped-off by the new religions. The SDNA and the HDNA merely decided to steal them back. Much of the research involved was done by Wiccan scholar and High Priest C. Taliesin Edwards, author-calculator of the very fine *Pagan-Craft Appointment Book* (which can be purchased by sending $2.50 to: NROOGD, 452 Hanover, Oakland, CA 94606). He, however, should not be blamed for any errors or mutations.

The third calendar is that designed by Adr. Robert Larson, DAL, Be., for the Berkeley Grove of the NRDNA. It is a solar-lunar calendar of cunning construction, containing information on the dates for meetings and services of the Berkeley Grove, as well as lunar and astrological cycles. As mentioned in *The Tally of the Years*, the Major High Days are calculated as being those days on which the sun reaches 16°18′ declination North or South of the Celestial Equator, which correlates with some Stonehenge measurements. It also puts the Major High Days *exactly* halfway between the Minor High Days and frees one completely from the civil calendar.

The months are determined by the angular relationship between the sun and the moon. Between each season, a three day *intercalenary* holiday is placed, consisting of the Major High Day, the day before (its "Eve") and the day after (which is the first day of the new season). At the beginning of the second day after the Major Highday, the sun-moon relationship is determined. When this exact angle reoccurs, another month is begun, and the same is done for the third month of the quarter. If the season has fewer or more days than are required to reach the next Major High Day, the last month of the season is shortened or lengthened accordingly.

The week is divided into seven days which are arranged in the usual fashion, beginning with Sunday and ending with Saturday. In the *lower left-hand corner* of each day is printed the corresponding *civil* calendar date. In the *upper right hand corner*, in larger print, is the *Druid* date. Noting that the Druid day begins at sundown, not midnight, one should remember that there is actually about a four to six hour difference, but for all practical purposes the two dates coincide.

As for astrological data, the moon phases are marked thusly: New Moon [●], First Quarter: [☽], Full Moon [○] and Last Quarter [☾]. At the beginning of each month, the planetary positions of all visible planets are marked by Sign as of the beginning of *the Druid day*. Thereafter, all changes of Sign and motion are marked on the Druid day on which they occur. The symbol [℞] means a change of motion from Direct to Retrograde, "D" means a change from Retrograde to Direct, and "S" means that the planet is astrologically Stationary. When an astrological Sign alone is given, it refers to a change of Sign by the moon. When more than one change occurs on the same day, and one of them is a moon change, the moon change is the top one listed.

For the Berkeley Grove, NRDNA, services during the seasons of *Geimhreadh & Earrach* are held on: the Sundays closest to the Winter Solstice, *Oimelc* and the Spring Equinox. Services during the seasons of *Samradh & Fomhar* are held on: the Sundays closest to *Beltane*, the Summer Solstice, *Lughnasadh*, the Fall Equinox, *Samhain* and each new or full moon. Days of services are marked by the Druid Sigil [♆].

Copies of this calendar, with illustrations by Sister Joan Carruth, DAL, may be purchased from the Berkeley Grove at a cost of $2.00 each.



GEIMREDH		November
Samhain	*01*	01
	02	02
	03	03
	04	04
	05	05
	06	06
	07	07
	08	08
	09	09
	10	10
	11	11
	12	12
	13	13
	14	14
	15	15
	16	16
	17	17
	18	18
	19	19
	20	20
	21	21
	22	22
	23	23
	24	24
	25	25
	26	26
	27	27
	28	28
	29	29
	30	30
		December
	31	01
	32	02
	33	03
	34	04
	35	05
	36	06
	37	07
	38	08
	39	09
	40	10
	41	11
	42	12
	43	13
	44	14
	45	15
	46	16
	47	17
	48	18
	49	19
Mid-winter	*50*	20
	51	21
	52	22
	53	23
	54	24
	55	25
	56	26
	57	27
	58	28
	59	29
	60	30
	61	31

		January
	62	01
	63	02
	64	03
	65	04
	66	05
	67	06
	68	07
	69	08
	70	09
	71	10
	72	11
	73	12
	74	13
	75	14
	76	15
	77	16
	78	17
	79	18
	80	19
	81	20
	82	21
	83	22
	84	23
	85	24
	86	25
	87	26
	88	27
	89	28
	90	29
	91	30
	92	31
EARRACH		February
Oimelc	*01*	01
	02	02
	03	03
	04	04
	05	05
	06	06
	07	07
	08	08
	09	09
	10	10
	11	11
	12	12
	13	13
	14	14
	15	15
	16	16
	17	17
	18	18
	19	19
	20	20
	21	21
	22	22
	23	23
	24	24
	25	25
	26	26
	27	27
	28	28
	(29)	(29)

		March
	**29*	01
	30	02
	31	03
	32	04
	33	05
	34	06
	35	07
	36	08
	37	09
	38	10
	39	11
	40	12
	41	13
	42	14
	43	15
	44	16
	45	17
	46	18
	47	19
	48	20
	49	21
	50	22
	51	23
	52	24
	53	25
	54	26
	55	27
	56	28
	57	29
	58	30
	59	31
		April
	**60*	01
	61	02
	62	03
	63	04
	64	05
	65	06
	66	07
	67	08
	68	09
	69	10
	70	11
	71	12
	72	13
	73	14
	74	15
	75	16
	76	17
	77	18
	78	19
	79	20
	80	21
	81	22
	82	23
	83	24
	84	25
	85	26
	86	27
	87	28
	88	29
	89	30

*In Leap Years add 1 to each date in this column

SAMRADH		May
Beltane	*01*	01
	02	02
	03	03
	04	04
	05	05
	06	06
	07	07
	08	08
	09	09
	10	10
	11	11
	12	12
	13	13
	14	14
	15	15
	16	16
	17	17
	18	18
	19	19
	20	20
	21	21
	22	22
	23	23
	24	24
	25	25
	26	26
	27	27
	28	28
	29	29
	30	30
	31	31
		June
	32	01
	33	02
	34	03
	35	04
	36	05
	37	06
	38	07
	39	08
	40	09
	41	10
	42	11
	43	12
	44	13
	45	14
	46	15
	47	16
	48	17
	49	18
Mid-summer	*50*	19
	51	20
	52	21
	53	22
	54	23
	55	24
	56	25
	57	26
	58	27
	59	28
	60	29
	61	30

		July
	62	01
	63	02
	64	03
	65	04
	66	05
	67	06
	68	07
	69	08
	70	09
	71	10
	72	11
	73	12
	74	13
	75	14
	76	15
	77	16
	78	17
	79	18
	80	19
	81	20
	82	21
	83	22
	84	23
	85	24
	86	25
	87	26
	88	27
	89	28
	90	29
	91	30
	92	31

FOGHAMHAR		August
Lughnasadh	*01*	01
	02	02
	03	03
	04	04
	05	05
	06	06
	07	07
	08	08
	09	09
	10	10
	11	11
	12	12
	13	13
	14	14
	15	15
	16	16
	17	17
	18	18
	19	19
	20	20
	21	21
	22	22
	23	23
	24	24
	25	25
	26	26
	27	27
	28	28
	29	29
	30	30
	31	31

		September
	32	01
	33	02
	34	03
	35	04
	36	05
	37	06
	38	07
	39	08
	40	09
	41	10
	42	11
	43	12
	44	13
	45	14
	46	15
	47	16
	48	17
	49	18
	50	19
	51	20
	52	21
	53	22
	54	23
	55	24
	56	25
	57	26
	58	27
	59	28
	60	29
	61	30
		October
	62	01
	63	02
	64	03
	65	04
	66	05
	67	06
	68	07
	69	08
	70	09
	71	10
	72	11
	73	12
	74	13
	75	14
	76	15
	77	16
	78	17
	79	18
	80	19
	81	20
	82	21
	83	22
	84	23
	85	24
	86	25
	87	26
	88	27
	89	28
	90	29
	91	30
	92	31

THE SDNA CALENDAR

The following are some of the additional Holy Days and Feasts celebrated by members of the Schismatic Druids of North America, the Hasidic Druids of North America and various affiliated and nonaffiliated Neopagan groups and individuals. Since the calendar used by the NRDNA (and used for selection of the High Days by the SDNA, etc.) contains nothing but movable feasts, it has been necessary to correlate this list to the civil calendar.

Although it is best to celebrate each holiday on the date(s) given, they are usually observed on whatever nearby date happens to be convenient. Notes on additional customs associated with the Major and Minor High Days will be found in *The Tally of the Years* and elsewhere in *The Druid Chronicles*.

November 10-11: Festival of Thanksgiving to the Gods of Harvest, Hunting, Fishing and Plenty. Have an absolutely gigantic feast. This festival is often postponed until the fourth Thursday of the month.

November 22: Feast of Oberon and the Divine Musicians. Have the biggest Bardic Revel you can manage. Do something nice for all the Bards in the Grove.

November 30: Feast of the Gods of the Crossroads; dedicated to the deities Who guard the paths between the living and the dead, and between this world and all others. Time to consider your attitudes about Death, to study shamanism and to practice teleportation and aportation.

December 8-9: Festival of the Conception of the Earth-Mother. Meditate upon the immaculate conception of Life from the primeval seas, billions of years ago. Make a statue of the Mother out of clay or rock.

December 13: Feast of Belisama, Goddess of Light, Wisdom and at least one River in Britain. A young woman with a crown of candles in her hair should wake the members of your household, carrying a trayful of coffee and various munchies.

December 21-22: Festival of Taranis, God of Fire, Lightning & Thunder. Burn a Winter Solstice need-fire, have a feast (on goat meat if possible), retell stories of Taranis, Thor, Donner and other related Gods.

December 25-27: Festival of the Birth of the Sun. Gifts should be exchanged and many parties held.

December 28: Feast of the Divine Children. In honor of all the Gods of Youth, special events should be held for all the girls and boys in your Grove.

December 29-31: Winter Festival of Wine and Pleasure. It is obligatory to become intoxicated and sexually sated, so hold the biggest feast and orgy you can manage.

January 6: Feast of Sirona, the Goddess of Rivers. Rivers in your vicinity should be blessed by your local Archdruid/ess and hymns of praise to various river dieties sung. Go fishing.

January 24-26: Festival of Braciaca, God of Brewing, Intoxication and Altered States of Consciousness. It is obligatory to become intoxicated.

February 14-21: Festival of Love, dedicated to Danu and Cernunnos, as well as other dieties of Fertility. It is obligatory to make love.

March 1: Feast of Merddyn, Patron of Wizards. Do something magical. Read an Arthurian legend.

March 3: Feast of Rhiannon, Goddess of Horses , Patron of Mothers and Queen of the Welsh Otherworld. Spend the day reading or telling Her stories. On this day, a woman should be granted any sexual desire she may express.

March 11: Feast of Angus Og, Warrior. Practice using your ritual weapons. Learn to sword fight.

March 17: Feast of the Druid Amhairghin. Celebrate Irish Paganism.

March 21-25: Spring Festival of Wine and Pleasure. Hold a feast and orgy and invite all your friends. The 25th is also the Feast of the Young Mothers, so do a good deed for the ones you know.

April 1: Feast of the Spring Fool. Do something silly just because it feels good. Or take the day off and go fishing. Or sit on a hill and herd clouds.

April 5: Feast of Alexander Nevsky, Warrior. Nevsky was a Slavic Viking who led a Pagan army into battle on April 5, 1242 c.e. against the Christian Teutonic Knights, luring them out onto the thin ice of Lake Chud (near Pskov). His victory over them marks one of the very few clearcut victories of a Pagan people against the forces of Christian imperialism (even if the Russian Orthodox Church did later turn him into a "Saint"). This is a day on which to practice pride in being Pagan, and on which to contemplate our hope for total freedom someday.

April 23: Feast of Oghma, the God Who Binds. He is a mighty Warrior and the Inventor of Ogham Writing. Spend the day learning and practicing this alphabet. Or go out net fishing.

May 1: Feast of the Illuminati. Anniversary of the public founding of the Bavarian Illuminati. Investigate a conspiracy, or start one.

May 18: Feast of Cernunnos, the Horned God of Lust and Hunting. Celebrate British Paganism. Go hunting. If you can't go hunting, go lusting. On this day, a man should be granted any sexual desire he may express.

May 24: Feast of the Dark Goddess. Celebration of the Goddesses Babh, Morrigu, Macha and other Demon Killers. This is based on the Romany feast for their patron Goddess, the Black Kali from India. Meditate upon the beauty of an angry woman.

May 25: Feast of the Two Ladies. Celebration of the other two aspects of the Triple Goddess, those of the Virgin/Harlot and of the Mother (the third aspect being that of the Old Woman). Meditate upon your concepts of womanhood, and why you have them.

June 13: Feast of Epona, Goddess of Horses. Go horseback riding and spend the day appreciating our equine friends. Buy a kid a horse book.

June 18-22: Festival of the Bards. Hold a big Bardic Revel, with as much singing and dancing as possible. This is also a traditional time for Puberty Rites, so adolescents who are ready and willing should be initiated.

July 2: Feast of the Expectant Mothers: Meditate upon the mysteries of conception and pregnancy. Bring some pickles and ice-cream to a friend.

July 22-24: Summer Festival of Wine and Pleasure. Time to hold an outdoor feast and orgy.

August 6: Feast of Lugh, the Shining One. Meditate upon the power of the Sun Gods.

August 15: Feast of Our Lady Queen of the Heavens. Celebration of the Star/Moon/Mother Goddess. Take a High Priestess out to dinner and give her the best night you can.

August 23-25: Festival of the Heroes. Dedicated to all those brave Pagan warriors who fell before the invading Christian armies. Meditate upon the values of the honorable warrior.

September 8: Feast of the Birth of the Mother. Celebrating the birthday of the physical incarnation of the Mother Goddess. Give a birthday celebration for every mother in your Grove.

September 26: Feast of the Druid Taliesin. Spend the day reading or telling his stories. Celebrate Welsh Paganism. Compose a poem.

September 27-28: Festival of the Demon Slayers. Now that the days are really starting to get short, it is good to meditate upon the fact that not all Gods of Darkness are Evil. This festival is to honor both the Light Gods and the Dark Gods who slay Demons, Formors, Giants and other enemies of Life.

October 1: Feast of Chwerthin, "the laughing one." Tell jokes, make outrageous puns, pontificate at ridiculous length, while being as amorous as possible.

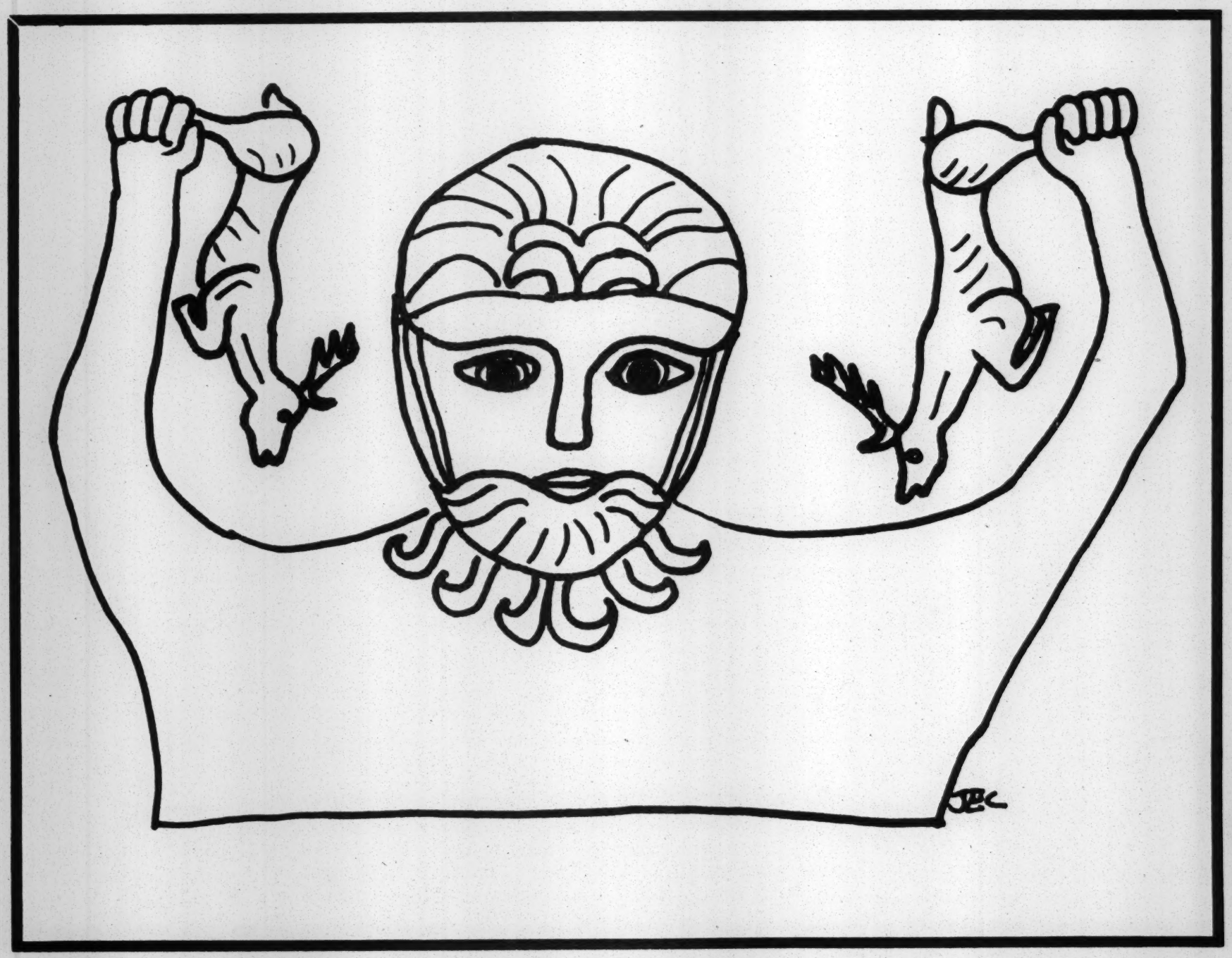
October 2: Feast of the Guardian Spirits. Give some love, respect and honor to your own Guardians.

October 7-9: Autumn Festival of Wine and Pleasure. Hold a mid-harvest feast and get as intoxicated as you can manage. Then hold a good enough orgy to keep you warm through the next few months.

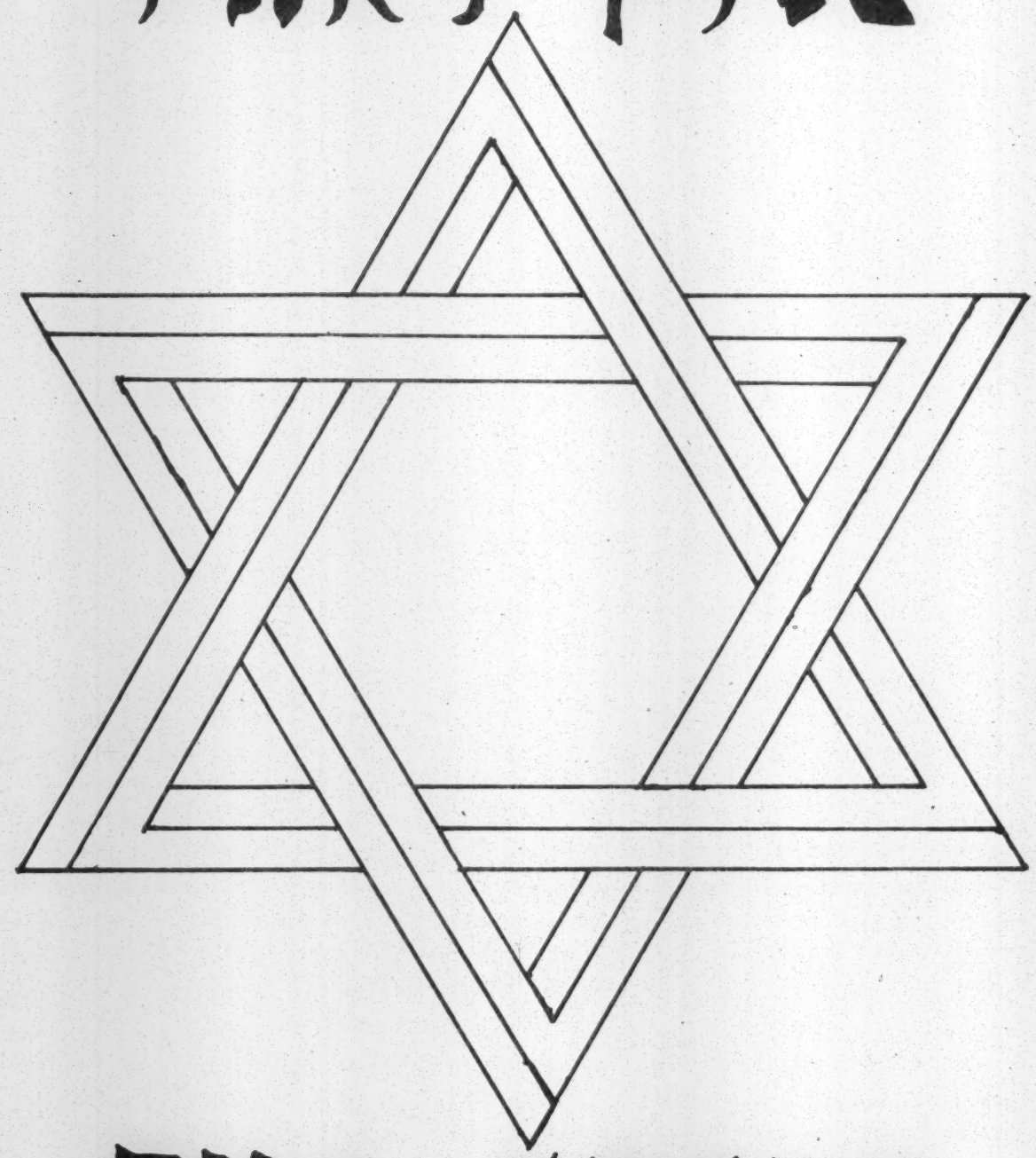
October 12: Feast of the Autumn Fool. Play practical jokes upon those who actually enjoy them. Talk pompously all day, make fun of ascetic occultists, make a Great Beast out of yourself.

October 24: Feast of the Inhabitants of the Air. Meditate upon and try to communicate with Nature Spirits. Attempt intimate relations on the astral.

November 2: Feast of the Ancestors. Spend the day reading and thinking about your ancestors. Light a candle or two for them. Invite them to the *Samhain* feasting to take place next week.



PART FIVE



THE GREAT DRUISH BOOKS

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Introduction

The latest Branch of the Reform to be (more or less) organized is that of the Hasidic Druids of North America (HDNA), which is an offshoot of the SDNA. This *Lughnasadh 14 y.r.* edition of *The Druid Chronicles (Evolved)* is the first to present to the general public the Books revered by this movement.

The Mishmash of Hasidic Druidism consists of a listing of the basic laws, customs, vocabulary and ethical principles of the HDNA. As mentioned in Chapter 15, a major function of the *Mishmash* is to provoke regular and extensive debate about every aspect of the religion. Known as "Hairpull," this obligation of scholarly debate forces every generation of Hasidic Drues to re-evaluate their beliefs and to adjust them to their current environment. It is important to note that the verses of the *Mishmash* are not eternal laws carved in stone (see 1:4), but are designed to provoke debate and meditation. Nonetheless, they are a serious attempt to condense, into one concentrated source, the ethical principles believed in by, it would appear, a majority of living Neopagans (of all persuasions). While many verses are of interest only to Hasidic Drues, the rest of the *Mishmash* will be found to ring quite a few bells in the minds and hearts of Neopagans of every cultural heritage

The Te-Mara consists of commentaries on the verses of the *Mishmash*, by several generations of Druish scholars. These commentaries are of great help in the practice of Hairpull, as they give Drues of all positions arguments with which to back themselves up. Attempting to discuss the *Mishmash* without reference to the appropriate verses of the *Te-Mara*, is foolish, for the Ancient Sages have often warned against discussing the *Mishmash*, "as if there were no *Te-Mara*." From time to time, additions to the *Te-Mara* will be printed and distributed by the Arch Grove.

Considdur: the Alternatives, consists of prayers and blessings of particular value to Hasidic Drues. Most of them will sound familiar, but some have been written in an entirely original manner. A basic principle of the HDNA is that one's religion should totally saturate one's life and lifestyle. Thus, any Hasidic Drue is expected to be able to make up a blessing or prayer for absolutely any occasion. Additions to this Book will also be printed and distributed by the Arch Grove from time to time.

Where did this religion come from? Hasidic Drues are, for the most part, former Jews who love many of the old Jewish (especially Yiddish) customs but who do not care for the repressive and puritanical theology they perceive as going along with them. Others are merely looking for a total Neopagan Lifestyle and Hasidic Druidism is one of the very few available. Over the last few decades, there has been a great deal of Neopagan retrieval of customs and holidays from Christianity. Now it is the time for Judiasm to be similairly invaded and our Pagan heritage revived (and someday, the same process may happen to Islam).

Hasidic Druidism should not be viewed as a series of deliberate insults against Judaism. On the contrary, an argument may be quite honestly made that Judaism has represented a millenia-long series of insults against Paganism. The Jewish Scriptures are replete with one example after another of blasphemy, sacrilege and genocide committed by the Jews against their Pagan neighbors. But while the Jews were murdering, enslaving, raping and insulting Pagans and Paganism in the Middle East, the Jews (like their later offshoots) were also absorbing, borrowing and stealing various Pagan customs, concepts and holidays. It is these that the Hasidic Druid movement has "borrowed back," knowing their Pagan origins. There is, of course, also the fact that, over their own centuries of persecution by the monotheistic cultures they spawned, the Jews developed a number of *new* habits and customs; designed to help an endangered minority religion survive in a hostile enviornment. These too, the Hasidic Drues feel free to borrow, for there is much of value to Neopagans (followers of endangered minority religions in a hostile enviornment) in these traditions.

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THE MISHMASH
OF HASIDIC DRUIDISM

Chapter One: On Identity

1. Hasidic Druidism is a way of life.
2. All ordinances of the Hasidic Druids shall be based upon identity as Hasidic Druids and are binding on no others.
3. All ordinances and customs may be modified for reasons of health, livelihood, the avoidance of incarceration and survival.
4. The Mishmash is an oak tree, not a stone monument.

Chapter Two: On General Ethical Priorities

1. The Multiverse is very large!
2. Lifestyle is more important than credo.
3. Intent is more important than results.
4. People are more important than property.
5. Discipline is more important than control.
6. Survival is more important than comfort.
7. Creation is better than criticism.
8. Destruction is better than complaint.
9. Unity is better than dissention.
10. Individuality is better than conformity.
11. Responsibility is better than blame.
12. Remorse is better than guilt.
13. Sensuality is better than asceticism.
14. Love is better than hate.
15. Caution is better than fear.
16. Courage is better than foolhardiness.
17. Knowledge is better than ignorance.
18. Self-knowledge is better than pride.
19. Wisdom is better than knowledge.
20. Honesty is better than deceit.
21. Honor is better than arrogance.
22. Peace is better than war.
23. Joy is better than sorrow.
24. Generousity is better than thrift.
25. Mercy is better than justice.
26. Loyalty is better than slavery.
27. Trust is better than cynicism.
28. Skepticism is better than gullibility.
29. Good works are better than good promises.



Chapter Three: On Food and Drink

1. Any food or drink found to be fatal shall be declared *uncouth* and may not be consumed by Hasidic Druids.
2. Followers of Hasidic Druidism may be vegetarians, carnivores or omnivores, as they individually choose.
3. The flesh and blood of sentient beings is uncouth and may not be consumed.

Chapter Four: On Sexual Conduct

1. Sex is a gift of the Gods and is to be enjoyed by all concerned, as often as possible and desired, but especially during Weekends and High Holy Days.
2. Any sexual act physiologically dangerous or impossible to any participant is forbidden.
3. Sexual gratification may not be used for coertion, nor coertion (physical or non-physical) be used to obtain sexual gratification; such is a crime against the Gods.
4. No restrictions shall be placed upon the sexual acts of any participants upon the grounds of age, species or sexual preferences; save where danger to health and/or arrest is imminent.
5. All bonded partners are expected to provide sexual satisfaction to each other (if desired) at least once every week, or to arrange for surrogate partners to provide said satisfaction.
6. It shall be considered uncouth for any member of a bonded group to forbid or hinder any other member of the group from seeking sexual gratification outside of the group.
7. Matters of hygiene and conception are the responsibility of all participants involved in any sexual activity.
8. No gender is superior to any other; therefore sexual chauvinism is uncouth.
9. A person of any gender may participate in any activity desired or refrain from any activity disliked, regardless of traditional cultural gender associations with specific activities.



Chapter Five: On Blood

1. Being the fluid and essence of life, blood is not, under any circumstances, to be wasted.
2. Blood sacrifices may be made only in these following special circumstances: if the blood is provided by the person offering the sacrifice.....
3. .....if the blood is spilled during the course of hunting and/or the butchering of animals killed for food or a similar survival necessity.....
4. .....if the blood is spilled in equal and honorable combat, or in a genuine accident, or in a fully natural disaster.
5. It is uncouth to arrange fatal accidents or disasters, except in equal and honorable combat.
6. Menstrual periods are natural functions to be blessed and enjoyed as a sign of the mysteries of Womanhood.
7. There shall be no restrictions placed upon women during their periods, because of their periods, save those self-imposed by the women involved for their own comfort.

Chapter Six: On Grooming

1. All shall bathe once a week, whether they need it or not.
2. Bed clothes shall be cleaned once a month, whether they need it or not.
3. All clothes that are worn shall be cleaned once a year, whether they need it or not.
4. The hair of all genders shall not be cut more than two fingers' length, save where matters of law or livelihood make such mutilation necessary.
5. To symbolize the grace and fruitfulness of growing vines, all genders may wear sidelocks.
6. Due to the principles of Divine Androgeny, clothing shall not in any way be restricted by reason of gender.
7. To betoken the fact that Wisdom is bestowed equally upon all genders by the Gods, green caps (known as *acorn caps*) may be worn by all genders whenever desired.
8. Similarly, to betoken the fact that all are sheltered equally by the Gods, green shawls (known as *tell-its*) may be worn by all genders during prayers and rituals.
9. Any color not found in the visible spectrum of light is not couth, and should not be worn in clothing nor used in rituals.
10. The wearing of clothing of any sort is optional, both in daily life and at rituals.

Chapter Seven: On War and Weapons

1. All are encouraged to wear at least one weapon at all times and to know how to use each weapon carried.
2. Violence is always to be kept to an absolute minimum; solve the problem, no more, no less.
3. One may participate in a war only if one is convinced that it is a just and honorable war, necessary to one's personal survival and that of one's loved ones.
4. One may use whatever violence necessary to protect oneself from rape.
5. Absolute pacifists are excused from all of this chapter.

Chapter Eight: On Ecology

1. Humans are only part of the Earth-Mother; the attempt to dominate Nature is uncouth.
2. If one must hunt or butcher animals in order to survive, the animals killed must be killed swiftly, mercifully and with proper and respectfull ritual.
3. If a stray animal comes to one's door either injured or ready to give birth, it is couth to take care of it until after its injury has healed or the offspring are ready to walk after the mother.
4. For every tree cut down for survival purposes, another must be planted elsewhere beforehand, and the spirit of the doomed tree given a day and a night in which to move into the sapling newly planted, which should be of the same species.
5. When one is camping in the wilderness, the campground must be left as clean or cleaner than it was upon one's arrival; and all fires must be dead and drowned.
6. It is as couth to clean up the air and land and water as it is uncouth to dirty these things.
7. Love your Mother and your Father and your Siblings all.

Chapter Nine: On Divination and Magick

1. Always be careful what you ask for; you may get it.
2. The ability to divine that which is hidden is a gift of the Gods; therefore, all those who have such talents should use them for their own benefit and for the benefit of those seeking counsel.

3. No one form of divination is superior to any other; all are equally blessed by the Gods.
4. No diviner is infallible, and to claim to be such is an uncouth deception.
5. Divination and Magick are hard work; therefore, it is allowed to ask for recompense for efforts made for nondruids.
6. It is uncouth to use Magick upon another sentient being without their express permission; except in case of war or in case of an inability to give permission caused by unconsciousness, youth or inability to understand one's offer to heal.

Chapter Ten: On Liturgical Customs

1. It is couth to follow the customs of other Reformed Druid movements, provided they do not controdict those of Hasidic Druidism.
2. Ritual equipment should be inexpensive, handmade, and of natural materials such as stone, glass, wood or metal.
3. The chalices are of various colors for various purposes, to wit: red chalices are standard for weekly and High Holy Day services of worship.....
4. .....yellow chalices are extra for services of worship and are used for Second Order ordinations and for circulating among those who cannot drink alcoholic liquids.....
5. .....green chalices are sacred to Grannos and are used in healing rituals.....
6. .....blue chalices are used in rituals in homes, especially Weekend services, and for divination and bardic rituals.
7. Other colors of chalices and ritual equipment may be used for other purposes and the colors listed above be altered to fit the magical systems of any Hasidic Druid.
8. Hasidic Druids may worship any Gods and Goddesses they wish in addition to those listed in *The Druid Chronicles*.
9. Hasidic Druids may join the worship of any other Neopagan group they wish, provided such worship does not contain uncouth elements.
10. Hasidic Druids are encouraged to invent new rituals, prayers, hymns, holy days, and other ritual elements designed to glorify the Gods, provided that said inventions are not uncouth.
11. It is uncouth for a Hasidic Druid not to be able to compose poems or songs or a blessing for any occasion.

Chapter Eleven: On Healing

1. The key is temperance; which is moderation in all good things and abstinence in all evil things.
2. Cleanliness is important, but only material things should be sterilized.
3. Pain is neither good nor evil; it is warning.
4. Pain should be controlled first by will and mental exercises; only after these fail should one resort to other methods of suppressing pain.
5. It is uncouth to endanger your health by ignoring signs of illness or injury.
6. Be neither eager nor reluctant to use new or strange methods of healing; but consider always the most natural methods first.
7. Do not let your bodies be cut open unless a life is at stake.
8. It is more important to treat causes than symptoms.
9. The words of one who has never been pregnant are not to be weighed as heavily as those of one who has, when matters of conception and abortion are discussed.
10. Let midwives be honored among you, and let one who is wise in the ways of herbs and healing be accounted more noble than the bravest warrior.

Chapter Twelve: On Hasidic Time

1. Hasidic Druids use primarily the calendrical system developed by the Schismatic Druids of North America, based upon that of the New Reformed Druids of North America, with additions.
2. Individual households may choose an individual calendar, but once chosen it should be kept to.
3. The week starts at sundown on Bircheve and every day begins at sundown, the darkness being the *eve* and the light being the *day*.
4. The week, compared to the civil calendar, runs as follows: sunset Friday to sunset Saturday is Bircheve and Birchday; sunset Saturday to sunset Sunday is Oakeve and Oakday; sunset Sunday to sunset Monday is Aspeneve and Aspenday; sunset Monday to sunset Tuesday is Maple-eve and Mapleday; sunset Tuesday to sunset Wednesday is Rowaneve and Rowanday; sunset Wednesday to sunset Thursday is Pine-eve and Pineday; sunset Thursday to sunset Friday is Olive-eve and Oliveday.
5. *Weekend* shall be taken to extend from sunset, the beginning of Bircheve, to sunset, the end of Oakday.

6. Whenever possible, the Weekend shall be started with a ritual feast in each home, and all manner of feasting, celebration and relaxation continue throughout.
7. It is uncouth to concentrate during the Weekend on matters one concentrates heavily upon the rest of the week.
8. The months and seasons of the year, together with their colors and metals, are as follows: *Geimredh;* November, December and January; red-purple, purple and purple--blue respectively; silver and lead.....
9. .....*Earrach;* February, March and April; blue, blue-green and green respectively; copper and mercury.....
10. .....*Samradh;* May, June and July; green-yellow, yellow and yellow-orange respectively; gold and electrum.....
11. .....*Foghamhar;* August, September and October; orange, orange-red and red respectively; bronze and iron.
12. Many there are who start these months according to the Druid calendar rather than the civil calendar, and this is not uncouth; but it is best if an entire Grove follows the same pattern.

Chapter Thirteen: On Altered States of Consciousness

1. Every sentient being lives in a unique universe and has the right to live in that universe or any other universe he or she may choose to occupy or visit.
2. The interlinking totality of all perceived and perceivable universes is called the *Multiverse* and it is beyond description.
3. It is uncouth to induce another entity to alter his or her state of consciousness.
4. It is uncouth to prevent another entity from altering her or his state of consciousness.
5. There are many means for altering one's state of consciousness, among them are: breathing exercises, physical exercises, sexual exercises, psychic exercises, religious exercises and the ingestion of natural and artificial chemicals.
6. All of these are gifts of the Gods, designed to help us expand our awareness of Them and the Multiverse, and should be treated reverently and lovingly.
7. The major technique used for the altering of states of consciousness in most Hasidic Druid worship is the ingestion of the *waters-of-life*.
8. Other techniques may be used in rituals, provided the leader of the ritual is competent and has made full explanations to all participants beforehand.
9. It is forbidden to use mind altering methods in such a fashion as to cause grave physical, mental, psychic or legal harm to oneself or others.

10. The visions perceived during altered states of consciousness may be messages from the Gods, but they should however be shared and tested by the Grove before being acted upon.

Chapter Fourteen: On Dealing with Outsiders

1. Other Pagans should be treated as sisters and brothers.
2. Heretics are potential comrades; it is couth to talk to them.
3. Skeptics are fun; have several as friends.
4. Cynics are a plague; avoid them as such.
5. Fanatics are dangerous, for their hearts are closed.
6. Beware the tarbaby of expedience.
7. Carry a long spoon wherever you go.
8. Be neither showy nor overly timid, but remember: nobody likes a missionary.
9. Be careful about seducing their children.
10. Be cautious in telling them unpleasant truths, especially about themselves.
11. Never expect them to live up to our standards.

Chapter Fifteen: On Study and Scholarship

1. When one or more laws are taken from the Mishmash, the accompanying commentaries read, and the matters involved debated with wit and grace, this is called *Hairpull.*
2. It is couth for Hairpull to last at least an hour on each occasion.
3. Hairpull should be done by every family at least once every Weekend.
4. It is couth for Hairpull to be done by an entire Grove after services.
5. It is also couth for a Grove to hold weekly Hairpull indoors during the Season of Sleep, instead of outdoor services.
6. Hairpull make take place at any other time between two or more Hasidic Druids, and this is also couth.
7. Every Grove should have a library where members may meet for study and Hairpull.
8. A scholar in the house is a blessing from the Gods; how much more blessed is the house where scholars meet!
9. If one is teaching the young or ignorant, or making ready to so teach, a scholar may be excused from many household duties.
10. Metaphysical gymnastics are uncouth, save when one is teaching their power, humor and danger.
11. It is not couth to divorce theory from action.
12. One cannot be a scholar alone.
13. Plant an oak grove about the Mishmash.

THE TE-MARA =
COMMENTARIES ON THE MISHMASH

1:1 A WAY OF LIFE: Here in the opening line of the Mishmash we have the major characteristic that distinguishes Hasidic Druidism among most religions, including most Neopagan religions, for Hasidic Druidism is not merely a play in which one acts once a week or once a month, but an integral part of everyday life (Dru Chwerthin).

The major emphasis in this opening line of the Mishmash is that actions are more important than one's claimed beliefs, as it is stated in 2:2, and from the very beginning of the Mishmash we are reminded to put our thoughts and beliefs, our hopes and our faith, into action in our daily lives (Dru Amherghin).

1:2 AND ARE BINDING ON NO OTHERS: No moral aspersions are to be cast upon those who are not Hasidic Druids for not following our ways (the Ancients).

And yet we know that many of those who are not Hasidic Druids do very evil things, how then can the Ancients of Blessed Memory declare that "no moral aspersions are to be cast" upon them? They can say this because they are talking about calling someone evil or inferior merely because they are not Hasidic Druids, not about calling someone evil for committing acts of an evil nature (Dru Iolo).

This Law does not allow a Hasidic Druid to hire, persuade or coerce an Outsider into violating the Laws for the Druid's own profit or convenience: use of such a surrogate is as uncouth as if the Druid himself violated the Law (Dru Earl).

1:3 MAY BE MODIFIED: Hasidic Druidism is not a dogmatic belief system, but a living being, and as a living being, it must be free to grow (Dru Chwerthin).

But we must beware of allowing modifications to be made too easily. Necessity is one thing, excuses for laziness are quite another (Dru Amherghin).

An old folk-saying states: "A stupid wolf is afraid to fight the trap for fear of maiming himself. A smart wolf wins his freedom at the price of his own foot. A wise wolf avoids the trap." Likewise, the truly wise Druid plans his or her lifestyle and understands his or her social environment well enough to avoid having to compromise the principles of Druidism for reasons of survival, except in cases of rare and unforseeable emergency (Dru Earl).

1:4 AN OAK TREE, NOT A STONE MONUMENT: We must always remember that the purpose of the Mishmash is to grow and to help us with our own growth. Therefore did the ancients state that it is like an oak tree, which grows ever greater as the years go by; rather than like a stone monument, which never grows but merely crumbles as time passes (Dru Iolo).

This phrase is used to point out that the beliefs of many other religions are merely stone monuments to dead ideas, and have no meaning for current generations; therefore should we rejoice in the shelter of our ever growing, many-branched Mishmash (Dru Isaac).

However, the imagery of this Law should not be taken literally. An oak tree is entirely the creation of the Gods: a person may hatch it from the acorn, plant it, water and fertilize it—but he or she did not design it and if one tries to prune and confine it to control the pattern of its growth, one only ends up stunting and distorting it. The Mishmash, while inspired by the Gods, is also the work of human intellect, emotions and psychic faculties. To create an oak tree, the Gods work through the genetic programming inside the acorn-germ, the soil in which it grows, climactic factors, etc. To create the Mishmash, the Gods have chosen to work through the human mind, and every wise Druid should concentrate on this Gods-given responsibility whenever contemplating or commenting on the Mishmash (Dru Earl).

2:1 THE MULTIVERSE: Every possible combination of every possible universe with every other one, when conceived as a Whole, is the Multiverse (the Ancients).

Every alternate probability universe that can be constructed by every possible combination of every existing particle of energy, exists (Dru Hixson).

IS VERY LARGE: However, this does not mean "infinite" in the sense of "nothing is true, all is permissible." Multiplicity does not mean chaos, nor free will anarchy. The vast number of choices open to the individual at every turning point of his or her life does not render choosing meaningless (Dru Earl).

Dru Earl is speaking through his acorn-cap, for Chaos, like Order, is an integral part of the Multiverse. Neither is meaningful without the other, nor very much fun (Dru Eris).

2:2 LIFESTYLE IS MORE IMPORTANT: The actual relationship between lifestyle and credo is that between the map and the territory, or between the recipe and the stew in the pot. Lifestyle is "more important" only in the sense that it has physical and operational reality, while credo has only theoretical reality. For this reason, the wise Druid contemplates and comments on the Mishmash in terms of its application to the lives of Hasidic Druids, not merely in sterile words and ideas for their own sake (Dru Earl).

The emphasis in this Law is that we should always "practice what we preach," unlike those around us in other religions who are all too often hypocritical (Dru Iolo).

For hypocrisy is the sign of one who is a liar, or a coward, or unimaginative (Dru Amherghin).

If one does not truly believe in the religion one professes, then the honorable person changes religion, so that he or she may follow the lifestyle deemed authentic rather than attempting to present the image of what one really is not (Dru Chwerthin).

Yet sometimes one is prevented, by poverty or by other tyranny, from exercising one's faith in public. Surely the Ancients of Blessed Memory did not intend that we should make ourselves martyrs, for we have had plenty of those in recent centuries (Dru Isaac).

But one should be very careful in how much one pleads poverty as excuse. Many poor people of other religions manage to lead authentic lifestyles, though it is not always easy (Dru Iolo).

2:3 INTENT IS MORE IMPORTANT: The purpose of this Law is to remind us that winning is not of as great a moral value (although it may be higher on other value scales, such as survival) as a sincere effort (Dru Isaac).

This Law is to indicate that a person who accomplishes a worthy goal through unworthy means, or an unworthy goal through means that are normally worthy ones has acted in an uncouth manner (Dru Iolo).

It is easier to forgive a dufus who means well than one who is truly evil, even if their actions create identical results (Dru Amherghin).

The purpose of this Law is to discourage Druids from compromising or discarding a worthy goal merely because it is difficult or impossible for imperfect humans to achieve. It is *not* intended to excuse uncouth conduct by saying "the ends justify the means." Any time the results of one's conduct do not turn out as intended, one should carefully examine both the goal itself and the methods one employed trying to achieve it. In many cases, one will find ways to improve either or both. If not, then this Law applies, and one should persevere. However, if Druids whose wisdom one respects disagree with one, this is a case where one should listen to them even more carefully than usual, because this Law deals with one of the most important aspects of practical morality (Dru Earl).

This means, as well, that we should try not to be harsh in our judgements of the conduct of others, until we know both their goals and their methods (Dru Isaac).

2:4 PEOPLE ARE MORE IMPORTANT: This Law goes against the entire history of Western Civilization and marks a basic difference between Pagans and nonpagans (the Ancients).

What the Ancients of Blessed Memory are obliquely referring to is Capitalism (Dru Karl).

What the Ancients of Blessed Memory are really referring to is Christianity (Dru Iolo).

There's a difference? (Dru Chwerthin).

THAN PROPERTY: in the context of this verse, what is meant is personal property, the material things used and directly controlled by one individual or group. It does *not* mean that the whole material world is less important than a single human life. Therefore, it is couth to treat people who advocate or practice wholesale destruction of material property, especially the destruction of non-sentient living beings and disruption of the ecology, the same as one treats those who advocate or practice the destruction of human beings (Dru Earl).

2:5 DISCIPLINE: What is meant here is the control one exercises over oneself, not that imposed by another. Therefore, discipline can never be an excuse for uncouth activity (Dru Amherghin).

IS MORE IMPORTANT THAN CONTROL: A better translation of this verse reads "Self-discipline is more important than obedience." A wise Druid is one who knows the proper rules for living and obeys them as they apply to his or her life, without having to be compelled to do so by either written laws or the words of others. The Mishmash is intended to guide, not to serve as an excuse for coercion. Conversely, a Druid who finds oneself in frequent and serious disagreement with other members of one's Druid community over the rules governing the Druish way of life should consider leaving one's present community and joining or founding another which interprets the Mishmash is such a way that one can obey it without coercion (Dru Earl).

2:6 SURVIVAL: In a world of hate and mistrust, Druids, like all other minority religions, must consider the real possibility that, persecution and genocide never being far from the minds of the monotheists, we may one day once again have to go underground in order to preserve our lives and our faiths (the Ancients).

Even without religious persecution, Western Civilization is currently in such a political and economic mess that we may all, Druid and nonDruid alike, find ourselves without the facilities with which to live in the manner to which we, like most soft Westerners, have become accustomed. Therefore, it is wise for Druids to know how to farm, and how to live off the land, and how to defend themselves from both human and nonhuman predators (Dru Isaac).

IS MORE IMPORTANT THAN COMFORT: This Law is intended to discourage laziness and timidity in planning for and overcoming adversities. It does not advocate the Spartan ideals of austerity. The best medicine is not always the one that tastes the worst, but the one that cures the disease best, regardless of what it tastes like. The wise Druid puts survival first, but he or she always considers comfort as well, and above all, tries to develop "common sense" (Dru Earl).

Common sense is "neither very common, nor usually very sensible" (Dru Chwerthin).

There is nothing wrong with physical comfort, as it says in 2:13, but nonetheless, a Druid should never get to the point where one is reluctant to do necessary survival planning and acting because of inconvenience or expense. Survival always requires sacrifice, and Druids should be smart enough to realize this (Dru Amherghin).

2:7 CREATION IS BETTER: The wise Druid always proposes a solution to a problem at the same time she or he calls attention to the problem itself. However, it is not uncouth to merely identify the problem if one genuinely does not have a solution oneself. But in such a circumstance, the praise goes mostly to those wiser ones who eventually solve the problem (Dru Earl).

2:8 DESTRUCTION IS BETTER: It should never be forgotten that the forces of breakdown are as important as those of building, in producing the balance of the Multiverse. Without the bodies of dead plants and animals to feed the soil, the biosphere would soon be impoverished. Therefore, did the Ancients of Blessed Memory remind us that it is better to destroy that which is in need of destruction, rather than merely complaining about it (Dru Iolo).

This Law is interpreted by many as meaning "Never call attention to a problem unless you genuinely want action taken to solve it (Dru Earl).

2:9 UNITY IS BETTER: As Dru Earl once said, "free will does not mean anarchy." Therefore, one should realize that Druids are a community and that open and free discussion is to be aimed at attaining a consensus, not at merely giving everyone a chance to declare their independence. The differences between argument and discussion should always be remembered (Dru Amherghin).

This verse should never be cited to discourage dissent. It is only intended to point out Unity as a worthwhile goal. In practice, unity is normally reached only after hearing dissent and making changes to bring the dissenters into agreement. The Law also *encourages* each individual to make compromises in order to achieve unity, but it does not compell. Above all, the wise Druid realizes that a rule that causes a significant amount of dissent among members of the community is probably an over-simplification and probably should be made more complex to fit reality (Dru Earl).

The purpose of this Law is to point out that spiritual growth is hard to achieve while arguing at the top of one's lungs about the rules for achieving spiritual growth (Dru Iolo).

2:10 INDIVIDUALITY IS BETTER: Among every Branch of the Reform, individuality has always been sacred. Therefore, let every Druid in your community be free to express herself or himself as a unique person (the Ancients).

The wise Druid never does anything simply because others do it – she or he merely does what she or he thinks and feels is right. If others think and feel likewise, this is couth. If they don't, this is every bit as couth. Though Hasidic Druids are expected to live in close association with one another, this association is expected to be entirely voluntary, based on the advantages of belonging to a group and not on coercion of any kind. Druidism is basically a religion of the individual, not of the group (Dru Earl).

It is actually a religion of both (Dru Amherghin).

Just as in group singing, a certain amount of counterpoint can add to the beauty of the final result, but too much or too little can ruin everything (Dru Chwerthin).

2:11 RESPONSIBILITY: The wise Druid takes responsibility for his or her own actions; he or she does not wait for others to point it out. However, it is not uncouth for any Druid to tell another that his or her actions displease or harm one (Dru Earl).

Druids are responsible for taking action when needed, whether requested or not, for they are guided by their sense of honor and their sense of that which is couth (Dru Iolo).

IS BETTER THAN BLAME: Blame is only rarely of any lasting value. When an error has been made, the person or persons, if any, responsible for the failure should be discovered, and the problem carefully examined with a view to preventing future mistakes, not to punishing anyone or to making them feel bad (Dru Isaac).

It is the function of the elders of the Grove to assign responsibilities for the achieving of various projects, and they have the right and duty to point out malfeasance or nonfeasance. They do not have the right or duty to browbeat people who fail to keep their commitments, especially if through no fault of their own (Dru Amherghin).

Once again, there is a narrow bridge to cross, with the problems of discipline often on one side and the problems of freedom from coercion on the other (Dru Iolo).

2:12 REMORSE IS BETTER: A more literal translation of this phrase would be: "Intellectual recognition of one's wrong-doing is better than an emotional reaction to it" (Dru Earl).

Yet the emotional element is very important in making sure that the wrong-doer remembers her or his wrong-doing (Dru Iolo).

THAN GUILT: Guilt is the major emotion behind monotheistic religions. Therefore do Druids refrain from laying "guilt-trips" on either themselves or others. If they make a mistake, they admit it, make amends, and resolve not to do it again. They do not whine and moan and grovel before vengeful deities, either external or internalized (Dru Amherghin).

As a general rule, the Gods are not vengeful (unless one deliberately insults Them). They usually prefer to let one reap the results of one's actions. This can be more than sufficient (Dru Chwerthin).

This Law that guilt is a lesser emotion than remorse is designed to make an emphasis on the repairing of damage caused. If one breaks a vase at a friend's house, one feels remorse for one's clumsiness and attempts to repair or replace the vase. One does not run to a member of the Druid clergy or to the Gods and beg forgiveness for having been evil (Dru Isaac).

As a general rule, Druids tend to make dumb mistakes rather than to commit acts of evil. Thus an intellectual reaction rather than an emotional or spiritual reaction is usually more appropriate (Dru Iolo).

2:13 SENSUALITY IS BETTER: This is one of the most basic principles of Hasidic Druidism, and one that serves to separate it from other nonpagan religions. At the heart of this Law is the realization that gratification of our Gods-given senses is natural and pleasing to the Gods, and that denial of such gratification is, as a general rule, sterile and anti-life. This Law reduces ascetism to a mere survival aid (when sensual gratification would harm the individual or others) and as an aid in training the will (Dru Earl).

From Dru Earl's comment, it follows that "ascetic pleasures" (enjoyment of denying sensual gratification) is masochistic, displeasing to the Gods and, hence, uncouth. One obvious exception to this rule, however, is the deliberate delaying of sensual pleasure to achieve the equally pleasurable sensation of anticipation: this is no more masochistic than the memory of past sensual pleasure (Dru Amherghin).

It should also be remembered that if sensual pleasures are interfering with the performance of honorable duties, it is uncouth to continue with them until after one's duties are properly discharged (Dru Iolo).

The delay of gratification is also sometimes needed in order to accomplish said gratification fully. For example, it is often wise to remain celibate for several days before an orgy is to take place. Such celibacy is not ascetic nor is it masochistic (Dru Chwerthin).

However, there are a number of deities around Who serve to remind us that asceticism, in proper proportion, may be of genuine value in achieving spiritual awareness. It is certainly often useful in psychic training (Dru Isaac).

2:14 LOVE IS BETTER: Many religions preach love, yet few seem to practice it. Because Druids believe in expressing love freely and in a variety of manners, they tend to accomplish a loving lifestyle more easily than those who are restricted to "spiritual vs. fleshly" love (the Ancients).

As it is written "the act and emotion of love is an act and emotion of praise." Therefore, to a Druid, every opportunity to exercise Pagan Charity is a new chance to praise the Gods and to expand one's awareness of the complexity of one's fellow humans (Dru Amherghin).

Pagan Charity is a sense of compassion exercised by Pagans towards others, based upon the Pagan realization that, although everyone is God/dess, no one is perfect, and therefore, inhuman virtues are not expected of them (Dru Isaac).

THAN HATE: Druids are capable of realizing that others mean them harm, but they do not need to be hostile in return. They make the necessary preparations to defend themselves (if any are really needed) and attempt to avoid those who are would do evil to them. But they do not become vindictive (Dru Amherghin).

This Law should not, however, be interpreted as "love your enemies." The wise Druid manages his or her life so as to love many and hate few, but he or she does it by controlling who he or she associates with as much as possible. One does not force oneself to try to love those who deserve one's hate: one tries to change their conduct so that one no longer has to hate them, one avoids them, or one destroys them. But one never changes onself so that one loves those one should hate: such is uncouth (Dru Earl).

It is an important question, whether or not one "should" ever hate another. Better it is to concentrate on understanding others, for this often removes any perceived need for hate (Dru Amherghin).

Yet many people there are who do hateful things: mass-murderers, kidnappers, polluters, brainwashers, etc. It can be difficult to retain a nonhateful attitude towards such, especially if one is committed (as all Druids should be) to the stopping of such people. One does not hate a rabid dog, one cures it or kills it (Dru Iolo).

Hate is usually based on fear. To one who is without fear, hate is an unnecessary emotion that can be profitably done without (Dru Chwerthin).

2:15 CAUTION IS BETTER: A more literal translation of this Law reads: "Intellectual recognition of danger is superior to emotional reaction to it" (Dru Earl).

Caution is rational, fear is nonrational. And because fear so often leads to evil actions, it is best that it be avoided whenever possible (Dru Isaac).

THAN FEAR: Fear is an unruly animal, though sometimes a useful one. Ride this mount carefully, with tight reins (Dru Amherghin).

Nothing can endanger the one who knows the Flow, for death has no place to enter that person (Dru Lao).

2:16 COURAGE IS BETTER: Druids are expected to be brave in the defense of their lives and ideals, and in defense of the innocent and helpless (Dru Iolo).

They are not expected to be stupid, however. Rather, they are expected to be wise in the ways in which they face danger, and to know when to be sneaky instead of obvious. Thus Druids never seek out danger, but are fully able to deal with it when it arrives (Dru Amherghin).

2:17 KNOWLEDGE IS BETTER: Druids place great emphasis upon the attainment of knowledge, both rational and nonrational and are flexible in their methods of learning (the Ancients).

They are not, however, gullible (Dru Iolo).

2:18 SELF-KNOWLEDGE: From the earliest days, our ancestors have stressed the importance of self-knowledge. For how can one hope to help oneself or others if one does not first know and understand oneself? An accurate idea of one's strengths and weaknesses is of far more value than mere vanity, for it allows one to live with one's faults while cherishing one's virtues (Dru Amherghin).

IS BETTER THAN PRIDE: More Pagans (and other people) have met their downfall through pride than through any other emotion. Yet the Mishmash does not say that pride is evil, merely that it is inferior to self-knowledge. Therefore, we can assume that they meant that pride is not a danger when held by one who has true self-knowledge. However, this is an extremely rare combination, occuring in less than one in a hundred of those who think they have acheived it (Dru Chwerthin).

2:19 WISDOM IS BETTER: How many times have the Ancients of Blessed Memory, as well as the many distinguished commentors on the Mishmash, reminded us of the value of wisdom? How many times does a commentary begin "the wise Druid will...?" Therefore, let us seek always after wisdom, for with it come all the elements of the happy and noble life (Dru Amherghin).

THAN KNOWLEDGE: Druids and others are well aware of the horrors capable of being committed by those who accumulate knowledge is isolation, without wisdom. Therefore, do we look with distrust upon those who claim to be seeking knowledge for its own sake (Dru Iolo).

2:20 HONESTY IS BETTER: This is obvious to all Druids for, being polytheists, we have no need to twist the truth in order to match an irrational and insane worldview. Because we are gentle with one another, we are free to tell the truth. and we know that our fellow Druids will take our words into consideration together with our intentions (Dru Chwerthin).

Why does Dru Chwerthin refer to Druids as "gentle with one another" in a discussion on honesty? He does so to say that, because Druids have an accurate idea of human nature, rather than that which he calls "irrational and insane," we are able to communicate with a maximum amount of trust and a minimal need for deception (Dru Isaac).

THAN DECEIT: The superiority of honesty should not be taken as a forbidding of deceit. There are times in one's life when less damage will be done in the long run by a carefully constructed tale of less than total accuracy than by a bald statement of fact (Dru Amherghin).

It is important to note that Dru Amherghin refers to "in the long run." Druids always attempt to have a long-range view of matters, for such is a cardinal sign of wisdom (Dru Iolo).

One must be very careful in choosing the situations when one will allow oneself to lie, such should not normally be done for one's own benefit (it is better usually to face the consequences of one's own actions) but rather for the benefit of others. Only if one's life is in danger, or a similar emergency situaltion exists, should one feel free to lie (Dru Isaac).

If one is beseiged by the Antidruid, however, one may perform any deceits necessary to throw them off the track, as long as they do not harm innocent people. Any other position would be antisurvival (Dru Chwerthin).

2:21 HONOR IS BETTER: There is nothing wrong with a sense of honor. Arrogance, however, is a plague upon the earth and will be punished by the Gods (the Ancients).

Honor should be flexible and sensible, however. It should not interfer with your spiritual growth, but rather assist it (Dru Amherghin).

2:22 PEACE IS BETTER: All Druids are lovers of peace, although they can fight (and quite well) when absolutely necessary. It is very difficult to attain enlightenment while ducking spears and bullets (Dru Chwerthin).

THAN WAR: We are, however, perfectly capable of fighting for our survival. As mentioned in 7:3, though, Druids are extremely selective in which wars they choose to fight (Dru Isaac).

2:23 JOY IS BETTER: Ours is a religion of joy, of love and of sensuality. The Earth-Mother is good and the natural world is to be enjoyed. Any Gods who would prefer us to be morose are not worth worshiping (Dru Iolo).

THAN SORROW: Once in a while, sorrow is an appropriate emotion, as at the death of a loved one (Dru Amherghin).

But such sorrow should be limited in duration, for although millions of living beings, from insects to humans, die every day, Life goes on (Dru Isaac).

2:27 TRUST IS BETTER: Trust is not always rational, but in the long run, the trusting person has a more enjoyable life than the cynical one (the Ancients).

As is implied in 14:4, cynics destroy everything they touch. Therefore, we should avoid cynicism and take the risk of trusting one another (Amherghin).

2:29 GOOD WORKS ARE BETTER: As it is written in the commentary to 2:2, Druids believe in practicing what they preach. It is better to actually perform a small task, if promised, than to promise a large task and not follow through (Dru Isaac).

Often it is added that "Evil promises are better than evil works." This phrase, strange as it sounds, was actually intended to invoke charity towards those who promise all sorts of dire vengence upon persons and objects annoying them, but who never actually do anything about them. Such is a moderately harmless habit, though not a praiseworthy one (Dru Iolo).



3:1 FOUND TO BE FATAL: An ancient proverb states, "One person's meat is another person's poison." Therefore, it is the individual's responsibility to determine what food or drink is harmful to him or her personally, and to avoid them with a minimum of interference with the diets of the other members of the household (Dru Earl).

A food or drink found to be fatal to some, but generally healthful, shall not be declared uncouth. Else those with allergies or dietary peculiarities would easily impose tyrannies on the majority of Hasidic Druids (Dru Margola).

Poison ivy, poison oak, poison sumac and other poisonous plants are thus uncouth and may not be consumed in injurous amounts nor used as sacrifices in rituals (the Ancients).

The Ancients of Blessed Memory were carefull to state that poisonous plants may not be consumed "in injuious amounts." This is because many plants, though not of course the three mentioned, while poisonous in large amounts are actually of medicinial or ritual use in smaller quantities (Dru Isaac).

Food or drink containing more than five unpronounceble artificial ingredients should be considered uncouth (Dru Iolo).

The number 5 is purely symbolic and ties in with the Law of Fives. The earlier versions of Dru Iolo's comment leave out the word "unpronounceble." And this older version seems more correct, for the true emphasis should rest on the *artificiality* of the ingredients. The point to be made is: the more artificial, the more uncouth (Dru Margola).

A less literal, but more readily understandable, translation of Dru Iolo's comment would read, "Food or drink containing an excessive number of highly artificial ingredients shall be considered uncouth." Even so, it remains vague. Therefore, it is up to the individual to determine if a particular food or drink is uncouth to his or her own taste and metabolism (Dru Earl).

SHALL BE DECLARED *UNCOUTH:* in this verse we have the first and definitive definition of the word "uncouth." Those things which are uncouth are to be avoided exactly as if they were poisonous food or drink and, contrarily, those things which are couth should be sought after as if they were ambrosia and nectar to be consumed in ecstacy (the Ancients).

The term "uncouth" is used frequently in the Mishmash and forms the basic term of definition for behavior not acceptable to Hasidic Druids. The definition offered in this verse is literally "found to be fatal." However, this raises problems. Is the inability to compose poems, songs or blessings for any occasion literally fatal to a Hasidic Druid, as it is stated in 10:1? Obviously, this cannot be so. The Ancients of Blessed Memory have said "those things which are uncouth are to be avoided exactly *as if* they were poisonous food or drink..." This explication of the definition of the word "uncouth" is the solution to our difficulties. We are told that things which are uncouth, such as those mentioned in 10:11, 13:3, etc., are *as if* poisonous, that is to say, harmful to the life of the individual concerned. Thus we can see that anything that a Hasidic Druid shall find harmful to his/her life, physical or mental, shall be deemed uncouth for that person (Dru Lew).

3:3 THE FLESH AND BLOOD: This includes all other parts of a sentient being as well. Therefore various products made from the bodies of sentient beings are also uncouth and should not be purchased nor used (Dru Chwerthin).

OF SENTIENT BEINGS: this includes not only humans, but whales, dolphins, other ceteceans and some would say elephants as well. Naturally, extraterrestrial visitors would be included as well (Dru Isaac).

The prohibition by Dru Isaac of the flesh and blood of "whales, dolphins, other ceteceans and.....elephants" is based on spiritual rather than purely physical grounds: on the fact that the proscribed creatures are believed by many, including Dru Isaac, to be sentient beings and not because their flesh is unwholesome. Therefore, the individual may add any creature whose spiritual qualities he or she especially revers (i.e., "Taboo Animals") to the list. However, such additions are binding only on the individual making them, although common courtesy impells all devout Hasidic Druids not to ostentatiously violate the personal taboos of members of their household or others around them (Dru Earl).

It is sometimes necessary to expand this prohibition even further, for example, many refuse to eat the flesh of tuna, because many dolphins are killed in the pursuit of tuna fish, and dolphins are uncouth to eat. In a similar fashion, others refuse to deal economically with those nations who persue and kill ceteceans, and this is certainly a couth attitude. Yet it is a pity that one cannot refuse to purchase products from nations that regularly kill another endangered sentient species, humans (Dru Iolo).

AND MAY NOT BE CONSUMED: Historically there have been exceptions to this rule; the eating of Michael Valentine Smith, for example. We can conclude that a truly willing sacrifice is an exception, and therefore couth (Dru Margola).

That is a very dangerous thing to say, for our Paleopagan ancestors were not always carefull in deciding who was truly willing and who was not. Better it is to say that a person who dies in an unexpected manner, that is, not in a sacrifice, and who insists upon being eaten by his or her friends as a memorial service, then has flesh and blood that is neither couth nor uncouth (Dru Amherghin).



4:1 SEX IS A GIFT OF THE GODS: Unlike most religions, including some Neopagan ones, Hasidic Druidism positively encourages its members to have full, varied and active sex lives (Dru Chwerthin).

4:2 PHYSIOLOGICALLY DANGEROUS: Thus there are many sexual "perversions" that are forbidden, not because they are unusual methods of sexual gratification, but because they are capable of causing physical harm to one or more of the participants (Dru Amherghin).

It is couth to interrupt others who are engaged in a sexual activity that might be dangerous, only long enough to determine whether or not it really is. If, indeed, the activity may damage one of the partners physically, it should not be resumed, and the interrupter is justified in using violence to prevent this, subject to the principles in 7:2 and 7:4. If it turns out that precautions have been taken of a sufficient nature, the activity should be allowed to resume and no apologies are necessary (Dru Chwerthin).

OR IMPOSSIBLE: Druids are not expected to be sexual athletes. On the other hand, sexual acts that are truly impossible will not usually be attempted (Dru Iolo).

4:3 COERCION: The purpose of this Law is to prevent the use of sexual desire to manipulate others, as well as to prevent other forms of manipulation from being used to force sexual compliance. Naturally, therefore, all forms of sexual blackmail, assault, rape and the secretive use of physical or psychic aphrodisiacs are forbidden (Dru Iolo).

4:4 AGE: Beings, human and nonhuman, of any age are entitled to obtain any form of nondestructive sexual pleasure they may desire, with any partner desired, provided proper sexual etiquette is followed and all participants have a proper understanding of what is going on (Dru Chwerthin).

The opinions of others, whether parents, siblings, children or friends, are not always relevant, although their feelings should be taken into consideration (Dru Iolo).

However, if a prospective sexual partner is a human below the age of legal consent, it is usually foolish to ignore objections lodged by family members or law enforcement agencies (Dru Amherghin).

Nonetheless, children of any age are entitled to learn as much about sex as they wish to learn and are capable of handling, from whoever they wish as teachers. The best people for the teaching role are, of course, the parents. In any event, the parents should normally be consulted with and their wishes followed (Dru Isaac).

It is the duty of all Druish parents, or others having responsibility for the welfare of children, to see to it that their children are sexually educated as soon as they are interested and willing, by whomever the children wish. If the children have no preferences and the parents or guardians choose not to play the role of teachers, they should select a member of the community to perform that function (Dru Chwerthin).

Elderly people are also entitled to sexual satisfaction and this should not be forgotten (Dru Amherghin).

SPECIES: If beings not universally regarded as "sentient" are used as sexual partners, the person so doing must accord them all the rights (though not necessarily the responsibilities and obligations) of a human or other sentient being (Dru Earl).

Following the Law mentioned in 4:2, it is best to make sure beforehand that any sexual partner of another species will not be physically damaged by his or her participation in sexual activities (Dru Iolo).

If the being concerned is of a nature to be owned by another person, it is usually uncouth to engage in sexual activities with him or her without the owner's knowledge (Dru Chwerthin).

It should be pointed out that sexual contacts between humans and nonhumans is usually illegal and carries a stiff penalty almost everywhere (Dru Amherghin).

OR SEXUAL PREFERENCES: There are no Laws either forbidding or requiring Hasidic Druids to have any particular sexual tastes, although straight adult heterosexual behavior is the norm. Homosexuality, Bisexuality, Autosexuality, Bestiality and other nondestructive preferences are completely up to the parties involved (Dru Amherghin).

Autoeroticism, in the major form of masturbation, is indeed to be encouraged among those beneath the age of legal consent for personal sexual interaction, for otherwise we shall raise warped children (Dru Chwerthin).

It should also be considered a perfectly acceptable outlet for adults, and no shame or ridicule should be placed upon those who, for their own good reasons, may choose this outlet (Dru Iolo).

Although if it is their exclusive outlet, they may be in need of counseling and perhaps some agressive flirtation from another member of the community (Dru Isaac).

SAVE WHERE DANGER: it should never be forgotten that we live in a Death culture where opinions of the sort offered above can, even without being put into action, be the cause of great physical violence and legal harrassment being directed at those holding them. Therefore, Druids are urged to be extremely cautious in discussing these matters with outsiders. The advice given in 14:9 should be taken to heart and these mores followed only within the community, or much grief will come to us all (Dru Iolo).

4:5 ALL BONDED PARTNERS: It is important to note that the original wording does not refer to couples at all, but to any group of two or more sentient beings (Dru Earl).

(IF DESIRED): This phrase is not to be forgotten, for otherwise strict observance of this rule would lead to violations of 4:3 (Dru Taliroth).

Dru Taliroth who was, after all, asexual for large portions of her life, was very wise to see that this phrase was given due attention; for many are the cases where members of bonded groups do not wish frequent sexual satisfaction (Dru Margola).

Although this phrase exists to remind members of bonded groups that they should satisfy their partners regularly, it should not be used to beat them over the head with (Dru Chwerthin).

OR ARRANGE FOR SURROGATE PARTNERS: A wise and loving member of a bonded group, who is not himself or herself feeling like sexual activity, should be happy to arrange for other members of the group to acheive satisfaction, with other parties if not with himself or herself (Dru Iolo).

The wise Druid does not seek to enforce this verse upon his or her partners, preferring instead to politely and unobtrusively seek sexual satisfaction elsewhere whenever he or she feels it appropriate (Dru Earl).

Yet one must be careful in going outside the group, for many jealousies and destructive emotions are generated in this fashion. True, one has the right as stated in the very next verse, but nonetheless, if that right has to be invoked often it is perhaps time to look for a new group with which to be bonded (Dru Isaac).

4:6 TO FORBID OR HINDER: However, practical matters of a nonsexual or nonpossessive nature may be brought up as objection (Dru Iolo).

4:7 THE RESPONSIBILITY OF ALL: Thus it is highly uncouth to expect only the women in the group to worry about contraception (Dru Chwerthin).

4:8 NO GENDER: Whether female, male, or anything in between (Dru Amherghin).

IS SUPERIOR: Obviously, this refers to sweeping statements of total superiority. Obviously there are some areas (such as childbirth) where one gender will have an advantege over the other, but this should never be expanded to cover unrelated matters (Dru Isaac).

4:9 OR REFRAIN FROM ANY ACTIVITY DISLIKED: The use of one's gender as an excuse to avoid responsibility for the performance of honorable duties is uncouth, as are unfounded accusations that someone else is doing this (Dru Amherghin).

5:1 TO BE WASTED: Blood is not to be excessively drained from food, as it is the gift of the animal's spirit to us (Dru David).

5:4 IN EQUAL AND HONORABLE COMBAT, OR IN A GENUINE ACCIDENT, OR IN A FULLY NATURAL DISASTER: In the event of any of these occurences, the victor, the victim or a bystander may declare the spilled blood to be a sacrifice and direct its energies as desired (Dru Isaac).

5:6 MENSTRUAL PERIODS: It would seem fitting that, as acknowledgement of the continual renewal of seed in the body of woman, celebration, rather than the traditional taboo, should be the order of dealing with this matter. Accordingly, the following is recommended: the father of a girl who begins menstruation should, as close as possible to the day when this event occurs, give a feast for the Grove at which, after drinking of wine and much merriment, reading and study should be given to material concerning the renewal of life and the continual cleansing and growth of all living things. At this time also it would seem fitting that the girl be initiated into the Women's Mysteries of the Grove and, if she be not already deflowered, that this be arranged by the women of the Grove (Dru David).

This is a truly inspired tradition, and one that could no doubt be set up as a complement to a similar puberty feast and initiation for boys, as soon as they have had their first flow of semen (Dru Chwerthin).

5:7 BECAUSE OF THEIR PERIODS: It is not uncouth to place restrictions upon women who are having their periods, if the restriction is only indirectly connected (or not at all connected) with the fact that they are having their periods (Dru Iolo).

One needs to be very careful in what one calls an "indirect" connection, for males have placed some very uncouth restrictions upon females throughout history, due to male myths of the effects of menstruation. However, one example of a fair restriction is this: women who are, because of their periods or for any other reason. feeling nervous, hostile, weak or depressed should refrain from participating in group rituals; as said emotions may generate psychic static and disrupt the smooth flow of energies in the rituals (Dru Chwerthin).

It is vital to note that the restriction mentioned by Dru Chwerthin is equally appropriate for any men or children who may be feeling the same negative emotions, for any reason (Dru Amherghin).

It is perhaps unfair to restrict menstruating women who are having a rough period from all group rituals, better it is that the women of each Grove, as part of their Women's Mysteries, compose proper rituals to help such individuals (Dru Isaac).



6:T ON GROOMING: What do these words mean in the title to this Chapter? Grooming is what monkeys do to one another in order to remove lice. It is indeed thorough, but should the Druish Hasidim be clean only on the outside? In my humble opinion, a title like "Hygiene among the Hasids" is more appropriate than the present one. Druids should be clean and presentable in spirit as well as bodies, for is not cleanliness next to godsliness? And should Druids, though they be natural creatures, be thought of as louse-y as well? (Dru Tefillen).

The Ancients of Blessed Memory chose wisely this title, not only because it implies that Hasidic Druids take care of one another, as do baboons, chimpanzees and many other of the higher primates; but because "good grooming" has always been a sign of sociability--and Drues are nothing if not sociable. The implication is a subtle one, but there nonetheless: Hasidic Druids are responsible for the external cleanliness (physical, mental and emotional) of one another, as well as the internal (Dru Iolo).

Considering how intimate Hasidic Druids tend to get with each other, physically as well as otherwise, it is good indeed that this chapter is entitled as it is Druids are expected to keep one another clean, not only of lice, but of any other diseases or plagues that might interfer with the health and happiness of the community (Dru Isaac).

However, the only louse-y element that is common among Hasidic Druids would appear to be their puns (Dru Chwerthin).

6:1 WHETHER THEY NEED IT OR NOT: What determines need? Perhaps a particular standard of need should be set? Do Druids need to have a weekly bath in the event that they are bedridden or hospitalized? In this case, can perhaps five consecutive bedbaths equal one regular bath? Should a bath be taken more than once a week in the event that the Druid in question is attracting gnats? (Dru Tefillen).

This Law was first enacted when it was found that Hasidic Druids, being enthusiastic children of the Earth-Mother, have a tendency to accumulate large quantities of soil, peat compost and other earthy elements over large portions of their bodies. This has a tendency to interfer with their social and other intercourses (Dru Amherghin).

Considering the manner in which Dru Tefillen and other Hasidic Druids are most often bedridden, tub baths at even more frequent intervals are to be advised, lest the frequency mentioned in 6:2 have to be increased as well (Dru Iolo).

Although she has been known to keep a delightfully effective venus flytrap in her bedroom (being an advocate, as most Druids are, of natural methods of predator control), I fear that it is Dru Tefillen herself who is attracting, or at least straining after, gnats in this question (Dru Chwerthin).

6:2 WHETHER THEY NEED IT OR NOT: Let us set limits and define need where the cleaning of bedding is involved. Do we wash our sheets once a month if perhaps we have been on vacation and didn't sleep on the bedding but perhaps a week or so? This does not seem ecologically minded, and thus is not Druish. On the other hand, it is not hygenic to sleep on filthy, bacteria-coated sheets, so can bedding be laundered more than once monthly if desired and necessary? If not, why not? (Dru Tefillen).

Once again Dru Tefillen has concerned herself with a subject close to her heart: dirty bedsheets. Her concern is not only as a healer and as a Druish scholar, but also as one who enthusiastically produces many rumpled sheets in urgent need of cleaning. Therefore, her expertise in this field should be given much weight, for she represents the cream of scholarship in such matters (Dru Isaac).

One reason traditionally given for this Law has to do with the cycles of the Moon. Not only is laundry often easier to clean at certain times of the month, it often needs cleaning most at monthly intervals (Dru Taliroth).

6:9 IN THE VISIBLE SPECTRUM: This would seem to forbid the use of white robes at Druid services, a shocking interpretation, as well as of black robes, which are usually discouraged in any event (Dru Chwerthin).

This Law was ordained by the ancient Dru Scholomocha, in order to end the barbaric racial customs of the period. In our day, black and white are permitted, though it is well to de-emphasise their use (Dru Margola).

6:10 IS OPTIONAL: However, matters of both health and legality should be carefully considered before going nude into the out of doors (Dru Iolo).

It should be expected by all concerned that skyclad activities, including rituals, are liable to lead to uprisings by the males in the Grove. Since this is a sign of Life, it should not be considered either blasphemous or inappropriapus (Dru Chwerthin).



7:1 ALL ARE ENCOURAGED: Since this rule uses the phrase "are encouraged" rather than "required," it is not considered uncouth to refrain from wearing a weapon at all times (Dru Earl).

Weapons are worn for many reasons, including the following: to honor the Gods of Battle, Who are the Slayers of Demons; to provide ritual weapons for religious and magical uses; to declare our willingness to defend our lives, our honor, the honor of the Gods (although They are usually quite capable of defending Themselves) and our way of life (Dru Amherghin).

They are also worn to remind us of the disciplines of the honorable Warrior and the necessity of restraint at all times (Dru Iolo).

AND TO KNOW HOW TO USE: Common sense and a concern for personal survival dictate that it is definately uncouth to carry any weapon in public that one does not know how to use (Dru Earl).

7:2 AN ABSOLUTE MINIMUM: When retreat will prevent unnecessary bloodshed, it is uncouth to attack (Dru Amherghin).

One may kill another only to prevent gross bodily injury or death to onself or another innocent party (Dru Chwerthin).

7:3 NECESSARY TO ONE'S PERSONAL SURVIVAL: Wars, therefore, that are fought over economic, political or ideological matters are not usually just (Dru Iolo).

Especially in economic conflicts should one remember verse 2:4, and be not fooled (Dru Isaac).

7:4 TO PROTECT ONESELF: This Law includes the right to defend oneself from all forms of sexual assault, whether heterosexual or homosexual (Dru Chwerthin).

One should remember the Law in 7:2, however, and not over-react to minor sexual harrassment. Breaking a leg or arm is usually sufficient (Dru Isaac).

It should be emphasised that males also have the right to protect themselves from sexual assault, whether from other males or from females (Dru Iolo).

As mentioned in Dru Chwerthin's comment on 4:2, any Druid is ethically required to interfer with a sexual assault against a woman, man, child or animal (though in the last case one would not usually kill over the matter). However, it is always wise to make sure that an actual assault is under way and not merely a rough session of foreplay (Dru Amherghin).

7:5 ARE EXCUSED: However, members of the pacifist's household and the Druish community at large are under no strict obligation to use violence in his or her defense (Dru Earl).

An exception to this opinion would be found in matters of sexual assault or injury, which are sins against the Gods and the entire community, and must therefore be halted in all circumstances (Dru Isaac).

8:3 IT IS COUTH: It is not uncouth to refrain from doing so, but it's not very nice either (Dru Chwerthin).

Besides, one can never tell when a supposed animal is a deity in disguise (Dru Amherghin).

8:7 LOVE: This means that one should be knowledgable in the fields of ecology and woodcraft, for one cannot love that which is unknown to one (Dru Iolo).

9:2 A GIFT OF THE GODS: The ability to divine that which is hidden is a sign of holiness, but it is only one possible sign among many (Dru Amherghin).

Not everyone who can divine is of equal spiritual development (Dru Chwerthin).

9:5 TO ASK FOR RECOMPENSE: Charges for magical and divinatory efforts must be fair and based upon the poverty or wealth of the person asking for help (Dru Iolo).

Although any form of psychic working takes much energy, it is couth to offer to return one's fee in the event of failure — though it is not uncouth to refuse a refund or to refrain from offering one (Dru Chwerthin).

The advice in 14:10 should be remembered in these matters (Dru Amherghin).

FOR NONDRUIDS: This phrase implies, though it does not directly state, that a Druid is prohibited from taking compensation from other Druids for magical or divinatory services rendered. Since there is no discernable boundry between a person's "magical" skills and all the other skills he or she may posesss, it follows that it is uncouth of any Druid to perform any work or service for another Druid for pay However, since such a prohibition would seriously interfer with the economic life of the Druish community, it is only prudent to reduce the implied prohibition to a mere admonition to always deal fairly with other Druids (Dru Earl).

9:6 WITHOUT THEIR EXPRESS PERMISSION: It is always couth to ask the Gods to bless someone or something, as long as the exact nature of the blessing is left up to Their wisdom (the Ancients).

It is not uncouth to ask the Gods to visit someone's just deserts upon them (Dru Isaac).

However, the Gods, being both fickle and just, may see fit to judge the petitioner as well (Dru Earl).

10:2 INEXPENSIVE: Ostentatious display of expensive ritual equipment is uncouth rudeness to less wealthy Groves (Dru Isaac).

Nonetheless, the Gods deserve the very best (Dru Amherghin).

But They do not want the very best at the expense of the welfare of the Grove's members (Dru Iolo).

11:5 FATAL: It should be noted that in this case the word may be interpreted literally in connection with the definition of "uncouth" given in 3:1 (Dru Lew).

11:7 UNLESS A LIFE IS AT STAKE: If one will be maimed or permanently incapicatated, and one's life made miserable for years at a time, unless surgery is performed, one may have it done over a nonfatal matter (the Ancients).

One should be conservative in how this exception is applied to given situations (Dru Iolo).

11:9 MATTERS OF CONCEPTION OR ABORTION: No Hasidic Druid Laws concerning these matters exist, save 4:7, for they are considered to be entirely up to the parents or nonparents involved (Dru Chwerthin).

Men have no business saying anything about abortion at all (Dru Taliroth).

12:5 SHALL BE TAKEN: Often Hasidic Druids are forced by occupation to disobey this rule and therefore, if such is the case, an alternate psychic Weekend may be established. However, it would be far better for such persons to change to less uncouth occupations (Dru Margola).

13:4 UNCOUTH TO PREVENT: Here we encounter the question of the preservation of life and of responsibility. Shall it be couth to watch an entity destroy herself or himself with alcohol, if it be medically determined that such is an imminent possibility? The same may be said of many other drugs, and one may ask also about children. In 13:9 we have the prohibition, wisely given, against self-harm, but this rule recognizes individual responsibility only, and not collective responsibility for those unable to make logical determinations for themselves (because of age, inexperience, madness or other reasons). Much consideration should be given these matters, and scholarship into the ancient texts may be looked to, as well as that knowledge open to scholars now, and it would be expected that each Grove (knowing its members and their needs) may make determination on their own of the following of this Law. It is recommended that fully three councils of each Grove be held to make determination on this matter, with all members present if this be possible (Dru David).

It may also be added that when a member of an individual Grove is having difficulty with drugs of any sort, or with a chaotic and confused interior state which may appear to outsiders as madness, it is preferable that assistance in his or her difficulties be provided by the members of the Grove rather than by outsiders; such help being more in accordance with the wishes of the Gods (Dru Taliroth).

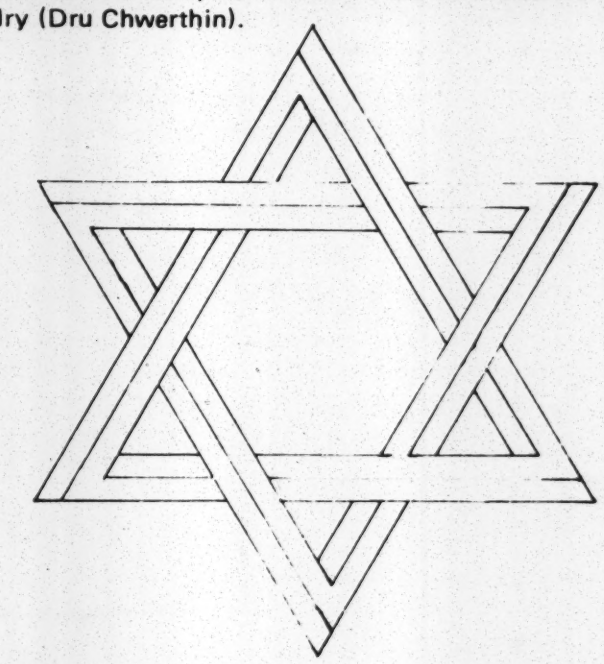
Thus one may say that it is couth to render assistance to a troubled member of the community, but it is uncouth when such help is given in such a way as to cut short that individual's responsibility for his or her own actions. The Gods help those who help themselves (Dru Rusty).

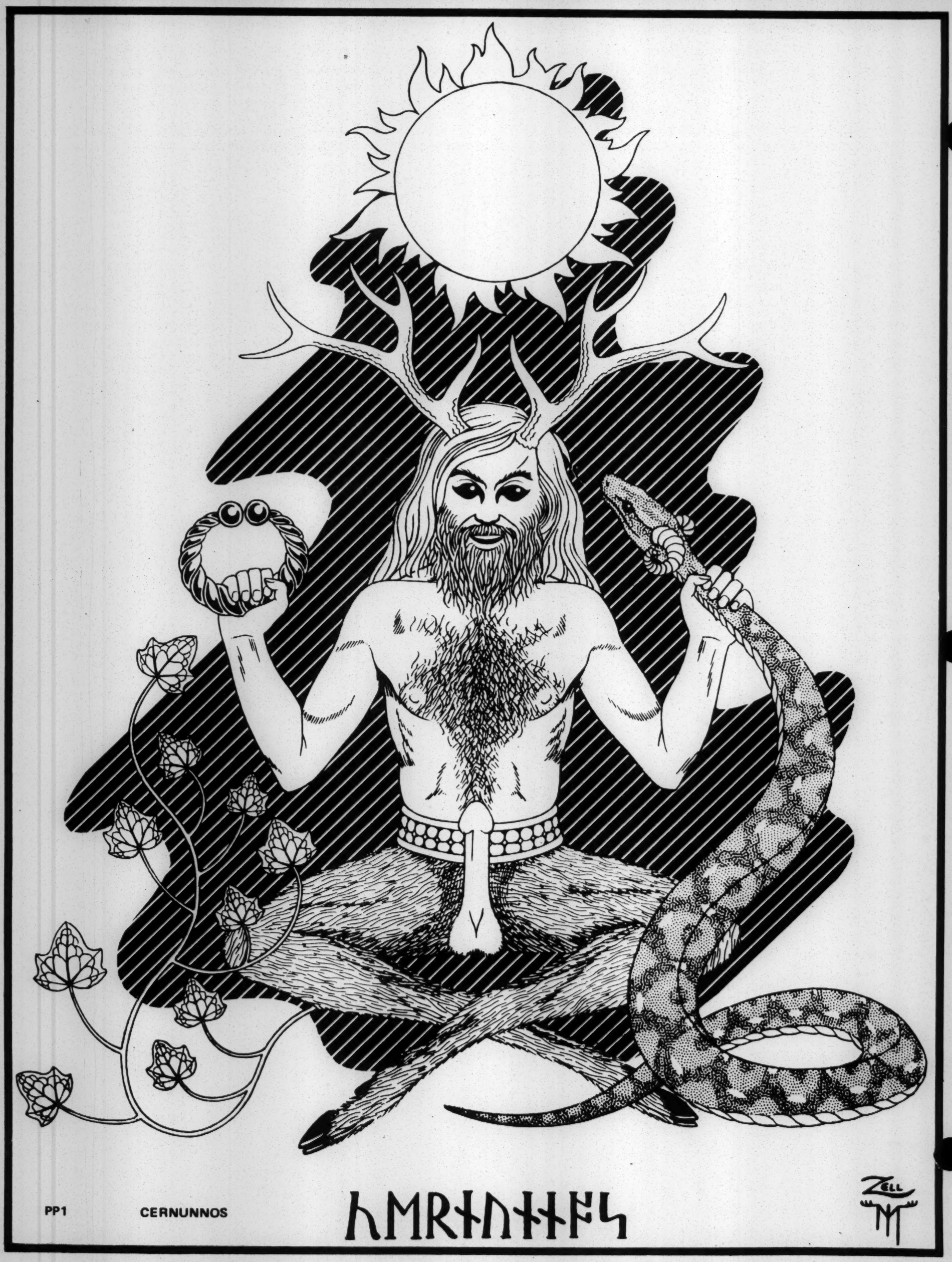
The original intent of this Law was to make sure that all Hasidic Druids had the freedom to explore alternate universes, and not to allow Druids to commit suicide, slow or fast, with hard drugs (Dru Iolo).

Obviously, however, it is open to abuse, as are all the Laws. Fools will find a way (Dru Amherghin).

14:1 SISTERS AND BROTHERS: What does this mean, that we should treat other Pagans as "sisters and brothers?" One answer may be found in 8:7. Mother is the Earth, Father is the Sky/Sun, and our Siblings are Their offspring – all living things. Therefore, the injunction to love one's siblings is an injunction to love Life. Thus we are enjoined to love other Pagans as sisters and brothers, i.e., as Life itself (Dru Lew).

These words of Dru Lew are, as usual, wise, for not only is he one of the most up and coming young scholars of Hasidic Druidism, he is well versed in matters of sibling revelry (Dru Chwerthin).

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THE ALTERNATIVES

Upon Arising:

I thank Thee, O Gods, that I was made both male and female, and with the capacity to seek awareness of both in the One.

Upon Washing the Hands at Arising:

I thank Thee, O Gods, for all the works of Thy hands and for the life given me out of them.

Upon Dressing:

I thank Thee, O Gods, for the shelter granted me by Thy grace and love.

Upon Studying or Seeing a Learned Person:

Thanks be to Thee, O Be'al, for the gift of the desire for awareness.

Upon Hearing of a Birth:

Thanks be to Thee, O Danu, for the supreme gift of a new life. Bless the child and keep him/her in Your loving care.

Upon Hearing of a Death:

To Thee is returned this portion of Thy bounty, O our Mother, even as we must return to Thee. Blessed be the great wheel.

Upon the Lighting of Candles or Other Fires:

Thanks be to Thee, O Belenos (OR Taranis), for the light and warmth of fire.

Upon Cooking of Food:

Blessed be Thou, O our Mother, for yeilding Thy bounty to our hand and guiding its preparation.

Upon Eating of Food:

Blessed be Thou, O our Mother, Who brings forth the good things of the Earth.

Upon Brewing of Alcoholic Beverages:

Thanks be to Thee, O Braciaca, for the gift of divine intoxication. Guide us in our preparation and bless our results.

Upon Drinking:

Thanks be to Thee, O our Mother, for the Waters which pour forth from Thy side.

Prayer Before Meals-

Blessed art Thou, O Queen of the Universe, Who brings forth food and drink from the Earth for our sustenance and pleasure. Bless us, O Gods, and these Thy gifts, which we are about to receive, from Thy bounty, through our sweat, so be it.

Poem Before Meals:

Good food, good drink,
Good Gods Let's eat!

Prayer After Meals:

We give Thee thanks, O our Gods, that we have been able to receive Thy gifts. Bless us and keep us in Your hearts, now and always.

PLEA TO MARI

Remember, O most blessed mother Mari, that never was it known, that anyone who fled to Thy protection, implored Thy help, or sought Thy intercession was left unaided. Inspired with this confidence, I fly unto Thee, O Lady of Ladies, my Mother. To Thee I come, before Thee I stand, in need of Thy assistance. O Mother of the Gods, despise not my petitions, but in Thy mercy hear and answer me.

LITANY OF THE EARTH-MOTHER

O Earth-Mother, Thou of uncounted names and faces, Thou of the many-faceted Nature in and above All, Nature Incarnate, Love and Life fulfilled; look favorably upon this place, grace us with Your Presence, inspire and infuse us with Your powers; by all the names by which You have been known, O Earth-Mother:

Come unto us.
Thou Whom the Druids call Danu–
Come unto us.
Thou Who art Erde of the Germans–
Come unto us.
Thou Whom the Slavs call Ziva–
Thou Who art Nerthus of the Vanir–
Thou Whom the Poles call Marzyana–
Thou Who art Frigga of the Aesir–
Thou Whom the Romans call Terra–
Thou Who art Diana to the Etruscans–
Thou Whom the Persians call Kybèle–
Thou Who art Iphimedeia, Mighty Queen of the Greeks–
Thou Whom the Egyptians call Nuit, Star Mother–
Thou Who art Ninmah of Sumeria–
Thou Whom the Hittites call Kubala–
Thou Who art Mami-Aruru of Babalon–
Thou Whom the Caanites call Arsai–
Thou Who art Our Lady of Biblos in far Phonicia–
Thou Whom the children of Crete call Mountain Mother–
Thou Who art Yemanja of the Umbanda–
Thou Whom the Dahomeans call Erzulie–
Thou Who art Shakti and Parvati of India–
Thou Whom the Tibeteans call Green Tara–
Thou Who art Kwanyen of China–
Thou Whom the Nipponese call Izanami–
Thou Who art Sedna and Nerivik of the Eskimos–
Thou Whom the Pawnee call Uti-Hiata–
Thou Who art Cornmother of the Plains–
Thou Whom the Navaho call Estanatlehi–
Thou Who art Ometeotl and Guadalupe in Mexico–
Thou Whom the Islanders call Hina-alu-oka-moana–
Thou Who art the Great Mother, the Star Goddess, the All Creating One–
Mother of All, we call upon You–
Terra Mater, Mater Sotier, Earth-Mother–
Come unto us!

SPECTRUM PLUS
(An Order for the Lighting of Candles)

BLACK: "From Darkness,"
WHITE: "To Light,'
GREEN: "To Life. First came the Life of Plants,'
RED: "Then came the Life of Animals,"
YELLOW: "Then came the Life of the Mind."
PURPLE: "From the Mind comes Passion,"
ORANGE: "From Passion comes Courage,"
BLUE: "From Courage comes Self-Awareness."
INDIGO: "From Self-Awareness we pass beyond
all Space and Time
to touch the Most High One.

EXORCISM

In the name of the Earth-Mother, the Great Goddess, She who is called Danu, Frigga, Devi, Terra, Uti-Hiata, Yemanja, and by many other Names; Mother of all mortals and immortals,Source of Love and Life; before Whom all Gods, Demons, Angels, Demiurges, Elementals, Men, Women and all other Entities must Bow:

I cleanse this place, commanding all Spirits and Entities of Destructive, Diabolical, Diseased or Demonic nature of any sort soever to quit and depart from here instantly!

Leave! for it is commanded in the name of Macha, Kali, Chandika, Kybele–the Wrathful Goddess Who is the Slayer of Demons; She Who soars above the Battlefields; She Who is drunk on the blood of Evil Ones.

Leave! for it is commanded in the Mother's Name and ye dare not refuse, lest the Star Goddess visit Her vengence upon ye.

Leave! for this is to be an abode of the Spirits of Life and of Love, and such as ye have no place here, now or ever.

In the Name of the Great Goddess: So be it.

PSALM OF THE STAR GODDESS:

1. The heavens declare the glory of the Goddess, the firmament shows Her handiwork.
2. Day after day shouts this; night after night reveals this knowledge.
3. No language fails to contain Her praise.
4. Her praise circles the world and rises to the Sun
5. This praise is as joyous as love and as strong as the hunt.
6. She contains all in Her hands and Her bosom.
7. Her laws work follow them and you will be wise.
8. Her laws are just follow karma and your eyes will see.
9. Be awed by Her mighty knowledge; She will always be right.
10. Knowing and doing right is better than gold and sweeter than honey.
11. By understanding Her Way, your path will always be lit.
12. She will teach you the way to balance, and to avoid pitfalls.
13. Never presume to know Her all, for She is greater than any human.

PRAYER OF THE SEA

How wonderous are the works of the Earth-Mother!

Consider the oceans and their inhabitants.

Consider the waves that swell and fall afar from any human land, never seen by human eye.

Consider the waves born far out to sea, traveling many leagues to crash at last upon the rocks of some barren shore; spraying their white frustration high into the air; or which softly creep across furlongs of glistening, gleaming sand, sending spies far inland, scouting new territory for the sea to reclaim.

Consider that for every grain of sand, every chip of rock, every cliff and promontory slipping into the waters; for each is another deposited elsewhere.

Consider the plants of the Sea; the mighty beds of mile-long kelp, the mosses growing upon the shore, the vast fields of algae and plankton, giving unto us the breath of life.

Consider the animals of the Sea; the horses of the sea and the lions of the sea, clam and barracuda, whale and kraken, and the dolphin—beloved of the Mother and friend to humans.

Consider as well the inhabitants of the depths where light is never seen, where waters never stir, where monstrous pressures crush all who would dare invade the realm; and also the dwellers of the reefs, the angels and anglers, octopus and starfish, and the deadly man-o-war.

Consider the monsters and the beauties, and wonder at the bounty of the Earth-Mother, and wonder more at Her power.

Consider the seas of our ancestry, screaming in white, foaming frenzy against the barren rocks; while somewhere in a quiet tidal pool, one atom links with another, one molecule with another, one chain with another. And behold the miracle as the sky impregnates the waters and the Earth-Mother cries out "Let there be Life!" – and there is Life!

Consider thou that, as surely as we did come from the Sea, so shall we as surely return unto Her. Though we be buried beneath the soil of the driest land, it matters not—for all the world has been once covered by the Sea, and shall be covered again in days to come.

For the Mother Who rules the waters and the rocks, the skies and the pits, will have Her own, and none shall gainsay Her.

For the Earth-Mother is the Sea-Mother, Who arose from the waters to become the Goddess of Love and Life, and Who therefore bids us Love and Live.

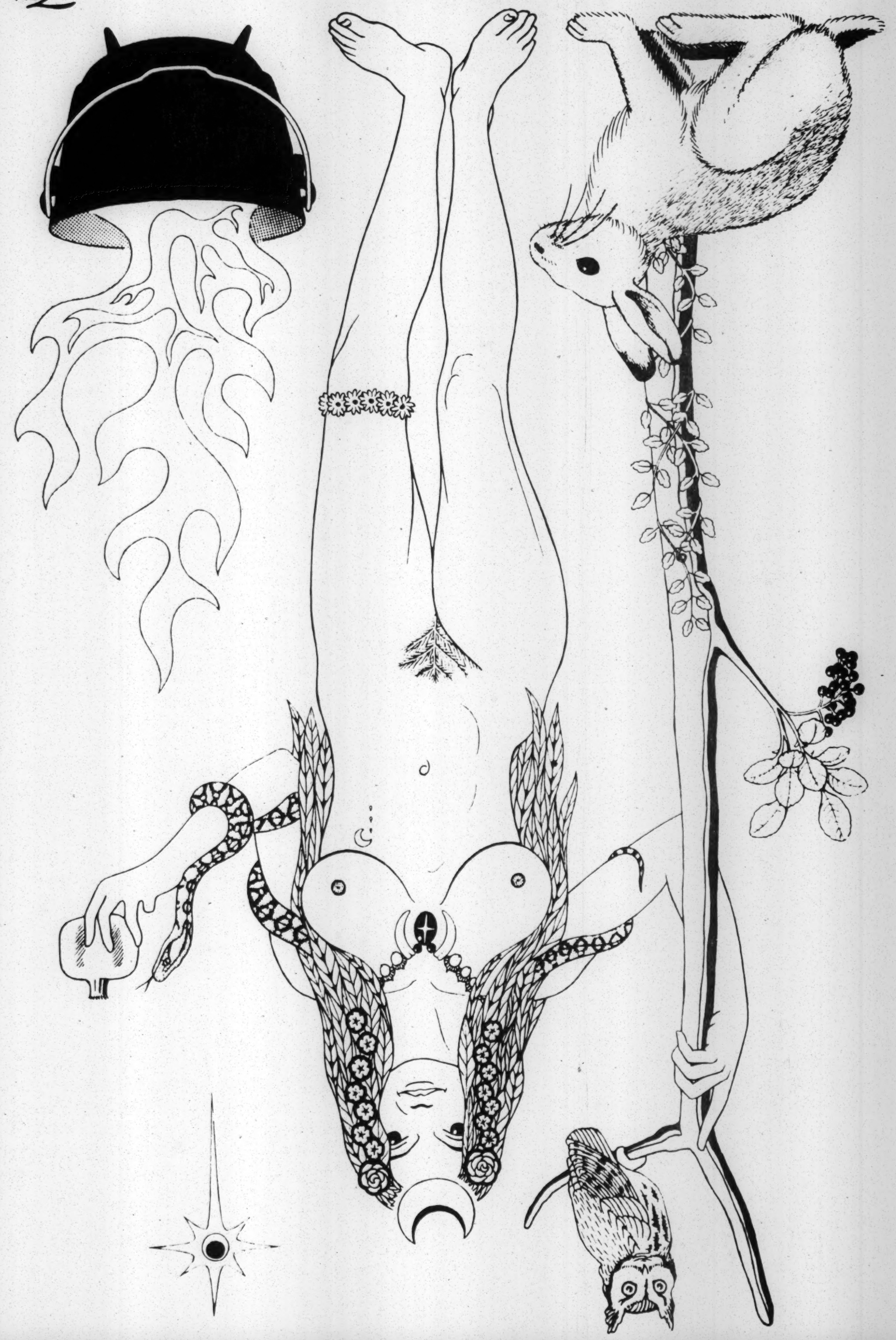
Ea Leukothea, Ea Yemanja, White Goddess of the Waters! Hail to Thee, Sedna and Nerivek!

And when our loving and our living is at an end, we shall return to the Sea, our Mother; where for every weakness there is a power, for every hurt a cure, for every sorrow a joy.

Love and live and consider: How wonderous are the works of the Earth-Mother!



HERBERT



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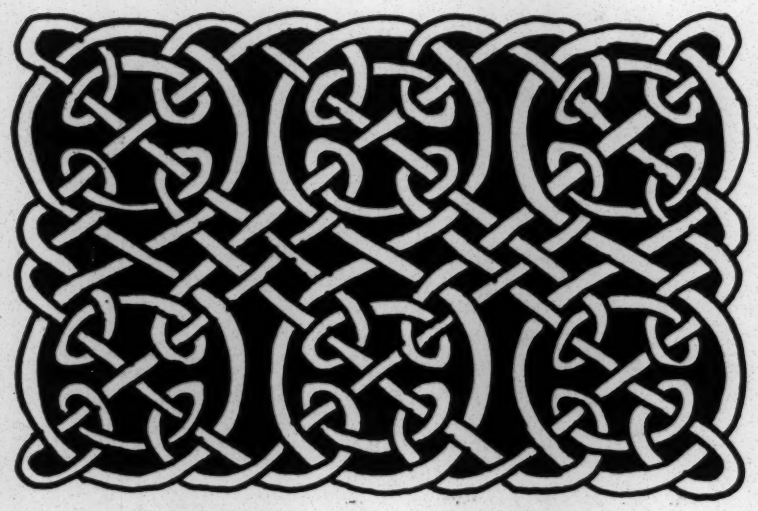

the Druid Miscellany

DIFFERENT STROKES

After studying the materials available from the various Branches of Reformed Druidism, it is possible that you may not find any of them to your personal spiritual taste. Therefore, we apend a list of various other organizations you may find more to your liking. Feel free to write to them about their beliefs, activities and goals. Always include a stamped, self-addressed envelope (a large one) with every request for information. Those organizations with a star (*) attached publish newsletters, magazines or other periodicals.

Neopagan:

Coven du Bandia Grassail, Box 43, Allston, MA 02134.

Manhatten Pagan Way Grove, c/o Box 1202, FDR Station, New York, NY 10022.

Children of the Moon, c/o 4611 Upshur, Bladensburg, MD 20710.

Ordo Templi Dianos, c/o 4700 Selberg Lane, Lake Worth, FL 33460.

Sabaean Religious Order, c/o 2447 North Halstead, Chicago, IL 60613

Chicago Mithraeum, c/o 1906 North Mohawk (Rear), Chicago, IL 60614.

Temple of Isis, c/o 8515 West Catalpa, Chicago, IL 60656.

Temple of Uranus, c/o 1125 West Wellington, Chicago, IL 60637.

Church of All Worlds,* Box 2953, St. Louis, MO 63130.

Church of Seven Arrows, ULC, c/o 1347 South Lincoln, Denver, CO 80210.

Feraferia,* Box 691, Altadena CA 91001.

Temple, c/o Box 620, Tujunga, CA 91042.

Church of the Eternal Source,* Box 7091, Burbank, CA 91505.

Council of Earth Religions, c/o 4445 36th Street, San Diego, CA 92116.

Temple of the Golden Calf, Box 4322, Berkeley, CA 94704.

Wiccan:

Seax-Wica,* Box 238, Weirs Beach, NH 03246.

Temple of Rebirth, Inc., Box 596, Passaic, NJ 07055.

Theos & Phoenix,* Box 56, Commack, NY 11725.

Moonstar/Starrcraft, Box 531, Watertown, NY 13601.

Association of Cymmry Wicca,* Box 1514, Atlanta Metro Branch, Smyrna, GA 30080.

American Order of the Brotherhood of the Wicca, c/o Gnosticus, Box 3383, St. Paul, MN 55165.

Church & School of Wicca,* c/o Frost, Route 2, Salem, MO 65560.

Wicca Contact Service Box 8054, Dallas, TX 75205.

The Dianic Craft,* c/o Box 1646, Dallas, TX 75221.

Arianhu Church, Box 25291, Albuquerque, NM 87101.

Susan B. Anthony Coven, c/o 422 Lincoln Blvd., Venice, CA 90291.

Church of Wicca of Bakersfield, c/o 1908 Verde, Bakersfield, CA 93304.

New Reformed Orthodox Order of the Golden Dawn,* Box 23243, Oakland, CA 94626.

The Covenant of the Goddess, c/o NROOGD.

Nemeton,* Box 13037, Oakland, CA 94661.

The Elf Queen's Daughters, c/o Box 4105, Seattle, WA 98104

Other:

The Humanist Society:* check local phone book.

The Theosophical Society:* c. l. p. b.

The Vedanta Society:* c. l. p. b.

The Universal Life Church, Inc.,* 601 Third Street, Modesto, CA 52951.

The Buddhist Churches in America:* c. l. p. b.

The Socialist Party:* c. l. p. b.

The Society of Friends (Quakers):* c. l. p. b.

The Swedenborgian Churches:* c. l. p. b.

The Spiritualist Churches:* c. l. p. b.

Note: The Majority of the addresses in the first two sections were taken from "The Pagan Yellow Pages," which was published over two years ago. Addresses may therefore not be current. A letter of inquiry to the "Forum" of *Green Egg* (Box 2953, St. Louis, MO 63130) will usually produce a reply.



ECOLOGY:

Druids of every Branch of the Reform are deeply concerned with ecological matters. Therefore, we present a list of some of the more effective ecological and conservation organizations in the United States. Each of them deserves your support and (if you live close enough) your volunteer time.

Write to them, enclosing a large self-addressed, stamped envelope, to find out if there are local branches in your area and how you can help.

America the Beautiful Fund, 219 Shoreham Bldg., Washington, DC 20005.

California Tomorrow, Monadnock Bldg., 681 Market Street, San Francisco, CA 94105.

Defenders of Wildlife, 2000 "N" Street Northwest, Suite 201, Washington, DC 20036.

Environmentsl Defense Fund, 162 Old Town Road, East Setauket, NY 11733.

Friends of the Earth, 529 Commecial Street, San Francisco, CA 94111.

National Audubon Society, Box 5133 Church Street Station, New York, NY 10008.

National Parks Accociation, 1701 Eighteenth Street Northwest, Washington, DC 20009.

National Wildlife Federation, 1412 Sixteenth Street Northwest, Washington, DC 20036.

Natural Resources Defense Council, Inc., 15 West 44th Street, New York, NY 10036.

The Nature Conservancy, 1800 North Kent Street, Arlington, VA 22209.

Point Reyes Bird Observatory, Box 321, Bolinas, CA 94924.

Sierra Club, 220 Bush Street, San Francisco, CA 94104.

Wilderness Society, 1901 Pennsylvania Avenue Northwest, Washington, DC 20006.

World Wildlife Fund, 901 Seventeenth Street Northwest, Washington, DC 20005.

the pronunciation of gaelic terms

This is not going to be a lengthy explanation of Gaelic spelling or pronunciation. What I hope to do is to give the reader a good enough idea of the basic sounds of the language to enable him to pronounce those words found in *The Druid Chronicles* plus a few I'll throw in gratis. These words will be introduced in the appropriate places.

1) Every consonant in Gaelic has two sounds, "broad" and "slender". A slender consonant is pronounced more tensely than a broad consonant, and often a "y-glide" can be heard between the consonant and the following vowel. For those of you who know Russian, there is a similarity to hard and soft ("palatalized") consonants. The slender consonant is palatalized, though usually not as noticibly as in Russian. A broad consonant is one which is preceded or followed by a broad vowel, to wit: "a", "o" or "u". A slender consonant is preceded or followed by a slender vowel, to wit: "e" or "i". Usually the consonant is both preceded AND followed by the appropriate vowels.

The following table may make things more clear. Please note that the example words are pronounced as a cultured Englishman would speak them.

consonant	*phonetic transliteration*	*broad sound*	*slender sound*
b	b	*as in* boot	*as in* beauty
c	c	" " cool	" " cure
d	d	" " do	" " dew
f	f	" " foot	" " few
g	g	" " good	" " gules
h	h	" " hood	" " hew
l	l	" " loot	" " lurid
m	m	" " moon	" " music
n	n	" " noon	" " innure
p	p	" " poor	" " pure
s	s	" " soon	" " sure
t	t	" " tool	" " tune
bh	v	" " voice	" " view
ch	ch	" " *Scots* loch	" " *German soft* ich
dh	gh	*voiced* ch	"y" *as in* year
fh	---	*silent*	*silent*
gh	gh	*as* dh	
mh	v	" bh	
ph	f	" f	
sh	h	" h	
th	h	" h	
r	r	*this is usually lightly trilled when initial. In other positions it may be trilled or pronounced as in English, depending on the dialect. Slender "r" sometimes has a soft buzz with the trill giving a "z" flavor to the sound.*	

2) Vowels are a whole 'nother kettle of fish. These will be the symbols used and the sounds they represent; (remember that the example words are spoken by a cultured English voice):

symbol	*sound*	*symbol*	*sound*
a	At	oo	sOOn
aa	fAther	o͡o	pUt
e	bEt	u	shUt
ē	*a lengthened* e *as in* bEt, *sometimes almost the* a *of* fAte	au	rOUnd
		ou	rOAd
		eea	pAEAn
i	slt	ooa	crUEl
ee	shEEt	ā	mAY
o	OUght	^	*slight nasalization of vowel*

3) The accent in an Irish word is stronger than in English and usually falls on the first syllable. In the transliterations that appear in *The Tally of the Years* and elsewhere, if the accent falls on a syllable other than the first, that syllable will be *underlined*. The accent in Irish is so strong that vowels in unaccented syllables become murmured. Whether it will sound like shUt or slt depends upon the quality of the consonants surrounding it.

4) Syllables are separated by hyphens. These pronunciations are of course only approximate, but they are very good approximations. They are those of the Munster dialect, which is gramatically the most conservative dialect in modern Irish. The spellings used will be the modern spellings, except where the *Chronicles* have the old form. In that case, the new spellings will be also presented next to the old. I personally prefer the older spellings, but the newer ones are more understandable to those unused to Irish spelling. Broad consonants will be the CAPITALIZED ones, slender consonants in lower case.

5) For those interested in more information and a good beginning grammar and vocabulary, see *Teach Yourself Irish* by Myles Dillon and Donncha O Croinin, English Universities Press, London, 1961.

Beannachtaí na mathar ort!
(ba-NaCH-Tee Nu Ma-HuR oR-uT)
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a guide to gaelic deities

The following article was originally written as a course supplement for a class entitled "Witchcraft: the magic of ancient Classical and Celtic beliefs in a Contemporary Society," taught by its author, Michael Nichols. It has been mildly edited in order to make its data more relevant to Reformed Druids, but is essentially intact. Comments by the Editor appear in brackets. God names with the Druid Sigil ☤ attached are of particular importance to Reformed Druids. Mike depends almost entirely upon one book (MacCulloch's), which is an excellent one, but others of equal interest may be found in *A Bibliography of Druidism.* It should be noted that Celtic Paleopaganism is a highly controversial subject and experts will frequently disagree with one another. Therefore this article should be taken as merely a starting point for your researches in the field.

Introduction:

The first writers to attempt any clarification of the topic of Celtic Paleopaganism were the Romans, who helped very little with their habit of replacing the names of Celtic deities with the names of their own Roman deities. A modern scholar attempting to recapture the lost legacy of Celtic religion finds that he or she has rather limited resources. Briefly, these are: dedicatory and votive inscriptions, manuscripts dating from the Middle Ages but perpetuating much more ancient traditions, stories and chronicles and mythical legends, and most importantly, the Bardic tradition which inspired Gallic, Breton and even Norman minstrels.

Such religious anthropology is discouraging and tedious, yet in this field there is one scholar who stands out and deserves all the accolades a grateful Pagan can bestow upon him. Unfortunately, his mammoth contribution is seldom remembered, or acknowledged, or even realized. The man in question is the Canon J. A. MacCulloch and his 390 pages of amazingly exacting research was published in 1911 c.e. under the title *The Religion of the Ancient Celts.* All research *[others would disagree with such a sweeping conclusion]* in this area since 1911 c.e. is merely a footnote to this great man's pioneering efforts. It is for this reason that the bulk of the following material is culled from MacCulloch's extensive work, for his own publication is long since out of print and is exceedingly hard to find.

[MacCulloch's book can be gotten in microform from several places, however. Also to be highly reccomended are the works of Squire, Piggott and McCana.]

The Gods of Gaul and the Continental Celts:

Though many Druids are concerned more with the traditions developed in the "British" Isles, it must be remembered that these majestic and magical deities ultimately had their origin in the beliefs of the Continental Celts *[who were spread all the way into Turkey!]* and one must keep in mind at all times that the great majority were local, tribal Gods, of the roads and commerce, of the arts, of healing, etc. There were very few Pan-Celtic deities. MacCulloch quotes another authority, Professor Anwyl, to this effect: 270 Gods are mentioned only once on inscriptions, 24 twice, 11 thrice, 10 four times, 3 five times, 2 seven times, 4 fifteen times, 1 nineteen times (Grannos ☤), and 1 thirty-nine times (Belenos ☤). If the notes on the following deities seem brief, you may console yourself with the understanding that it is simply all we know of them:

The following Gods were most frequently associated with the Roman God Mercury, and are said to have had many of his attributes:

Artaios (Artaius): a Bear God, and God of Agriculture.
Moccus: A Swine God, a Corn God and a vegetation spirit.
Cimiacinus: God of Commerce, Roads and (perhaps) Leys.
Ogmios: God of Speech, binding humans with His eloquence.
Dumias: God of Hilltops and Mounds (and beacon points?).
Alaunius, Arcecius, Arvernorix Arvernus, Adsmerius, Biausius, Canetonensis, Clavariatis, Cissonius, Cimbrianus, Dumiatis, Magniacus, Naissatis, Tocirenus, Vassocaletus, Vellaunus, Visucius: Gods whose attributes and functions are not specifically defined, though generally identified as Mercury-like. *[Several of these deities may be the same, under different spellings.]*

The following Gods are associated with Apollo, both in His capacity of God of Healing and God of Light:

Grannos ☤: God of Thermal Springs, name means "burning one."
Borvo (Bormo, Bormanus): God of Bubbling Springs, "boiling one." Votive tablets inscribed to these two show that They were often invoked for healing.
Belenos ☤: Sun God, name means "the shining one" *[from root "bel" —"bright," "good."]*, the most popular and widely known of the Celtic Gods.
Maponos (Mabonos): God of Youthfulness.
Mogons (Mogounos): Sky God, God of Plenty, God of Increase.
Anextiomarus, Cobledulitavus, Cosmis(?), Livicus, Mogo, Sianus, Toutiorix, Vindonnus, Virotutis: Gods whose attributes and functions are not defined, though Apollo-like. Certain Gods in this group are said to have been worshiped in a circle of stone by priests called Boreads *[from Greek myths of a land called Hyperborea, the land beyond Boreas, the North Wind]*. There is a report by one of the Classical writers that every 19 years the Sun God appeared dancing in the sky over this stone circle, playing a lyre. Many past and present scholars speculate that the circle may have been Stonehenge and the 19 years refer to the 19 year Solar-Lunar cycle said to be measured by those stones *[see "The Mysteries of Stonehenge" for a detailed reporting of this matter]*.

The following are tribal War Gods associated with aspects of Mars, and there were many (some 60 are known):

Caturix: "battle king."
Belatu-Cadros (Belacetudor?): "comely in slaughter."
Albiorix (Albius?): "world king."
Rigisamus: "king like."
Teautates (Toutatis, Totatis, Tutatis): a tribal War God, regarded as an embodiment of the tribe in its warlike capacity. Lucan regards Him as one of the three Pan-Celtic Gods, the other two being Taranis ♃ and Esus.
Neton: "warrior."
Camulos: pictured on coins and war emblems.
Braciaca ♃ :God of Malt and Intoxicating Drink, such as the Irish "cuirm" and "braccat" *[not to mention "na h-uisci beatha" – the waters-of-life! Braciaca may also be a God of Altered States of Consciousness and may be related to the Smith Gods]*.
Alator, Arixo, Asterix, Beladonis, Barres, Bolvinus, Britovis *[consort to Britinia, perhaps?]*, Buxenus, Cabetius, Cariocecius, Cemenelus, Cicollus, Carrus, Cocosus, Cociduis, Condatus, Cnabetius, Coritiacus, Dinomogetimarus, Divanno, Dunatis, Glarinus, Halamardus, Harmogius, Ieusdrinus, Lacavus, Latabius, Lenus, Leucetius, Leucimalacus, Medocius, Mogetuis, Mullo, Nabelcus, Ocelos, Ollondios, Randosatis, Riga, Rudianus, Sinatus, Segomo, Smertatius, Tritullus, Vesucius, Vincius, Vitucadros, Vorocius: War Gods whose attributes are not specified.

The following Gods are equated with Jupiter, as Ruler of the Celtic "heaven," "Otherworld" or afterlife *[and as Sky God and Thunder God]*:

Taranis ♃ (Taranoos, Taranucnos): God of Thunder & Lightning *[also Fire, Storms, the Sun and protection from all of these, as the name is obviously cognate with Thor, Thunder, Donner, Tyr and a number of other inter-related Thunder-Fire-War-Demon Killing Gods. Quite possibly He is also related to the Sylvanus/Eusus/Cernunnos trinity and/or Sucellos mentioned below]*.
Sucellos: pictured as a bearded God with a hammer, God of Creative Forces, of Life & Death, of Fertility. He is considered an "All-Father."
Cernunnos: "the Horned One," pictured as a three-faced God, squatting, with a torque and ram's headed serpent, and sometimes holding a cornucopia *[He is also usually shown with antlers or other large horns, and with furry legs, cloven hooves and a large phallus (erect). More than one scholar has pointed out the similarities both to the Hindu deity Shiva and to the postulated "shamanistic cult of the Horned Sorcerer"]*. He is considered a God of Abundance, an Earth and Underearth God, Lord of the Underworld, and an Ancestral God *[also as a God of the Hunt and God of the Wildwood. Among Wiccans, He is the most widely worshipped male deity, combining all of the above aspects, plus a few more (including Sun God, God of Animal Life, etc). For a picture of how He is usually conceived by Wiccans, see the end of "A Basic Wiccan Rite"]*.
Sylvanus (Silvanus) and Esus: pictured with a cup and hammer, a Wolf God and a God of Woods and Vegetation, an Underworld God of Riches (cattle). As Eusus, He is many times associated with a bull and three cranes.
(Cernunnos, Sylvanus and Eusus form a trinity comparable to Diana/Hecate/Selene *[or Jupiter/Neptune/Pluto]*. Sometimes They are seen as three separate deities, while at other times they are viewed as three aspects of the same God. The confusion is felt in that Aeracura is a Consort to one of the three, but it is not clear which one. If the three are considered as one,the problem is greatly reduced.)
Dio Casses: a collective name for a group of Gods worshipped by the Celts, possibly Road Gods. On some of the inscriptions, the name Cassiterides occurs, which was an early name for Britain, meaning beautiful or pleasant land.

Grouped Goddesses were considered more important than individual Goddesses, Who were known only as Consorts to certain specific Gods *[so much for the theories of the Celts having a matriarchal religious system]*. Professor Anwyl gives the following statistics: there are 35 Goddesses mentioned once, 2 twice, 3 thrice, 1 four times, 2 six times, 2 eleven times, 1 fourteen times (Sirona ♃), 1 twentyone times (Rosemerta), and 1 twentysix times (Epona). The following listing includes both individual and grouped Goddesses:

Belisama: "shining Goddess," representing Woman as the first civilizer, discovering agriculture, spinning, the art of poetry, etc. Perpetual fires burned in Her temples. *[Also known as the Goddess of Light, and sometimes as Consort to Belenos]*
Sul (Sulis): "to burn," associated with a cult of fire.
Nemetona: a War Goddess.
Andrasta (Andarta): "invincible." sometimes worshipped *[it is alleged]* with human sacrifices.
Sirona ♃ (Dirona): associated with Grannos, the "long lived" Goddess of Healing Wells and Fertility. *[In England, She is also a Goddess of Rivers and of Wisdom]*
Vesunna and Aventia (Avenches): also associated with Grannos.
Stanna: "the standing or abiding one."
Sequanna: Goddess of the Seine River.
Bormana and Damona: associated with Bormo.
Dea Brixia: Consort to the God Luxovius.
Abnoba, Clota, Divona, Icauna, Sabrina, Sinnan: River Goddesses.
Dea Arduinna and Dea Abnoba: both Forest Goddesses.
Rosmerta: Consort to one of the Mercury-like Gods, but which one is not clear.
Epona: A River Goddess and Goddess of Animals (especially Horses).
Deae Matres: grouped Goddesses, usually three in number, representing fertility and abundance.
Berecynthia: an individual representation of a triple Goddess.
Abonde: A fairy Goggess who brought riches to houses.
Esterelle: A fairy Goddess who made women fruitful.
Aril: A fairy Goddess who watched over meadows.
Melusine and Viviane: two extremely popular fairy Goddesses *[the latter of Whom was responsible for distracting the wizard Merddyn in the Arthurian Cycles–which are full of references to disguised Celtic deities]*.

The Gods of the Irish Mythological Cycle:

The Tuatha De Danann (the Children of the Goddess Danu) reached Ireland on *Beltane* and defeated the Formorians, the earlier dark inhabitant. *[It is believed by many scholars that]* the Formorians are actually a personificalion of the fierce powers of the stormy western sea *[however, they could also be (a) memories of a real tribe–perhaps even Neanderthalers–that had settled Ireland previously, (b) mostly imaginary giants, demons, etc., (c) a previous invasion by ancestors of the same tribe the Tuatha came from, or all of the above]*.
The defeat of the Formorians did not take place until the second battle at *Samhain*. Then the Tuatha remained masters of Ireland until the coming of the Milesians. The Druids of the Tuatha raised a magical storm to prevent the Melisians from landing on their

shores, but Amhairghin, a poet of the Milesians *[i.e., a magician and Druid]*, recited verses which overcame the storm *[some of which appear in "The Customs of the Druids"]*. The Milesians fought with the Tuatha and defeated them after much time and effort. The survivors of the Tuatha are said to have taken refuge in the hills where They became the "fair folk" of later generations, seen less and less by mortals.

[See also Robert Larson's notes to the last three chapters of "The Customs of the Druids" in the "Book of Footnotes"]

The following is a *[short]* list of some of the Gods and Goddesses who play in the great Irish mythological drama, with geneology and attributes where known:

Dagda (sometimes called Cera or Ruad-rofhessa): the Great Father, Chief of the Gods, a cunning deity with great knowledge. *[Like many Irish deities]* He owned a cauldron of plenty, and thus may be related to Cromm Cruaich. His main feast was *Samhain* and human sacrifices were *[said to be]* common. His mistress was the River Goddess Boand (Boann) and Their children included Danu, Oengus, Bobd Dearg, Brighid and Ogma. He was also a lover to Morrigan *[and several other Goddesses and mortal maidens]*.

Danu (Anu): Daughter of the Dagda, She gave Her name to the entire family of Gods *[and in many ways superseded the Dagda in importance]*. She has three sons (Brian, Iuchar and Iucharba) and is associated with Brighid and Buanann.

Oengus (Angus): "the young son," He superseded the Dagda in cult worship. A God of Love *[and of Youth]*, He was patron to Diarmaid na Duibhne.

Brighid (Brigit, Bride): Supreme Goddess of Knowledge, Crafts, etc. Her ancient shrine at Kildare housed the sacred *[and perpetual]* fire. She is a Fire Goddess and is celebrated on St. Bride's Day *[after the Christians turned Her into a "Saint"]*, also known as Candlemas *[or Oimelc]*. She had a female priesthood and Her shrines were often found in oak groves.

Ogma: Son of Danu and the Dagda *[divine incest was not unknown among the Celts]*, a master of poetry and the inventor of Ogham script. He was a God of Eloquence and the Champion of all Gods in Battle *[and obviously cognate with Ogmios, as a "God Who Binds." Mircea Eliade has some fascinating material on this archetype]*.

Bobd Dearg: the last child of the Dagda *[equivelent to Babd or Badhbh, the War Goddess?]*

Elatha (Elathan): son of Net, husband of two War Goddesses, Babd (Badhbh) and Nemaind (Nemhain, Nemon), He is the Battle King of the Tuatha.

Lug (Lugh): God of all Arts and Crafts, slayer of Balor (hence, protector from the Evil Eye), a Sun God. He is the son of Cian and Ethnea. *[The feast of Lughnasadh is named after "the funeral games of Lugh," i.e., the celebration He threw to comemmorate His father]*

Cenn Cruich: God of Burial Mounds (equivelent to the Welsh Penn Cruc).

Cleena and Vera (Dirra): fairy or witch queens.

Aine: great Fairy Queen of Ireland, daughter of Eogabal. Her rites were celebrated at Midsummer Eve. *[She is probably a varient on Anu or Danu]*

Morrigan (Morrigu), Neman (Nematona), Macha, Badb (Badhbh) and Cathubodua: War Goddesses. Neman was Net's Consort. To Macha were devoted the heads of slain enemies. Carried on poles, these were called "Macha's mast." *[When invoked for purposes of exorcism, the Morrigan at least has many similarities to the Hindu Goddess Kali, as a Demon Slayer]*

Brian (Bran), Iuchar, and Iucharba: the three sons of Danu *[and Turien?]*, together they gave birth to Ecne (wisdom).

Goibniu: a Divine Craftsman, God of artistry in Metal-working, creator of magical weapons and inventor of the drink of immortality. *[He is considered by some Druids to be the equivelent of Braciaca, because of this last aspect]*

Creidne: God of the Brazier, and of Armor.

Luchtine: God of Carpenters.

Diancecht: God of Medicine. His son Miach used magic for healing, and His daughter Airmed used herbs for this purpose.

Etain: Another one of Oengus' lovers, She is a Goddess of the Dawn.

Mider (Medros): a God of Fertility, lord of a "Celtic Elysium."

Nuada: a "Celtic Zeus" whose full name means "of the silver hand." He is a maimed God *[Who lost His hand in battle, thus forcing Him to give up the Kingship of the Gods and letting Bres take over—which caused no end of trouble. Diancecht made Him a new hand, and He eventually regained His throne]*. His daughter is Creidylad, Who is wedded alternately to light and dark forces, much like the Goddess Persephone in Roman mythology.

Ler: a majestic and ancient Sea God, father to Manannan *[equivelent to the Welsh Llyr]*.

Manannan (Manannan Mac Ler): a young and heroic Sea God. He is credited with making the Tuatha De Danann invisible and immortal. He is a God of Weather, especially at sea, where He is a great navigator. He is also Lord of the overseas "Elysium," earlier identified with the Isle of Man *[which some say is named after Him. The Isle of the Blest, sometimes called "Avalon," "Albion," and by a variety of other names, is a concept common to all the Celtic tribes. It was usually identified with one of the islands or another, usually (though not always) to the west of one's own territory. England, Wales, Scotland, Man, the Shetlands and other places have all been thought to be it at one time or another]*. His wife is Fiand. Dairmaid was His pupil in Fairyland. His steed was Enbarr. He is a God of Wizardry, especially in battle.

Tethra: Battle King of the Formorians *[and God of the Sea]*.

Bres: although a Formor, he became King of the Tuatha *[after Nuada's hand was lost]* and achieved supremacy through His powers of blight. He was given Brighid as His Consort *[both as a bribe and so She could keep an eye on Him]* and Their son is Ruadan.

Domnu (Dea Domnu): the Formorian Goddess of the Deep, She is to the Fomors what Danu is to the Tuatha. Her son, also a Sea God, is Indech.

Cethlenn: Balor's Consort. Her venom killed the Dagda.

Balor: the God of the Evil Eye *[He was a giant with one eye that emitted terrible blasts of killing light when it was proped open. This is considered by some to be significant of the negative force of the Sun]*.

Buarainech: father of Balor.

The Gods of the Welsh Mythological Cycle:

The *Mabinogian* may be thought of as the Welsh national epic, and it is very likely the richest, most complex and varied of any known mythological system from any *[Celtic]* land. Most of the information which scholars now possess concerning the religion of ancient Wales has been garnered from this wonderous work, which is as enthralling and enchanting now as when it first passed from oral tradition. The Bardic tradition, mentioned earlier, was at its zenith in the area of Welsh Literature, for in Wales, as in no other place, this mystical-poetical school enjoyed a sort of official sanction. Thus, this great and complex tapestry of myth has been passed to the present age still *[more or less—at least compared to other Celtic systems]* intact, and showing very little wear. Indeed, contemporary authors such as *[the highly recommended]* Evangeline Walton have added further embellishments to the tapestry, in penned petit-point, creating sparkling clarity in a story all the richer for being a retelling. It would be no exaggeration to say that 90% of all those who follow a "Celtic Tradition" of Neopagan Witchcraft regard the Welsh heritage as the basis for their belief, ritual and purpose *[though a very large chunk is also taken from Greek and Roman sources]*. The reason for this may be that more detail has survived from the Welsh cycle, though there are obvious correspondances to Gods and Goddesses already mentioned as belonging to the Irish or other previous systems.

The following is a list of Welsh Gods and Goddesses, for the most part taken from the *Mabinogian*, with geneology and attributes where known:

Llyr : ancient, majestic Sea God, father of Manawyddan *[and equivelent of Irish Ler]*.

Manawyddan (Manawyddan Ap Llyr): a master craftsman who baffles great wizards, Pryderi's father and husband to Rhiannon. He is a Lord of the Celtic Elysium, as Rhiannon is its Lady *[and equivelent to Irish Manannan]*.

Bran the Blessed: a God of huge proportions, altered time perception was conveyed to those who attended His severed head *[which also gave prophecies]*. He is considered by most scholars to be equivelent to Urien or Uther Ben (known in the Arthurian cycles as Uther Pendragon). He is also equated with Cernunnos as God of a happy Underworld, but more likely a Lord of Elysium, and referred to as the "father of many saints."

Branwen: "Venus of the Northern Seas," a Sea Goddess who was also a Goddess of Love, Beauty and Fertility. She is associated with a cauldron of rebirth, and Her ancient shrine was at Anglesey (Mona). She was Bran's sister.

Don: equivelent to the Irish Danu, a Goddess of Fertility *[connected with a God named Donn]*. Her distinguished children include: Gywdion, Gilvaethwy, Amaethon, Govannon and Arianrhod. Beli may have been Her Consort.

Math the Ancient: one of the oldest divinities of Gwynned, a king and magician pre-eminent in wizardry, which He teaches to Gwydion; equated with the Irish God of Druidism (probably Dagda), Math is supreme in justice and compassion.

Gwydion (Gwyddon): Supreme Magician, Supreme Shapeshifter and Creator, great astrologer, a mighty Bard, poet and musician; both a philosopher and a Culture God. He raids the Land of the Gods to benefit mortals and is thus a patron of thieves *[He has other similarities to Hermes/Mercury as well]*. He is lover to His sister Arianrhod and father to Dylan Llew.

Amaethon the Good: a God of Agriculture, the secrets of which He stole from Arawn, Death Lord, and was aided by Gwydion in the war that ensued. He is associated with both dog and deer.

Llew Llaw Gyffes: probably originally a bird divinity, especially as an eagle, which has ever been the symbol of a Sun God, which Llew seems to have been. He was always a shapeshifter. His wife is a Dawn Goddess named Blodewwedd who is transformed into an owl, and thus becomes a Dusk Goddess. *[He is equivelent to the Irish Lugh and British Lug]*

Govannon (Gofannon): the Smith of the Gods, creator of magic armor and weapons and (working with Math) inventor of the drink of immortality. *[Equivelent to Irish Goibniu and Gaulish Braciaca]*

Arianrhod: "of the Silver Wheel" and thus a Moon Goddess. Both sister and lover to Gywdion; both eternal virgin and fruitful mother, with "Beauty famed beyond summer's dawn." Mother of Llew (light) and Dylan (darkness).

Dylan: God of the dark seas. His uncle Govannon kills Him, and the waves still dash against the shore in an effort to avenge His death.

Pwyll: Prince of Dyved, His wife is Rhiannon and His son is Pryderi. Lord of an Underworld called Annwfn (Anwyn).

Pryderi: Lord of Annwfn, as His father before Him (and before that, it was ruled by Arawn). He was stolen at birth and called Gwri. Later He is a swineherd from Whom Gwydion steals the sacred swine. Pryderi inherited a cauldron of regeneration from His father, Who got it from Arawn.

Rhiannon: a Goddess who is a fairy bride to Pwyll and mother to Pryderi. Her name may be a corruption of Rigantona, "great queen." She is mistress of the magical birds of Fairyland, and in some accounts, She is married to Manawyddan, Lord of a (different?) Celtic Otherworld.

Beli: Later form of Belenos, seen as a God of Light and a victorious champion and preserver of the "Honey Isle." His sons are Llud, Caswallawn, Nynnyaw and Lleveleys (Llefelys). He was also called Heli and Belinus.

Caswallawn: "war king," a God of War.

Nynnyaw: a God of War.

Llud: *[probably equivelent to the Irish Nudd (Nuada) and/or Lugh]*, Llud manages to rid his country of three plagues: (1) the Coranians, who hear every whisper, (2) a shriek heard on May-Eve which makes the land and water barren, caused by two dragons in combat (these Llud captures and imprisons at Dinas Emreis, where they later cause trouble for Vortigern and Merddyn), and (3) a magician who lulls everyone to sleep and then steals a year's supply of food.

Gwyn: son of Nudd, lover of Creiddylad (daughter of Llud). Gwyn is both a great warrior and hunter and a Lord of Fairyland. His shrine is at Glastonbury Tor and may have been the center of a hill-top cult. Both magician and astrologer, He is often pictured riding with His hounds through the forests, hunting for the souls of the dead *[the Wild Hunt motif]*.

Tegid Voel: a water divinity in a submarine Elysium, and lover of the Goddess Ceridwen.

Ceridwen (Cerridwen): patroness of Poetry, owner of the cauldron of inspiration. She has three children: the beautiful Creirwy, the hateful Morvran, and the ugly Avagdu (the prototype of "the good, the bad and the ugly").

Morvran: "sea crow," so hateful and terrible that none would dare strike Him at the Battle of Camlan; a former War God.

Vintius: God of Storm Winds (orginally a War God).

Taliesin: As Gwion, he was Cerridwen's serving boy who was set to stir the great cauldron of inspiration. When some of the hot potion slpashed Him, he touched His burned hand to His mouth and tasted the brew; thus becoming the God of Poetic inspiration, the greatest of all musicians and poets.

[Dalon Ap Landu : an obscure Welsh God who is associated in Reformed Druid worship with Trees and Who is the special Patron of Druids. However, in at least one other Druidic cult now in existence (and totally unconnected with any Branch of the Reform), He plays the role we assign to Be'al; as the Supreme Essence of the universes, and is also the Patron of Druids. The name "Dalon" may be a varient of "Dylan."]

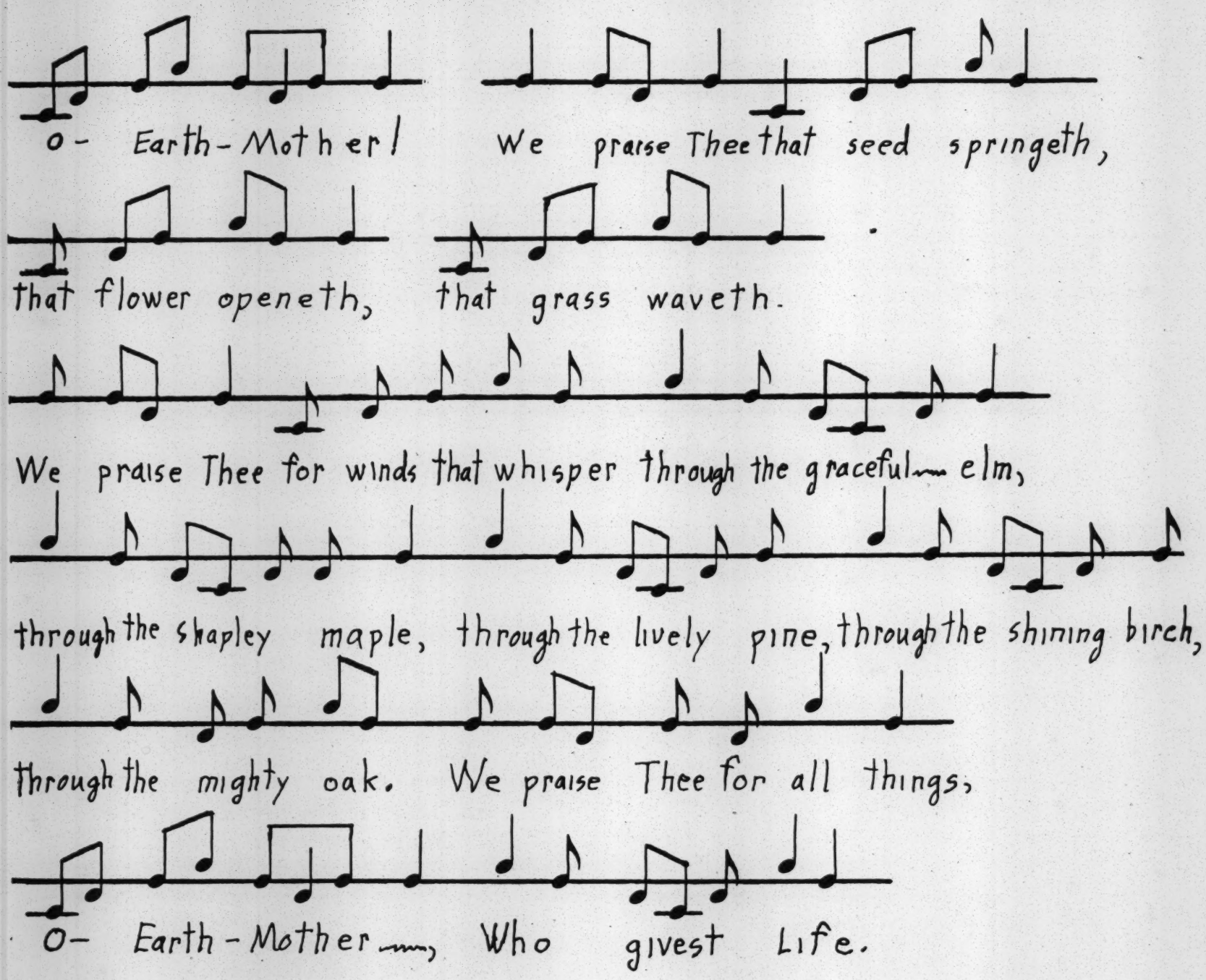
Conclusion:

Thus the roll-call of some of the most important Celtic Gods and Goddesses is complete. Yet, to fully come to know and understand these magical and majestic Beings, it is necessary to know the entire mythology from which They spring, where the myth cycles are still extant. Beyond that, these divinities may be thought of as archetypal figures, as alive in our subconscious minds today as in the minds of the ancient Celtic peoples. And when a modern Druid or Witch calls upon one of these Beings, she or he invokes a force deep within her or his own being, a force which is reflected deep within the subliminal reaches of the universe itself, which responds in its own turn. Thus, these grand Forces in the cosmos are personified as ancient Gods and Goddesses; personified in myth, in folklore, in music, in poetry, in beauty and in love.

[Editor's last notes: Any mistakes or errors in this article should be attributed to myself, not to the author, whether the parenthetical insertion of alternate spellings for names or the italicised and bracketed comments. Unfortunately, I did not have access to my library of Celtic materials at the time of typesetting, and many of the insertions were taken from an all-too-fallible memory.

Also unfortunate is the dearth of published material on British, Scottish, Manx, Breton and other Celtic mythologies. Any member of the Council of Dalon Ap Landu with experience in these fields is asked to write an article for the next edition.]

the Book of Bards



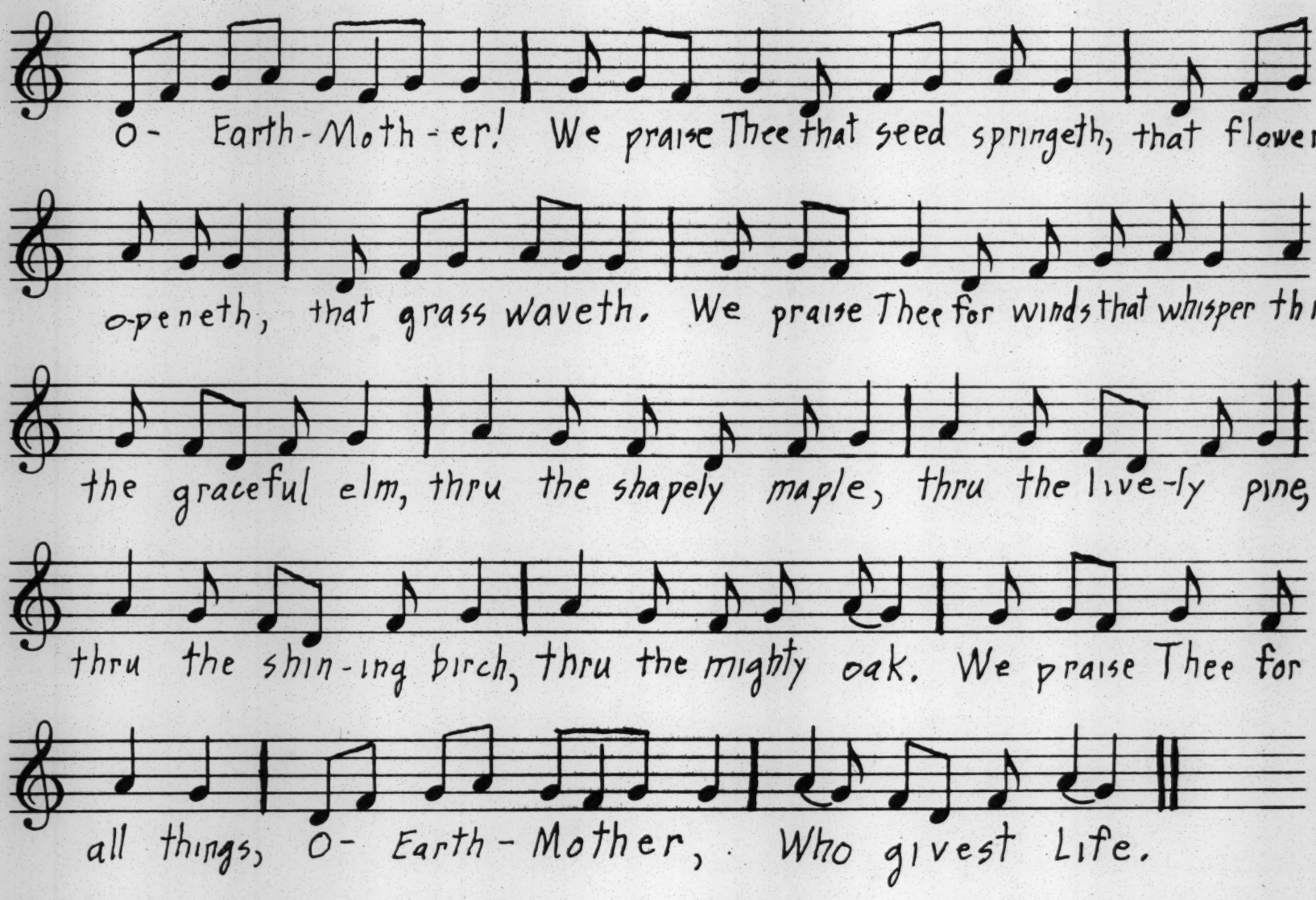
PROCESSIONAL HYMN
(Customs 2:1-3)

Words by Kathie Courtice
Music by Peter Basquin

1
O Earth-Mother!
We praise Thee that seed springeth,
that flower openeth,
that grass waveth.

2
We praise Thee for winds that whisper
through the graceful elm,
through the shapely maple,
through the lively pine,
through the shining birch,
through the mighty oak.

3
We praise Thee for all things,
O Earth-Mother,
Who givest Life.



NOW DO WE WITH SONGS AND REJOICING
(a Processional Hymn)

Words by David T. Geller
Sung to the traditional tune of:
"Let All Mortal Flesh Keep Silence"

Now do we with songs and rejoicing,
Come before the Mother to stand.
She has given forth of Her bounty
And with blessings in Her hand,
In the fields She walks
And in the woods She walks;
Our full homage to command.

At Her voice the wild wind is silent
And the fox lies down with the hare.
Every living creature before Her
Sings Her praises to declare:
Thanks to Thee for all,
O thanks to Thee for All,
Thanks to Thee, O Lady most fair!

THE LADY'S BRANSLE
(pronounced "brall")

Words by Hope
Sung to the traditional tune of:
"Nonesuch" (short version)
and reprinted by permission from
"Songs for the Old Religion"
(Copyright 1973)

O She will bring the buds in the Spring
And laugh among the flowers.
In Summer heat are Her kisses sweet;
She sings in leafy bowers.
She cuts the cane and gathers the grain,
When fruits of Fall surround Her.
Her bones grow old in Wintery cold;
She wraps Her cloak around Her.

But She will bring the buds in.....
(repeat freely)

OIMELC HYMN
(for use during Communion)

Words by Robert Larson

The days are short,
the heavens dark
the Mother sleeps.
The trees are bare
the north wind stalks
the Mother sleeps.
The nights are long
and full of fright,
the Mother sleeps.
But the ewe gives birth,
the ewe gives milk
the Mother stirs.
The Mother smiles
with dreams of life
She will return.
And on that day
will we rejoice
when She returns.
Long the day,
bright the sky,
when She returns.
Green the trees,
soft the breeze,
when She returns.
Short the night,
our fires alight,
when she returns!

(extra verses may be added by each Grove)

THE HOST IS RIDING
(Poem by Yeats)

The host is riding from Knocknarea
And over the grave of Clooth-na-bare;
Caolte tossing his burning hair,
And Niamh calling, "Away, come away:
Empty your heart of its mortal dream
The winds awaken, the leaves whirl round,
Our cheeks are pale, our hair is unbound,
Our breasts are heaving, our eyes are agleam,
Our arms are waving, our lips are apart,
And if any gaze on our rushing band,
We come between him and the deed of his hand,
We come between him and the hope of his heart."
The host is rushing 'twixt night and day;
And where is there hope or deed as fair?
Caolte tossing his burning hair,
And Niamh calling, "Away, come away."

WILL YE NO COME BACK AGAIN?

Words by Isaac Bonewits
Sung to the traditional tune of:
"Bonny Charlie's Now Awa"

1
In exile live our Olden Gods,
Banished o'er the foaming main,
To lands no mortal ever trods.
Will They e'er come back again?

Chorus
Will Ye no come back again?
Will Ye no come back again?
Better loved Ye canna be.
Will Ye no come back again?

2
Hills They walked were all Their own,
Blest the land, from sea to sea;
Till the clergy, with pious moan,
Banished all the noble Shee!

3
Sweet the chanting of the Druids,
Lilting wildly up the glen,
Pouring out the sacred fluids,
As they sing Your songs again!

4
Many a gallant Pagan fought,
Many a gallant Witch did burn;
Priest and Priestess, both have sought,
To sing the prayers Ye canna spurn!

5
Now with eagle and with dove,
Sing we here our heartfelt plea:
Come with thunder or with love,
But come! Good Gods, we so need Thee!!

THE RUNE OF HOSPITALITY
(A Medieval Charm)

I saw a stranger yestere'e'n.
I put food in the eating-place,
Drink in the drinking-place,
Music in the listening-place.
And in the blessed names
Of the Holy Ones,
He blest myself and my house,
My cattle and my dear ones.
And the lark sang in her song:
Often, often, often,
Go the Gods in the guise of strangers.
Often, often, often,
Go the Gods in the guise of strangers.

MAY THEIR DEVIL TAKE THE PREACHERS

Words by Chwerthin
Sung to the traditional tune of:
"God Bless England" (the Irish version)

1
We'll sing you a tale of wrath and woe–
Wack-for-the-diddle, diddle-di-do-day.
For the men who laid our freedom low–
Wack-for-the-diddle, diddle-di-do-day.
May fear and famine be their share,
Who've kept our land in want and care.
May their Devil take the preachers
Is our prayer!
Wack-for-the-diddle, diddle-di-do-day!

Chorus:
Wack-for-the-diddle, diddle-di-do-day!
Hip hooray! So we say!
Come and listen while we pray!
Wack-for-the-diddle, diddle-di-do-day!

2
Now when we were Pagan, fierce and free–
Wack-for-.. ..
The preachers went on a bloody spree–
Wack-for-.....
Harshly raised us in their slime,
And kept our hands from Heathen Crime;
And sent us early to their Heaven
Time after time!
Wack-for-.....

3
Now our parents oft were naughty folk–
Wack-for-.....
For swords and spears can sometimes poke–
Wack-for-.....
At New Grange and at Tara Hill,
We made the preachers cry their fill.
But–O the Saints!–they "love" us still!
Wack-for-....

4
Now Pagans all, forget the past–
Wack-for- ....
And think of the day that's coming fast–
Wack-for- . ..
When we shall be Paganized,
With guns and armor–moterized!
Oh WON'T the preachers be surprised!!
Wack-for-the-diddle, diddle-di-do-day!

HYMN TO HURRY THE RETURN OF SPRING
(A Poem by Mary Siegle)

Greet the Goddess with bells and drum,
Greet the God with laughter.
This is the night the dawn begins
The day to follow after.

Gather the old, the dead from the trees,
Carry it in your arms.
Bring it into the deep, deep woods,
Away from the towns and the farms.

Build you a living fire tonight –
Pile the branches high.
And know that in the fire's glow,
There's warmth to light the sky.

There's an old man cries the town tonight;
Down wide streets and narrow:
"Bring out, bring out, what you don't need,
and toss it in my barrow."

"Throw out your chairs, your attic stairs,
Throw out the butter churn.
Whatever's there; what you can spare,
As long as it will burn."

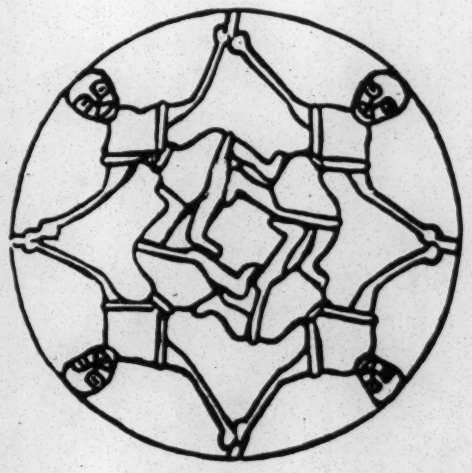
"Bring out your sister's gramophone,
We'll throw it on the fire;
And from your grandma's double bed
Build Winter's funeral pyre."

Slip away to the woods tonight;
Be children of the Moon.
And rejoice that Spring has come at last;
That Spring has come so soon.

You who complain of Winter's cold
And shiver in the snow,
Push back the shroud from the Mother's breast–
See promised green below.

All sceptics that the Spring returns,
All doubters that the fire still burns,
Stand in the circle for tonight,
And feel the heat and see the light.

Then greet the God with reverence–
Pour libations on the earth.
This is the night the Mother proves
Life's natural end is birth.



MIDSUMMER: THE TURNING OF THE YEAR
(A Poem by Mary Siegle)

My Father's strong today.
The Earth awaits his dawn.
Our Mother slowly turns in her dreaming sleep
And, waking, finds him there to share her bed.

My Mother slowly turns,
And, in turning toward her lover,
Gives a day of playfulness and ease.

And all the stirrings in the womb shall cease–
The ripening of the grain and labor in the fields shall pause.
The singing of the birds:
The peep; the scratching from the egg–
The grasses steady pushing from the earth–
All will stop for one full day.
The fullest of our year
And meant for naught but love.

But if the God comes shining,
And the sun beats down
And Earth opens wide to receive her Lord,
If this day lasts so long,
Why can't it go on?

Why does the Mother turn now
Not toward, but from;
And turn more quickly every day from this?

Sisters, look how your own lover comes
To lie down with you and love
And love again.
He asks a pulsebeat's pause,
A moment yet of time
for strength
To begin again
And spend the day.

THE FALLING ASLEEP OF THE MOTHER OF GOD
(A Poem by Mary Siegle for August 15th)

For the children–
so that they will know what feast it is today,
and how the ancient festival time came to be given to the Virgin.

She fell asleep today.
The Mother of God–
She who wept so–
Madre Dolorosa!
She fell asleep today.
And the angels came.
They bore her up on a breath of wind.
A sky-blue cloak
Of air against air against air–
To heaven the fairies bore her up.
She who wept so–
On this day she was taken up.

Mother, don't weep today.
See, we'll take this festival for you.
See, this feast is yours.
Our Lady of the Harvest,
The first fruits are yours.

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 find 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!!

THANKSGIVING GRACE
(A Poem by Mary Siegle)

Oh Goddess, giver of the grain–
Your rich rewarding of the rain–
Our Father the Sun looked down and blest
The fruits of your sweet Mother breast.
The harvest done–and to this end.
We sit to meal with a cherished friend.
And thanks be to the plants and the beast–
For the offering of this bountiful feast.
Our Father Who art in Heaven,
We give to you one day in seven;
And then to acknowledge Your loving care,
We give to you one day a year.

Amen.

THE GODS OF THE WEST

Words by Chwerthin
Sung to the traditional tune of:
"The Men of the West"

1
When you honor in song and in story
The Gods of our old Pagan kin,
Whose blessings did cover with glory
Full many a mountain and glen;
Forget not the Gods of our ancestors,
Who'll rally our bravest and best,
When Ireland is Christian and bleeding,
And looks for its hope to the West.

Chorus:
So here's to the Gods of our ancestors,
Who'll rally our bravest and best,
When Ireland is Christian and bleeding–
Hurrah! for the Gods of the West.

2
Oh the Shee hills with glory will shine then,
On the eve of our bright Freedom Day;
When the Gods we've been wearily waiting,
Sail back from the Land of the Fey!
And over Ireland rise the Druids,
Awakening in every breast,
A fire that can never be quenched, friends,
Among the true Gaels of the West.

3
Dublin will be ours 'e're the midnight,
And high over every town,
Our Heathen prayers then will be floating
Before the next sun has gone down.
We'll gather, to speed the good work,
our friends,
The Heathen from near and afar.
And history will watch us expell ALL
The preachers with feathers and tar!

4
So pledge us the Old Gods of Ireland,
The Dagda and Lugh and Danu;
Whose Return, with the trumpet of battle,
Will bring hope to Their children anew!
As the Old Gods have brought to Their
feasting halls,
From many a mountain and hill,
The Pagans who fell, so They're here, friends,
To lead us to victory still!

5
Though all the bright beauty we cherished,
Went down 'neath the churches and woe,
The Spirits of Old still are with us,
Who NEVER have bent to the foe!
And the Old Gods are ready whenever
The loud rolling tuck of the drum
Rings out to awaken the Heathen,
And tell us our morning has come!

THE 13 DAYS OF SAMHAIN

Words by the Berkeley Grove
Sung to the traditional tune

On the first day of Samhain,
the *cailleach* sent to me:
a *lios* in County Tipperary.

On the second day of Samhain,
the *cailleach* sent to me:
two water-horses
and a *lios* in County Tipperary.

* * *



Three *Mór-ríoghna*
Four pookas
Five silver branches
Six pipers piping
Seven harpers harping
Eight hunters riding
Nine *sidhe* a-sighing
Ten Druids scrying
Eleven washer-women
Twelve mortals dying

* * *

On the thirteenth day of Samhain,
the *cailleach* sent to me:

Thirteen *beansidhes* crying, twelve mortals dying, eleven washer-women, ten Druids scrying, nine *sidhe* a-sighing, eight hunters riding, seven harpers harping, six pipers piping, five silver branches, four pookahs, three *Mór-ríoghna*, two water-horses, and a *lios* in County Tip-pe-ra-reeeeeeee!

THE MYSTERY
(A different version of Customs 10:1-3)

I am a wind on the sea,
I am a wave of the ocean,
I am the roar of the sea,
I am a hawk on a cliff,
I am a dewdrop in the sunshine,
I am a boar for valour,
I am a salmon in pools,
I am a lake in a plain,
I am the strength of art,
I am a spear with spoils that wages battle,
I am a man that shapes fire for a head.

Who clears the stone-place of the mountain?
What the place in which the setting sun lies?
Who has sought peace without fear seven times?
Who names the waterfalls?
Who brings his cattle from the house of Tethra?
What person, what God,
Forms weapons into a fort?
In a fort that nourishes satirists,
Chants a petition, divides the Ogham letters,
Separates a fleet, has sung praises?
A wise satirist.

PAGANS ARE WE

Words by Chwerthin
Sung to the traditional tune of:
"Soldiers Are We"

Pagans are we,
Whose lives are pledged
To this our land.
Some have come
From the Land Beyond the Wave.
Sworn to the Shee,
No more our ancient Heathen land
Shall shelter the preacher or the slave.
Tonight we guard the fairy-hill,
In the Old Gods' cause,
Come woe or weal.
Mid pukka's howl
And banshee's wail,
We'll chant a Pagan song!

BE PAGAN ONCE AGAIN!

Words by Isaac Bonewits
Sung to the traditional tune of:
"A Nation Once Again"

1
When childhood's fire was in my blood,
I dreamed of ancient dreemen,
Against the Church who boldly stood
As Pagans and as free kin.
And then I prayed I yet might see
The Druids in the glen;
And Ireland, long the churches' toy,
Be Pagan once again!
*
Be Pagan once again.
Be Pagan once again.
And Ireland, long the churches' toy,
Be Pagan once again!

2
The Old Gods only sleep, you know,
Although betrayed and slandered.
They guarded us from every woe,
And blest each crop and fine herd.
Then Patrick, he drove the snakes away,
And brought the churches in–
'Twas a bloody poor bargain, I would say.
Be Pagan once again!
*
Be Pagan once again.
Be Pagan once again.
'Twas a bloody poor bargain, I would say–
Be Pagan once again!

3
And ever since that wretched day,
When first Ireland went Christian,
We've suffered woe in every way,
With Freedom made the Great Sin.
They set us at each other's throats,
To murder kith and kin.
Too long we've been their starving goats–
Be Pagan once again!
*
Be Pagan once again.
Be Pagan once again.
Too long we've been their starving goats–
Be Pagan once again!

4
Both Catholic and Protestant
Led us round by our noses;
Distracting from the deadly scent
Of England's blooming roses!
Hang EVERY preacher from a tree–
Burn out their golden dens.
It's the only way we'll ever be free–
Be Pagan once again!
*
Be Pagan once again.
Be Pagan once again
It's the ONLY way we'll EVER be free!
Be Pagan once again!!!

Erinn go Bree!

A CELEBRATION OF SUMMER
(A Medieval Welsh Poem, suitable for Samhain)

Summer, parent of impulse,
Begetter of close-knit boughs,
Warden, lord of wooded slopes,
Tower to all, hills' tiler,
You're the cauldron, wondrous tale,
Of Annwn, life's renewal,
It's you are, source of singing,
The home of each springing shoot,
Balm of growth, burgeoning throng,
And chrism of crossing branches.

Your hand, by the Lord we love,
Knows how to make trees flourish.
Essence of Earth's four corners,
By your grace wondrously grow
Birds and the fair land's harvest
And the swarms that soar aloft,
Moorland meadows' bright-tipped hay,
Strong flocks and wild bees swarming.
You foster, highways' prophet,
Earth's burden, green-laden garths.
You make my bower blossom,
Building a fine web of leaves.
And wretched is it always
Near August, by night or day,
Knowing by the slow dwindling,
Golden store, that you must go.

Tell me, summer, this does harm,
I have the art to ask you,
What region, what countryside,
What land you seek, by Pwyll.
"Hush, bard of praise, your smooth song,
Hush, strong boast so enchanting.
My fate it is, mighty feat,
As a prince," sang the sunshine,
"To come three months to nourish
Foodstuff for the multitude;
And when roof and growing leaves
Whither, and woven branches,
To shun the winds of winter
Deep down to Annwyn I go."

The blessings of the world's bards
And their good words go with you.
Farewell, king of good weather,
Farewell, our ruler and lord,
Farewell, the fledgling cookoos,
Farewell, balmy banks in June,
Farewell, sun high above us
And the broad sky, round white ball.
You'll not be, king of legions,
So high, crest of drifting clouds,
Till come, fair hills unhidden,
Summer once more and sweet slopes.

--taken, with one modification ("Peter" to "Pwyll") from *Medieval Welsh Lyrics.*

THE LORD OF THE DANCE

Modification by Isaac Bonewits of original words by Aidan Kelley to the common tune of "Tis a Gift to be Simple," more or less.....

1
When She danced on the waters
and the wind was Her horn,
The Lady laughed and
everything was born.
And when She lit the Sun
and the light gave Him birth,
The Lord of the Dance then
appeared on the Earth!

Chorus
"Dance, dance, wherever you may be,
for I am the Lord of the Dance," said He.
"I live in you, if you live in Me,
and I lead you all in the dance so free!"



2
I dance in the circle
when the flames leap up high.
I dance in fire and
I never, never die.
I dance in the waves
on the bright summer sea,
For I am the Lord of
the waves' Mystery!

3
I sleep in the kernal
and I dance in the rain.
I dance in wind and
through the waving grain.
And when you cut me down
I care nothing for the pain–
In the spring I'm the Lord
of the Dance once again!

4
I dance at your meetings
when you dance out the spell.
I dance and sing that
everyone be well.
And when the dancing's over
do not think I am gone;
To live is to dance–
so I dance on and on!

I FELL IN LOVE WITH THE LADY

Words by Chwerthin

1
Her people came from off the moor,
Lived outside the law.
Didn't care about rich or poor,
Just the souls they saw.

Chorus:
I was sent to kill Her people,
For the Inquisition.
But I fell in love with the Lady,
I came away with none.
I fell in love with the Lady,
And came away with none.

2
I crept into the woods one night,
To spy upon their dance.
I saw a happy, holy sight;
And fell into a trance.

3
The Lady that I saw that night,
She wore a robe of blue.
And on Her head, a crown of stars–
She stood upon the Moon!

4
I joined into the dancing then,
And when the Grand Rite came,
The Lady reached out with Her hand–
She called me by my name!

5
The Jesuits are after me;
They know I've changed my side.
But they can search from sea to sea–
I know where I can hide!

Final Chorus:
I was sent to kill Her people,
For the Inquisition.
But I'm going back to the Lady,
They'll come away with none.
I'm going back to the Lady–
They'll come away with none!

SHE WAS HERE

Words by Isaac Bonewits

1
She was here before their Christ,
And before their Satan too.
And She'll be here when both their Gods
Are dead and dust, 'tis true, 'tis true;
Are dead and dust, 'tis true.

2
The Goddess.....the Goddess.....
Spirit of life and of love!
The Goddess.....the Goddess.....
Ruler below and Ruler above!

3
Oh the Goddess Whom we worship,
Is our Holy Mother Earth.
We worship Her with love and joy,
With gladness and with mirth!

4
Call Her Isis, call Her Nuit,
Call Her Venus or Diane.
Mater Sotier, Mother Savior,
Goddess of all sea and land!

Repeat 1

5
Queen of Heaven, Queen of Hell,
Mother of all Gods and men!
We worship Her in beds and bowers,
Though some might call it "sin."

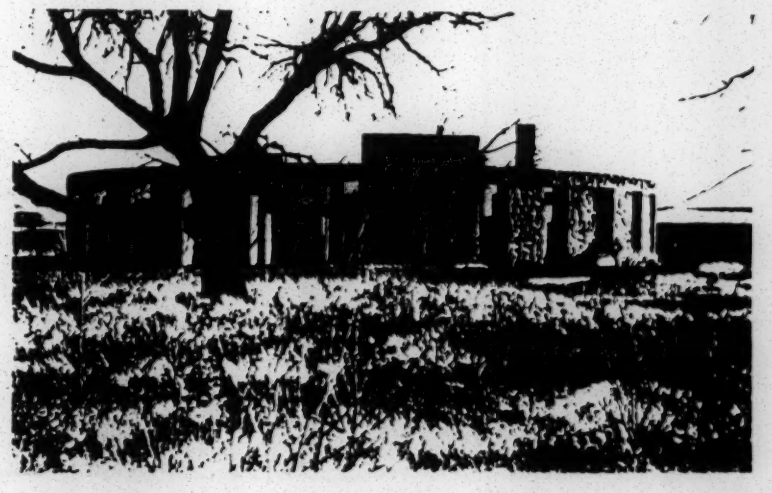
Repeat 2

6
Man and woman, bodies merging,
Thrusting, loving, prayers saying;
Hark my friends, when Pagans love–
We tell you we are praying!

Repeat 1

Repeat 2

Repeat 3



THE RISING OF THE DRUID MOON

Words by Robert Pennell & Isaac Bonewits
Sung to the traditional tune of:
"The Rising of the Moon"

1

"O now tell me, Taliesin,
tell me why you hurry so?"
"Hush, good Druid, hush and listen!"
and his eyes were all aglow.
"I bear news from the Archdruid,
get you ready quick and soon—
The Heathen must be together,
by the rising of the moon!"
By the rising of the moon,
by the rising of the moon.
The Heathen must be together,
by the rising of the moon!

2

"O then tell me, Taliesin,
where the gathering is to be?"
"At the oak grove by the river,
quite well known to you and me.
One more word, for signal token,
whistle out the Dagda's tune,
With your sickle on your shoulder,
by the rising of the moon!"
By the rising of the moon,
by the rising of the moon.
With your sickle on your shoulder,
by the rising of the moon!

3

Out of many a magic circle,
cones were rising through the night.
Many an oaken grove was throbbing
with that blessed Druid light.
And the Heathen sang across the land,
to the Banshee's fatal tune.
And a thousand spells were chanted,
by the rising of the moon!
By the rising of the moon,
by the rising of the moon.
And a thousand spells were chanted,
by the rising of the moon!

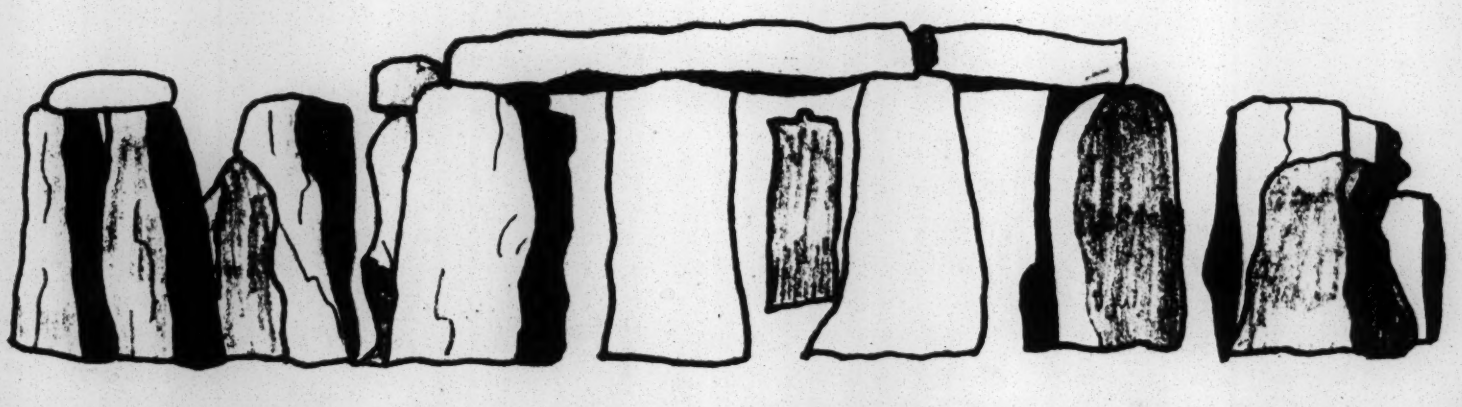
4

Throughout that pulsing Pagan night,
the Little People swarmed.
High above the chanting Druids soon,
a wrathful Goddess formed.
Death to every foe and traitor!
Pagans—carve the fatal rune!
Cast all our spells together now—
'tis the rising of the moon!
'Tis the rising of the moon,
'tis the rising of the moon.
Cast all our spells together now—
'tis the rising of the moon!

5

The Goddess headed for the East,
across the sea's bright foam.
What glorious havok She did wreck
in London and in Rome!
And the Archdruid, he spoke to us,
upon the following noon:
"I think we got our point across,
at the rising of the moon!
At the rising of the moon,
at the rising of the moon.
I think we got our point across,
at the rising of the moon!





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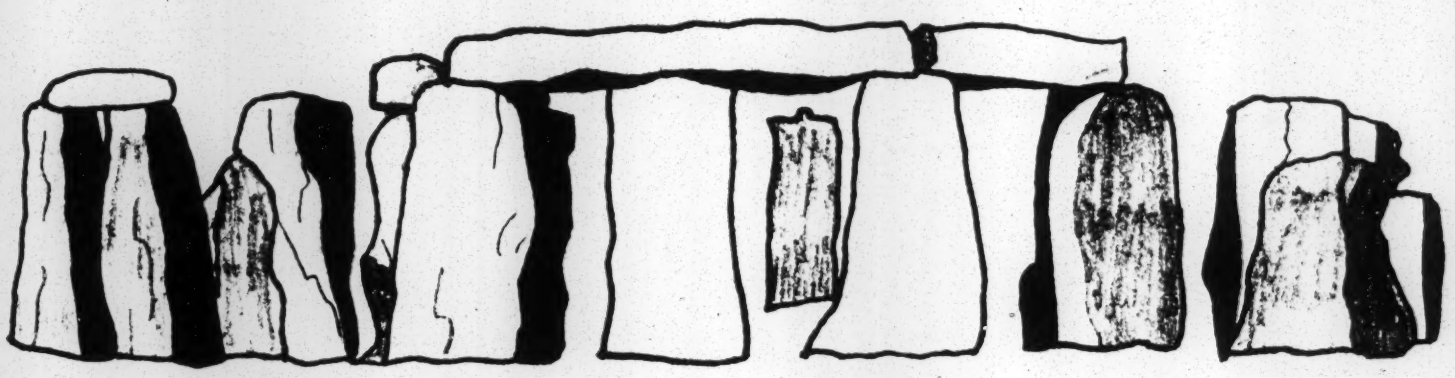


the other DRUIDS

It will come as a surprise to no one that the Reformed Druid movements in North America were not the first to attempt to ressurect Druidism. There are, in fact, dozens of groups that have been started over the centuries in an attempt to carry on or reinvent what their founders thought were the principles and practices of Druidism. Although none of the Branches of the Reform have any historical connection with any of these (up to the present, anyway) with one minor exception to be considered near the end of this article; nonetheless, a brief review of the histories of these groups will prove of interest to most Reformed Druids.

But first, let us go over what we know of the original Paleopagan Druids. This can be accomplished swiftly, for we actually know very little of them. The ancient Greek writers who mentioned the Druids were, according to Stuart Piggott's *The Druids* (which is the best book in English available on the subject), for the most part suffering from either the Savage Barbarian bias ("Hard Primitivism") or else the Noble Savage mystique ("Soft Primitivism"). The accounts of Julius Caeser are mostly war propaganda, heavily weighed down with atrocity tales designed to make the Celts look terrible and the Romans look wonderful. The same comment, of course, holds for the writings of the early Christian missionaries, some of whom encountered Druids in Ireland and Scotland, and found them to be far less gullible than the populace. Indeed, it seems that the overwhelming majority of books written about the Druids, until the 20th century, were far more fancy than fact.

The really hard facts and probabilities about Paleopagan Druidism can be summed up briefly: the Druids practiced a system of Priestcraft that was perhaps similar in *some* ways to that of the Brahmins in India. They were active throughout Gaul and the "British" Isles, and *perhaps* in other Celtic territories as well. They were the victims of a series of successful genocide campaigns waged against them by the Roman Empire and the Church of Rome. First to taste defeat were the Druids of Gaul, around 54 c.e. and those of Britain around 61 c.e. (all by the Roman Legions). The Christians managed to obliterate Druidism (or at least drive it completely underground) in Ireland, Scotland and the outer Isles during the fifth and sixth centuries c.e. How long Druidism may have lasted (either aboveground or underground) in Wales and other outposts is unknown, but it was probably not for very much longer.

As a social class, they seem to have been just below the warrior/nobility class in power and prestige, though they apparently had the political and religious power to be noncombatants and to start or stop wars. Their training could have taken as long as twenty years and seems to have included poetical composition, memorization techniques, law, ritual practice, weather predicting and other specialities. There appear to have been several subcatagories, all vaguely called "Druids." For example; the "Bards" were in charge of music, poetry, singing and dance; the "Vates" or "Ovates" were in charge of prophecy and divination; the "Brehons" (whom some say were not Druids at all) were judges and law-givers; etc. "Druids" *per se* were primarily teachers, magicians and priests. All of these catagories seem to have overlapped, along with healing, animal husbandry, time keeping, astrology and the transmission of oral traditions.

They definately were respected authority figures and this *may* relate to the fact that the word "Druid" is based on the root "dru-" meaning "oak tree, firm, strong." Therefore, it is possible that "druidecht" or Druidism *may* relate as much to the concepts of "firm knowledge givers," "dogma knowers" or "sources of orthodoxy" as it does to "the oak worshipping priests." This would make it an interesting contrast to "wiccacraeft" or "Witchcraft," which seems to mean "the craft of bending" or "the twisting skill" (standard terms used for magical workers, but seldom for religious authorities).

Druid places of worship *seem* to have been mainly oak groves. They practiced animal (and *perhaps* human) sacrifices and may have performed divination from the remains. They were touchingly fond of mistletoe, especially if it grew on oak trees. They appear to have been *poly*theists (probably "conditional polytheists") rather than monotheists or duotheists. They believed in an afterlife very much like the fleshly one (*not*, it would appear, in reincarnation or transmigration, except for Heroes, Wizards and Gods) and made it a special point to bury tools, weapons, animals and food with dead warriors and kings for use in the Celtic equivalent of the "Happy Hunting Grounds" believed in by some Native Americans. A favorite day for rituals (as well as for cutting mistletoe) seems to have been the sixth day after the night in which the new moon was first visible. They did not appreciate either the Roman Paleopagans nor the Roman Paleochristians very much.

That just about sums up what we really know for sure about the Paleopagan Druids. There are no real indications that they used stone altars (at Stonehenge or anywhere else); that they were better philosophers than the Greeks or Egyptians; that they had anything to do at all with the mythical continents of Atlantis or Mu; that they wore gold Masonic regalia or used Rosicrucian passwords; that they were the architects of (a) Stonehenge, (b) the megalithic circles and lines of Northwestern Europe, (c) the Pyramids of Egypt, (d) the Pyramids of the Americas, (e) the statues of Easter Island, or (f) anything other than wooden barns and stone houses. Neither is there any proof that the Ancient Druids were "Prechristian Christians;" that they understood or invented either Pythagorean or Gnostic or Cabalistic mysticism; or that they all had long white beards and golden sickles. We don't even have any proof that they were the only magical workers among the Paleopagan Celts (or among the tribes conquered by the Celts). And although there are sporadic references to a "seminary" for the higher training of Druids in "Albion," (which could have meant either the physical country of Britain or Wales, or else the Gaelic "Otherworld," i.e., "higher training between lives"); there is no proof for this nor for any really developed intertribal communications network of Druids.

With that background in mind, let us attempt to trace the revival/survival of Druidism in the Celtic and Gaulish territories. As near as we can tell, Druidism as such had vanished as a public activity by the end of the sixth century of the common era. Bards, however, seem to have survived fairly well, at least in Ireland, Scotland, Wales and the outer Isles. Whether they also managed to keep alive (as an underground cult) other aspects of Paleopagan Druidism, as has been claimed, remains to be proven. It is also possible, though unproven (and perhaps unprovable), that some of the so-called "Family Traditions" of Witches in these territories kept alive some of the knowledge of the Ancient Druids.

We do know that, as far back as the 12th century c.e., Bards in Wales were holding large competitions, to which the generic name "Eisteddfod" has been attached. One of them was held in 1176 c.e. in Cardigan Castle, sponsored by a Lord Rhys, but it was almost three centuries before another competition of any significance was held, at Carmarthen in 1450. The next appears to have been in the north of Wales in 1523, at Caerwys, and another in 1568 where Queen Elizabeth (who was anxious to control the traveling minstrels she saw—probably correctly—as a threat to British rule) examined the Bards and granted licenses to some of them to travel and collect fees.

Throughout these centuries, the scholarship of learned men (women weren't allowed to write) concerning the Druids was abysmal. The same Greek and Roman commentaries were dug up and rehashed, over and over again, and fanciful theories were built upon them. Most of these "scholars" were not very romantic in their treatment of the Druids; on the contrary, writers seemed to vie with one another in "revealing" the foolishness, barbarity and vanity of Druid worship. This was of course the proper party-line to take for a scholar wishing to survive with either his reputation or his head in Christendom. It did not, however, improve the image of Prechristian religions in Europe.

It is said by some that in 1245 c.e. a gathering was held of underground Druids and Bards from several parts of the "British" Isles, and that a theological unity was agreed upon and a special group or Grove founded, called the *Mount Haemus Grove,* which is said to still be in existence, with an "unbroken line" leading back. Such claims need to be treated most carefully. There does seem to be a group by that name, recognized by some of the modern Druids in England, but that hardly constitutes proof of such an extraordinary claim. It may indeed go back a few centuries (probably to the mid 1700's), but that does not make it an unbroken heritage from 1245.

In 1659 c.e., the scholar John Aubrey, having done some archeological fieldwork at Stonehenge, made the suggestion that Stonehenge *might* have been a temple of the Druids. He developed this suggestion cautiously over the next few decades in his correspondance with his fellow scholars and in the notes for his never fully-published work, *Templa Druidum.* In 1694, a firey young Deist named John Toland discussed the theory with him and became very enthusiastic over it. In 1659, excerpts from Aubrey's book were published, including his theory about Druids at Stonehenge, which thus saw light for the first time.

In 1717, a young antiquary named William Stuckeley obtained a transcript of Aubrey's complete manuscript of *Templa Druidum,* including the portions never published. Stuckeley thought the theory about Stonehenge being a Druid Temple was a terrific idea and began to develop it far beyond Aubrey's original concepts.

Also in that year, it is claimed, John Toland held a meeting at which Druidic and Bardic representatives from Wales, Cornwall, Britanny, Ireland, Scotland, Anglesey, Man, York, Oxford and London appeared and formed *The Universal Druid Bond* (U.D.B.). The U.D.B. has supposedly continued to this very day (or rather, at least one current group claiming to be part of a Universal Druid Bond says that it goes back this far) and the present name of the head group of the U.D.B. seems to be *The Mother Grove An Tich Geata Gairdeachas.*

In 1723 c.e., the Druid Stone Altar was invented by Rev. Henry Rowlands in his monumental work, *Mona Antiqua Restaurata.* His Druids are Patriarchs right out of the Christian Bible, and the altars they use are cairns and the capstones of cromlechs (though he does at least allow the Druids to remain in their groves, rather than forcing them to build huge stone temples). These Druid Stone Altars quickly became part of the rapidly growing folklore of Druidism. Prior to 1723, Druids were required to use altars made of sod or tree stumps—adequate, perhaps, but hardly as glamorous.

In 1726, John Toland published his *History of the Druids,* in which he pictured the Druids as unscrupulous montebanks and theocratic tyrants. This was a rather surprising act for the man who supposedly had, nine years earlier, helped to found a Universal Druid Bond and been its first "Chosen Chief." He did, however, put further forward the Stonehenge theory of Druid worship.

Scholarship of equal value was, of course, being produced in France as well. In 1727, Jean Martin presented Patriarchial Druids (Christian style) in his *Religion des Gaulois.* Throughout this century, on both sides of the Channel, Druids were being invented east and west, though in France these "Prechristian Christians" tended to be patriotic heroes resisting foreign invasion, while their English counterparts were the greatest mystics in history.

In London, throughout the century, "Druid" groups appeared along with Rosicrucian and Freemason organizations. In 1781 c.e., Henry Hurle set up *The Ancient Order of Druids* (A.O.D.), a secret society based on Masonic patterns (not surprising, since Hurle was a carpenter and house builder). This group, like most of the similar mystical societies formed at the time, was heavily influenced by Jacob Boehme.

(Jacob Boehme, 1675-1724 c.e., was a Protestant mystic, greatly involved with alchemy, hermeticism and Christian Cabala, as well as being a student of the famous Meister Eckhart. His mystical writings attempted to reconcile all these influences and had a tremendous impact upon later generations of mystical Christians, Rosicrucians, Freemasons and Theosophists.)

Following the tremendously successful Eisteddfod organized by Thomas Jones in Corwen in 1789, a huge variety of Welsh cultural and literary societies mushroomed and flourished. In 1792, a member of several of these groups in London named Edward Williams, using the pen name of *Iolo Morganwg* (Iolo of Glamorgan), held an Autumn Equinox ceremony on top of Primrose Hill (in London). Along with some other Welsh Bards, he set up a small circle of pebbles and an altar, called the *Mean Gorsedd.* There was a naked sword on this altar and a part of the ritual involved the sheathing of this sword. At the time, no one paid very much attention to the ceremony or its obvious sexual symbolism (which, if noticed, might legitimately have been called "Pagan"), at least not outside of the London Bardic community.

Iolo, however, was not daunted. He declared that the Glamorganshire Bards had an unbroken line of Bardic-Druidic tradition going back to the Ancient Druids, and that his little ceremony was part of it. He then proceeded (almost all scholars agree) to *forge* various documents and to mistranslate a number of manuscripts, in order to "prove" this and his subsequent claims. Many people feel that he muddled genuine Welsh scholarship for over a hundred years.

In 1819, Iolo managed to get his stone circle and its ceremony (now called, as a whole, the *Gorsedd*) inserted into the genuine Eisteddfod in Carmarthen, Wales. It was a tremendous success with the Bards and the tourists and has been a part of the Eisteddfod tradition ever since, with greater and greater elaborations.

Iolo's effects did not stop there however, for later writers such as Lewis Spence (who produced more fantasy about Celtic Paleopaganism than any writer of the last century), Robert Graves and Gerald Gardner apparently took Iolo's "scholarship" at face value and proceeded to put forward theories that have launched dozens of occult and mystical organizations (most of them having little if anything to do with Paleopagan Druidism).

By 1796 c.e., all megalithic monuments in Northwestern Europe were firmly defined as "Druidic," especially if they were in the form of circles or lines of standing stones. In that year, yet another element was added, in La Tour-D'Auvergne's book, *Origines Gauloises*. He thought he had discovered a word in the Breton language for megalithic tombs, "dolmin," and by both this spelling and that of "dolmen" the term became part of archeological jargon and of the growing Druid folklore.

At this point the folklore, also called "Celtomania," went roughly like this: "the Celts are the oldest people in the world; their language is preserved practically intact in Bas-Breton; they were profound philosophers whose inspired doctrines have been handed down by the Welsh Bardic Schools; dolmens are their altars where their priests the Druids offered human sacrifice; stone alignments were their astronomical observatories....." (Salomon Reinach, quoted by Piggott).

Art, music, drama and poetry were using these fanciful Druids as characters and sources of inspiration. Various eccentrics, many of them devout (if unorthodox) Christians, claimed to be Druids and made colorful headlines. Wealthy people built miniature Stonehenges in their gardens and hired fake Druids to scare their guests. Mystically oriented individuals drifted from Masonic groups to Rosicrucian lodges to Druid groves, and hardly anyone, then or now, could tell the difference. Ecumenicalism was the order of the day and in 1878, at the Pontypridd Eisteddfod, the Archdruid presiding over the Gorsedd ceremony inserted a prayer to Mother Kali of India! This might have been magically quite sensible, and was certainly in keeping with traditional Pagan attitudes of religious eclecticism, except for the fact that the British attitude towards Indian culture and religion was not exactly the most cordial at the time (of course, if there were no British people leading the rite, it might have been a deliberate bit of Welsh nationalistic magic against England!).

But before this, in 1833, the Ancient Order of Druids (the secret society founded by Hurle) split up over the question of whether it should be mainly a benefit (charitable) society or a mystical one. The majority voted for being a charitable society and changed its name to *The United Ancient Order of Druids* (U.A.O.D.). This group, with branches all over the world, still exists as a charitable and fraternal organization rather like the Elks or Shriners. An example of their philosophy may be found in a collection of their sayings entitled *The Seven Precepts of the Prophet Merlin:*

"First: Labor diligently to acquire knowledge, for it is power.
"Second: When in authority, decide reasonable, for thine authority may cease.
"Third: Bear with fortitude the ills of life, remembering that no mortal sorrow is perpetual.
"Fourth: Love virtue–for it bringeth peace.
"Fifth: Abhor vice–for it bringeth evil upon all.
"Sixth: Obey those in authority in all just things, that virtue may be exalted.
"Seventh: Cultivate the social virtues, so shalt thou be beloved by all men."

Meanwhile, the minority group, still calling itself by the old name (A.O.D.), also continued to exist, as a mystical Masonic sort of organization. The A.O.D. may have been among the groups known to have held ceremonies (Summer Solstice rites were the only ones held by anyone it seems) at Stonehenge prior to 1900 c.e. (it was a popular pastime) and in any event, there were several such groups using the site. In 1900, one of the standing stones fell over and the angry owner of the land (Sir Edward Antrobus) decided to fence the monument and charge admission, the better to (a) keep a closer watch on it and (b) earn enough money to repair the damage being committed by tourists. This caused a problem almost immediately, when a Druidic group was holding the very next Summer Solstice ceremonies and the Chief Druid was kicked out by the police (he laid a curse on Sir Edward, the effects of which are unrecorded).

Although the A.O.D., in the form of one of its subgroups (the Albion Lodge at Oxford) gained a certain amount of notice when they initiated Winston Churchill in August of 1908, the rite was performed at Blenhim Park, not Stonehenge. The only Druidic group known for sure to have used the monument during the years between 1901 and 1914 was called *The Druid Hermeticists.* In 1915, Stonehenge was sold by the weary owner to someone else who immediately gave it to the British Government, at a ceremony in which Druids of some sort assisted. Since 1919 c.e., when Stonehenge became a national monument, at least five different Druid groups have asked government permission to use it, although other groups have celebrated at various nearby spots (because of political and metaphysical squabbles) and some groups, of course, may have used Stonehenge without government permission or knowledge.

By 1949, only two groups seem to have been left using Stonehenge for the Summer Solstice rites; the A.O.D. and *The British Circle of the Universal Bond* (B.C.U.B.). In 1955 the A.O.D. seems to have disappeared, leaving the plain to the B.C.U.B. But the latter also had a problem, when a group succeeded in 1963-4, calling itself *The Order of Bards, Ovates and Druids* (O.B.O.D.), and deciding to celebrate elsewhere (usually Primrose Hill).

Things of a Druidic nature were occuring outside of Stonehenge, of course. In Wales, the National Eisteddfod Court runs an Eisteddfod every year (alternating between northern and southern Wales) and has the "Gorsedd of Bards" arrange the rituals for each occasion. Bardic and Druidic groups have also arisen in France, Britanny, Cornwall, the Isle of Man, Scotland, Ireland and in various parts of England. While the Welsh groups (Bardic, Druidic and Bardic-Druidic) spend most of their time and energy looking down their noses at all the nonWelsh groups (and even being so rude as to kick nonWelsh Druids out of their ceremonies); the others in turn spend tremendous amounts of time and energy on internal warfare.

Ecumenical movements, of course, have appeared and disappeared. The U.D.B., supposedly founded in 1717 by John Toland, claims to have survived since then under a succession of Chosen Chiefs, including such names as Toland, Stuckeley, Lord Winchilsea, Blake and Spence, among others. It appears to have been their English group (the

B.C.U.B. referred to above) that suffered the split in 1963-4. Both groups, naturally, claim to be the only legitimate representatives in the U.D.B. There do appear to be a couple of dozen public Druid groups in France and the "British" Isles, many of them using the "Bards, Ovates and Druids" phraseology. One leader states that there may be as many as 400 independant Druids not affiliated with groups. Such estimates, like those of underground Witches, Occultists and Pagans, must remain speculation since (thanks to religious bigotry) the estimates cannot be tested without risking the lives of those so exposed.

In the United States, there have been branches of most of the British Druid groups discussed in this article and there is nothing special that needs to be said about them. There is, however, at least one homegrown group that deserves a mention, if only because of its possible dangers to naive seekers after Druidism.

Around 1970 c.e., a man named Barney Taylor, operating under the name of "Eli" (which he claims means "teacher") appeared on the American occult scene teaching a religion he called the "American Druidic Craft." Taylor's background included training in Naturopathy, Herblore, Scientology, Psychocybernetics and similar mind training systems (including possibly "The Process," a semi-satanic group). A highly charismatic man, Taylor went around the U.S. in the early 1970's, giving lectures on "Druidic Witchcraft" and founding Covens.

Evidence would tend to indicate that Taylor invented his "Druidic Witchcraft" from whole-cloth. His magical and religious system has mutated quite a bit over the years, as a careful reading of his "First Book of Wisdom" will reveal to the trained eye of an Editor or Literary Critic. Several drastically different writing styles are run together in a conglomerate of Herbology, Mystical Christianity, UFOlogy, Gardnarian (Neopagan) Witchcraft, Von Danikenism, Freemasonry, Spiritualism, Scientology, Process, Ceremonial Magick, etc. The resulting system, now calling itself "the Druidic Craft of the Wise," bears no resemblence to any system of Druidism practiced in Europe or North America, now or in the past. Neither does it resemble Neopagan Witchcraft very much, except for a few terms obviously borrowed from easily available published sources. However, because the name "Druidic" is attached to Taylor's teachings, it would be wise to give a short account of them.

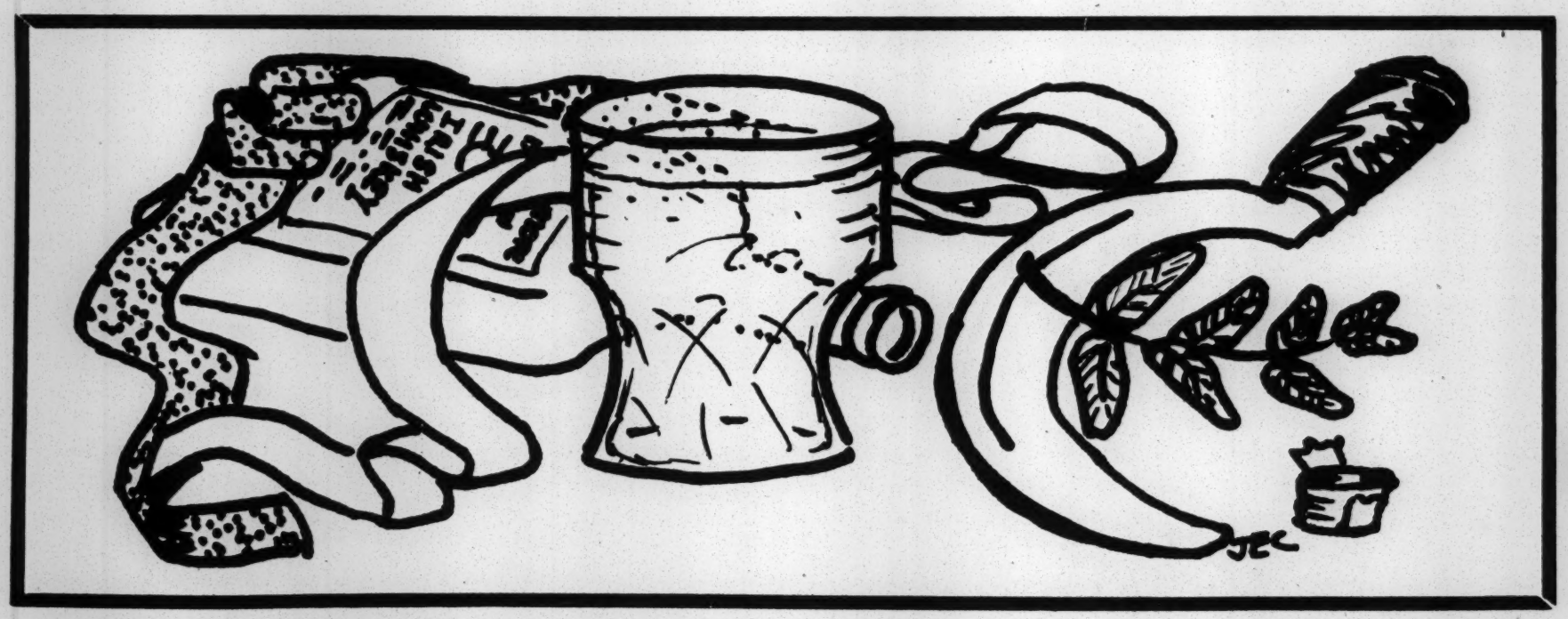
The D.C.W. is a strictly authoritarian and patriarchial monotheistic religion. The deity is called "the Father," and no references are made to female deities at all. The word of Taylor is law—no criticisms may be voiced and no outside religious study or practice is allowed. All competing religious groups are termed fraudulent (including the Neopagan Witches Taylor recommends in writing but forbids in practice) and his attitude towards them is one of complete hostility. Private lessons at his farm in Arkansas, as well as corresspondance lessons are available, however (judging from the copies of the correspondance materials seen by this writer) they are of abysmally poor quality.

Part of the initiation ceremony (done by a priest/ess claiming to be "of the Order of Melchizadek") involves the placing of a "Spirit Guide" on the back of the neck of the initiate. According to exmembers, this is actually a vampiric artificial elemental, used to psychically bond the group together and to provide a source of psychic energy for Taylor and his friends. Many elements from the psychic technology of the Process and Scientology are evident, including the major technique of "spiritually enlightening" a student by destroying their old, non-magical, personality and building them a brand new personality that is magical—and does exactly as it's told. Throughout the course of training, students are given many secrecy oaths and almost no explanations whatever of what is going on. Taylor apparently feels that, as Guru, he has the right to manipulate his students "for their own good."

A number of very harsh and alarming accusations about Taylor and his activities have been made over the years, but so far no evidence that would stand up in a court of law has been produced. The psychic results of his training system, for those who stick with it, are obvious even to little-old-lady-tea-readers: classic examples of the "sleazy-satanist--scientologist-junkie-vibe" so familiar to observers of the less savory fringes of the occult community.

Let me reiterate that the "Druidic Craft of the Wise" bears no resemblence to or connection with any of the Masonic Druid groups in England and America, nor with any of the Branches of the Reformed Druid movements in North America, save one. Several Covens are currently breaking away from Taylor and they have expressed interest in the Reformed Druid movements. Since several Covens have broken away in the past and joined various Neopagan Witchcraft groups, this is not an impossible task.

Readers are advised to stay as far away as possible from Taylor and his followers, however. There are plenty of legitimate Druidic and Craft groups around to choose from.



pagan musings

by Tony Kelly, Pagan Movement, Wales

The following was written in 1970 c.e. by Tony Kelly of the Selene Community in Wales. Tony, a most excellent poet and philosopher, was one of the founders of the Pagan Movement in the British Isles and, through his writings and concepts, one of those who initiated Pagan Way in this country. (Pagan Movement in Britain and Pagan Way in the U.S. both began as one with the same group of Pagan scholars, the same research into the ancient Goddess cults, and, in initial stages, the same rituals. The two later divided since all agreed that each country had its own particular needs and each required a unique approach in bringing back Paganism.)

What follows expresses well the feeling which lies behind the Paganism of today, and gives the hope that Pagans have for the future. Tony Kelly's inspired manifesto has become one of the great works of resurgent Paganism.

We're of the Old Religion, sired of Time, and born of our beloved Earth Mother. For too long the people have trodden a stony path that goes only onward beneath a sky that goes only upwards. The Horned God plays in a lonely glade for the people are scattered in this barren age and the winds carry his plaintive notes over deserted heaths and reedy moors and into the lonely grasses. Who now knows the ancient tongue of the Moon? And who speaks still with the Goddess? The magic of the land of Lirien and the old Pagan gods have withered in the dragon's breath; the old ways of magic have slipped into the well of the past, and only the rocks now remember what the moon told us long ago, and what we learned from the trees, and the voices of grasses and the scents of flowers.

We're Pagans and we worship the Pagan gods, and among the people there are Witches yet who speak with the moon and dance with the Horned One. But a Witch is a rare Pagan in these days, deep and inscrutable, recognisable only by her own kind, by the light in her eyes and the love in her breast, by the magic in her hands and the lilt of her tongue and by her knowledge of the real. But the Wiccan way is one way. There are many; there are Pagans the world over who worship the Earth Mother and the Sky Father, the Rain God and the Rainbow Goddess, the Dark One and the Hag on the mountain, the Moon Goddess and the Little People in the mists on the other side of the veil. A Pagan is one who worships the goddesses and gods of nature, whether by observation or by study, whether by love or admiration, or whether in their sacred rites with the Moon, or the great festivals of the Sun.

Many suns ago, as the pale dawn of reason crept across the Pagan sky, man grew out of believing in the gods. He has yet to grow out of disbelieving in them. He who splits the Goddess on an existence/nonexistence dichotomy will earn himself only paradoxes, for the gods are not so divided and nor the magic lands of the Brother of Time. Does a mind exist? Ask Her and She will tell you yes, but seek Her out, and She'll elude you. She is in every place, and in no place, and you'll see Her works in all places, but Herself in none. Existence was the second-born from the Mother's womb and contains neither the first-born, nor the un-born. Show us your mind, and we'll show you the gods! No matter that you can't for we can't show you the gods. But come with us and the Goddess Herself will be our love and the God will call the tune. But a brass penny for your reason!—for logic is a closed ring, and the child doesn't validate the Mother, nor the dream the dreamer. And what matters the wars of opposites to she who has fallen in love with a whirlwind or to the lover of the arching rainbow.

But tell us of your Goddess as you love Her, and the gods that guide your works, and we'll listen with wonder, for to do less would be arrogant. But we'll do more, for the heart of man is aching for memories only half forgotten, and the Old Ones only half unseen. We'll write the old myths as they were always written and we'll read them on the rocks and in the caves and in the deep of the greenwood's shade, and we'll hear them in the rippling mountain streams and in the rustling of the leaves, and we'll see them in the storm clouds, and in the evening mists. We've no wish to create a new religion, for our religion is as old as the hills and older, and we've no wish to bring differences together. Differences are like different flowers in a meadow, and we are all one in the Mother.

What need is there for a Pagan movement since our religion has no teachings and we hear it in the wind and feel it in the stones and the moon will dance with us as She will? There is a need. For long the Divider has been among our people and the tribes of man are no more. The sons of the Sky Father have all but conquered Nature, but they have poisoned Her breast and the Mother is sad for the butterflies are dying and the night draws on. A curse on the conquerors! But not of us, for they curse themselves for they are Nature too. They have stolen our magic and sold it to the mind benders and the mindbenders tramp a maze that has no outlet, for they fear to go down into the dark waters, and they fear the real for the One who guards the path.

Where are the Pagan shrines? And where do the people gather? Where is the magic made? And where are the Goddess and the Old Ones? Our shrines are in the fields and on the mountains, in the stars and in the wind, deep in the greenwood and on the algal rocks where two streams meet. But the shrines are deserted, and if we gathered in the arms of the Moon for our ancient rites to be with our gods as we were of old, we would be stopped by the dead who now rule the Mother's land and claim rights of ownership on the Mother's breast, and make laws of division and frustration for us. We can no longer gather with our gods in a public place and the old rites of communion have been driven from the towns and cities ever deeper into the heath where barely a handful of heathens have remained to guard the old secrets

and enact the old rites. There is magic in the heath far from the cold grey society, and there are islands of magic hidden in the entrails of the metropoles behind closed doors, but the people are few, and the barriers between us are formidable. The Old Religion has become a dark way, obscure, and hidden in the protective bosom of the night. Thin fingers turn the pages of a book of shadows while the Sunshine seeks in vain His worshippers in His leafy glades.

Here, then, is the basic reason for a Pagan Movement: we must create a Pagan society wherein everyone shall be free to worship the goddesses and gods of Nature, and the relationship between a worshipper and her gods shall be sacred and inviolable, provided only that in her love of her own gods, she doesn't curse the name of the gods of others.

It's not yet our business to press the law-makers with undivided endeavor to unmake the laws of repression and, with the Mother's love, it may never become our business for the stifling tides of dogmatism are at last already in ebb. Our first work, and our greatest wish, is to come together, to be with each other in our tribes for we haven't yet grown from the Mother's breast to the stature of the gods. We're of the Earth, and sibs to all the children of wild Nature, born long ago in the warm mud of the ocean floor; we were together then, and we were together in the rain forests long before that dark day when, beguiled by the pride of the Sky Father, and forgetful of the Mother's love, we killed Her earlier-born children and impoverished the old genetic pool. The Red Child lives yet in America; the Black Child has not forsaken the gods; the old Australians are still with their nature gods; the Old Ones still live deep in the heart of Mother India, and the White Child has still a foot on the old Wiccan way, but Neanderthaler is no more and her magic faded as the Lli and Archan burst their banks and the ocean flowed in to divide the Isle of Erin from the land of the White Goddess

Man looked with one eye on a two-faced god when he reached for the heavens and scorned the Earth which alone is our life and our provider and the bosom to which we have ever returned since the dawn of Time. He who looks only to reason to plumb the unfathomable is a fool, for logic is an echo already implicit in the question, and it has no voice of its own; but he is no greater fool than he who scorns logic or derides its impotence from afar, but fears to engage in fair combat when he stand's on his opponent's threshold. Don't turn your back on Reason, for his thrust is deadly; but confound him and he'll yeild for his code of combat is honourable. So here is more of the work of the Pagan Movement. Our lore has become encrusted over the ages with occult trivia and the empty vapourings of the lost. The occult arts are in a state of extreme decadence; astrology is in a state of disrepute and fears to confront the statistician's sword; alien creeds oust our native arts and, being as little understood as our own forgotten arts, are just as futile for their unfamiliarity. Misunderstanding is rife. Disbelief is black on every horizon, and vampires abound on the blood of the credulous. Our work is to reject the trivial, the irrelevant and the erroneous, and to bring the lost children of the Earth Mother again into the court of the Sky Father where reason alone will avail. Belief is the deceit of the credulous; it has no place in the heart of a Pagan.

But while we are sad for those who are bemused by Reason, we are deadened by those who see no further than his syllogisms as he turns the eternal wheel of the Great Tautology. We were not fashioned in the mathemetician's computations, and we were old when the first alchymist was a child. We have walked in the magic forest, bewitched in the old Green Thinks; we have seen the cauldron and the one become many and the many in the one; we know the Silver Maid of the moonlight and the sounds of the cloven feet. We have heard the pipes on the twilight ferns, and we've seen the spells of the Enchantress, and Time be stilled. We've been into eternal darkness where the Night Mare rides and rode her to the edge of the abyss, and beyond, and we know the dark face of the Rising Sun. Spin a spell of words and make a magic knot; spin it on the magic loom and spin it with the gods. Say it in the old chant and say it to the Goddess, and in Her name. Say it to a dark well and breathe it on a stone. There are no signposts on the untrod way, but we'll make our rituals together and bring them as our gifts to the Goddess and Her God in the great rites.

Here, then, is our work in the Pagan Movement; to make magic where the gods would wish it, and to come together in our ancient festivals of birth, and life, of death and of change in the old rhythm. We'll print the rituals that can be shared in the written word; we'll do all in our power to bring the people together, to teach those who would learn, and to learn from those who can teach. We will infiltrate groups, bring people to groups, and groups to other groups in our common devotion to the goddesses and gods of Nature. We will not storm the secrets of any coven, nor profane the tools, the magic, and still less, the gods of another.

We'll collect the myths of the ages, of the people and of the Pagans of other lands, and we'll study the books of the wise and we'll talk to the very young. And whatever the Pagan needs in her study, or her worship, then it is our concern, and the Movement's business to do everything possible to help each other in our worship of the gods we love.

We are commited with the lone Pagan on the seashore, with he who worships in the fastness of a mountain range of she who sings the old chant in a lost valley far from the metalled road. We are committed with the wanderer, and equally with the prisoner, disinherited from the Mother's milk in the darkness of the industrial wens. We are committed too with the coven, with the circular dance in the light of the full moon, with the great festivals of the sun, and with the gatherings of the people. We are committed to build our temples in the towns and in the wilderness, to buy the lands and the streams from the landowners and give them to the Goddess for Her children's use, and we'll replant the greenwood as it was of old for love of the dryad stillness, and for love of our children's children.

When the streams flow clear and the winds blow pure, and the sun nevermore rises unrenowned nor the moon ride in the skies unloved; when the stones tell of the Horned God and the greenwood grows deep to call back Her own ones, then our work will be ended and the Pagan Movement will return to the beloved womb of our Old Religion, to the Nature goddesses and gods of Paganism.

(Selene Community, Cân y Lloer, Ffarmers, Llanwrda, Sir Gaerfyrddin, Cymru, Wales)

a Basic Wiccan Rite

For the benefit of those Reformed Druids who have inquired as to exactly what goes on at a typical Neopagan Witchcraft ritual, and how it might differ from one of our own, we present the following *Basic Wiccan Rite,* in outline form. This is based primarily upon the pattern developed by an Eclectic Reconstructionist Wicca organization in California. It is highly similar to that used by the majority of Neopagan Witchcraft movements in America. Astute readers will note that there are no incantations, songs or names of particular deities in this outline. This is because each Coven chooses or invents its own and usually prefers to keep these matters secret, in order to protect the delicate structure of the groupmind created by the system. The rituals also tend to work much better when the Coven has written its own variations to the basic theme.

There is nothing to either prevent or encourage the use of this pattern by Reformed Druids of any Branch of the Reform; except, of course, that most Wiccans would not accept most Druids as competant to preside over such a ceremony. Isolated elements of this rite may, naturally, prove of use in the creation of new Druid liturgies.

Suggestions concerning the psychic technology of this rite and others of a similar nature may be found in *The Second Epistle of Isaac* and in several of the books listed in *A Bibliography of Druidism.*

* * *

1. Ritual baths beforehand, personal annointing with special oils if desired, putting on of clean clothes to travel to meeting site in.
2. Upon arrival at meeting site, all immediately change into whatever clothes (if any) will be worn for the rite. Leaders should arrive early in order to set up site properly, make sure materials are all on hand, see that musicians know their cues, etc.
3. Altar is placed outside of where circle is to be and all tools, atatues and other materials are set up on altar *sturdily*.
4. Circle is marked out on floor or ground with tape, powder, flour or whatever. Those that use concentric circles mark out the proper mathematical proportions and inscribe whatever symbols are used inside the concentric rings. Candles or torches are placed at the Four Quarters.
5. Coveners assemble outside circle(s), two by two. Those groups that use scourging for purification do so now (3 + 7 + 9 + 21 is the common pattern). Musicians may start opening song; coveners enter the circle being greeted by HP (High Priest) and HPs (High Priestess) or their assistants, usually with a kiss and a password. All file into the circle clockwise, alternating (as much as possible) male and female, and distributing themselves equally around the circle.
6. If coverners are too far apart to hold hands, they move closer to the center of the circle until they can. If there are too many coveners in the circle, the rite should be stopped, the circle makers scolded, and the circle drawn all over again larger. Then start the rite again from the beginning.
7. All coveners, including the leaders, join hands facing the *outside* of the circle. Music starts and the HPs leads a counter-clockwise dance around the circle. Men dance with their left heel kept off the ground (a ref. to the Lame King motif). After at least one full circling, HPs lets go with her left hand and leads the dance into a slow inward spiral (the Labyrinth motif). When the spiral is as tight as it can get, HPs turns to her right and kisses the man next to her (symbol of awakening to passion and new life). She leads a new spiral outwards, this time clockwise. She and every woman kisses each man she comes to. The spiral eventually unwinds into a circle with all facing inwards and dancing clockwise.
8. Assistants go outside circle and very carefully carry in altar. This is placed near or on the center of the circle and candles on it are lit.
9. HPs & HP (or assistants) exorcise and consecrate Four Elements. Sword or athame (ritual dagger) is used to mark outside of circle, beginning at chosen Quarter. Each Element is used to consecrate circle (salt, water, incense and lighting of torches is one way).
10. HPs & HP may annoint each other and coveners with special consecrated oil in triangle or pentegram shape, with special poem or blessing chant (procedure is easier if coveners are skyclad, i.e., naked). Females annoint males and vice versa.
11. With bell in weak hand and athame in strong, HP or HPs goes to beginning Quarter, rings bell, cuts pentegram or other sigil in the air and invokes or summons the "Lord of the Watchtower" or Spirit of that Quarter. This is done clockwise at the remaining Quarters.
12. After each summoning, all say "Welcome" or the equivelent.
13. HPs begins to take on the persona of the coven's chosen Goddess, standing in ritual postures or perhaps dancing from the Quarter of Death to the Quarter of Birth and back again. HP may be leading a chant or song about the Goddess during this. If dancing or singing is going on, the musicians are playing along.
14. HPs returns to the center and delivers the "Charge of the Goddess" or the equivelent, speaking as the deity incarnate. All bow to Her respectfully.

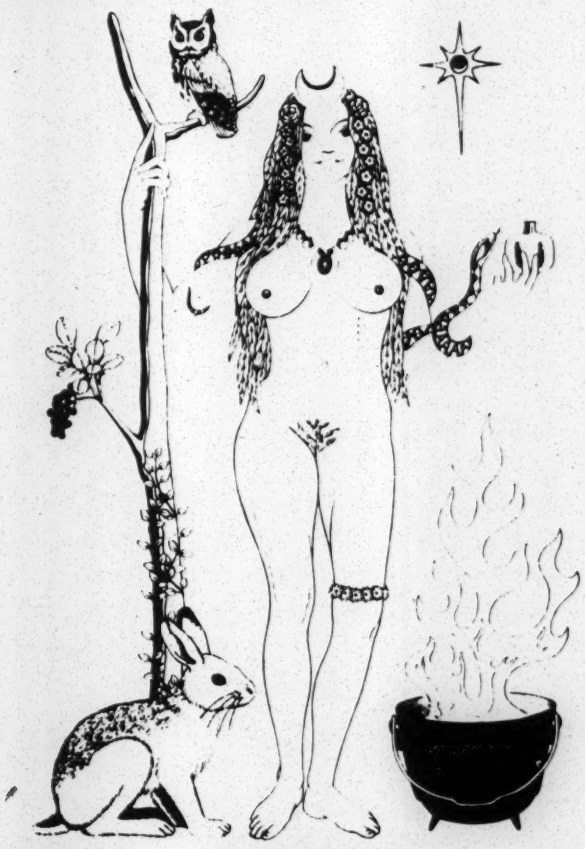
15. In some groups, HP may then do a similar dance, be sung to as the coven's chosen Horned God, and deliver a Charge of His own.
16. HPs announces that it is time to raise the Cone of Power and the purpose for which it is being raised. She stands in the center, with or without HP, and begins the dance chant. Music starts.
17. Coveners begin to dance slowly in a clockwise direction around circle, chanting a standard mantra or one made up for the occasion. Musicians gradually speed up the rhythm, dancing and chanting go faster and faster. During this, dancers are concentrating on an energy flow going through their bodies in a clockwise fashion and rising up in a spiral manner to form a Cone of Power. (Note: some really strong groups have the power flow going both directions at once, forming two spirals into a single cone).
18. HPs (or sometimes the HP) watches throughout this and tunes the power to the color and shape desired. When she thinks that the Cone has reached its peak of Power, she yells or otherwise signals and all drop to the floor repeating the cry and releasing all the energy into the spell.
19. Coveners sit quietly for a few minutes, in order to recharge. A quiet song or mantra may be chanted at this point.
20. The dancing and raising of the Cone may be repeated once or twice more (only). Each time, there is a recharging afterwards.
21. In some groups, during the raising of the Cone, the HPs & HP may be having sexual intercourse, timing their orgasms to the peaking of the Power (which is made easier if there is music—especially drums—available). However, this is usually done only in groups that use sexual activity to raise the power rather than dancing.
22. HPs & HP bless the wine with the dagger-in-the-cup symbology and bless the cakes or cookies with the other elemental tools. These are passed to all and consumed.
23. This is the time for minor magical workings, telling of myths, songs, folktales, etc. Future rites may be planned. Political matters are avoided entirely, including the discussion of possible future initiates, shifts of office, etc. (These are only to be discussed at organizational meetings, not rituals).
24. HP or HPs (or all) hold up a tool. All chant a brief chant, draining all excess power in the circle into the tool(s). HPs (and HP if necessary) comes down from divine persona.
25. HP or HPs (or assistants) goes around circle with bell and athame, thanking and dismissing the Spirits. All coveners salute Four Quarters and say "Farewell" or equivelent at each Quarter.
26. HPs or HP goes around circle sprinkling salt or earth, thus grounding out the circle.
27. HPs cuts circle with sword or athame, saying "the circle is broken, merry meet and merry part" or equivelent. All repeat the last part and the rite is over.
28. Altar is packed up and made ready for transportation by the leaders *before* the socialization afterwards gets too far underway.

* * *

General Notes:

A. The rite usually works best when the ritual is completely memorized. Cue cards are a distraction and (usually) a sign of laziness.
B. The musicians may be outside the circle throughout, or may come in with the altar, after the spiral dance.
C. Since Wicca is supposed to be a *Celtic* religion, there is no need for Kabbalistic elements in this rite.
D. HP & HPs may delegate all tasks except the persona taking (the shamanistic part) to members of the Coven.
E. It is a definite help if the coveners attend folk-dancing classes and learn some complete dances.
F. Schismatic Druids are expected to be able to lead one of these sorts of rites at a moment's notice (though they will probably never be asked) as a basic exercise in religious flexibility.





the Book of Footnotes

Being a collection of primarily historical notes, with added bibliographical & liturgical materials provided, for the most part, by Robert Larson, Norman Nelson, Richard Shelton, Isaac Bonewits and others.

PART ONE: THE CHRONICLES OF THE FOUNDATION

The Early Chronicles:

1:1 "...which Branch of the Order..." Some people now take this verse as the scriptural foundation for the legitimate founding of offshoots of Reformed Druidism, each calling itself a "Branch of the Reform."

1:2 The Reformed Druids of North America (henceforth "RDNA" or "Druids") were founded in the Spring of 1963 c.e. (common era). John Nason was at that time President of Carleton College, a private Liberal Arts college in Northfield, Minnesota. The precise wording of the requirement mentioned is to be found on page 138 of the *Carleton College Bulletin* for March, 1963 c.e.: "*Attendance* is required at the College Service of Worship *or* at the Sunday Evening Program *or* at any regularly organized service of public worship. Each [ten week] term every student must attend seven of the services or religious meetings."

1:3 "As I recall it, the sole motive was to protest the requirement, not to try for alternatives for worship. If a 'regularly organized service' was required, we decided to organize one! Chief among those involved were David Fisher and David Frangquist (then sophmores), Howard Cherniack, Jan Johnson and me (then all juniors). It is important to note that, while some were areligious, others were church-goers who felt that compulsory religion was a dis-service to religion. There was never any intention to mock any religion, it was not intended that RDNA should compete with or supplant any other faith. We tried to write a service which could be attended 'in good faith' by anyone; it required no renunciation of any faith to profess Druidism. If our protest was to work, the last thing we needed was antagonism from anyone." —NN

1:4 Lyman Lakes extend across the north side of the campus proper, lying in a valley. Most of the Druids then lived in a new dorm just north of the lakes, at the base of a hill. Immediately at the top of the hill was the soccer practice field and, just to the east of that, an area called Monument Hill (bearing a stele commemorating the site of the first Christian baptism of a white child, the first Christian church services and the first Christian wedding in Minnesota). Further north, across the soccer field, is a slight rise with a large rock sticking out of the ground and with three oak trees; this became known as the Hill of the Three Oaks.

1:5 Monument Hill of course.

1:6 It is postulated by many that David Fisher created the entire first ritual at this time, though he claimed to have been made a Druid in high school. Doubters declare that his claim was made to lend acceptability and credibility to the movement, by claiming a longer history—a not unknown habit among religious founders.

1:7 Saturday afternoons became the customary time for Druid services (in addition to the High Days of course) for many years, though some Groves now use Sunday afternoons and still other Groves use different days.

1:8 Thus the Reform is regarded as having started in April of the year known as 1963 in the common era, 6676 in the Julian era, 2623 Japanese, 2716 Roman (A.U.C.), 1383 Islamic (Hegira), 1885 Hindu (Saka), 2276 Grecian, 7473 Byzantine, 5725 Jewish (A.M.) and nearly halfway through the First Year of the Reform (or "1 y.r."), which began the previous *Samhain*.

2:1 The first official RDNA services would seem to have been on this date (May 1, 1963 c.e.), however, they might have been held on the preceding Saturday (April 27) or the following Saturday (May 4). For astrologers, the time would have been between 1:00 pm and 3:00 pm, Central Time.

2:2 The first altar was David Fisher's phonograph-stand & record-rack, draped with a cloth.

2:3 The stone came from a place in the Arboretum, just north of Monument Hill. The number of workers is estimated as increasing from three to five.

2:5 The exact measurements of the "cubits" used has been lost. The term usually refers to a length from 17" to 21" (based on the length of a person's forearm).

2:6 The ***waters-of-life*** are ***uiscebheatha*** in Irish Gaelic (otherwise known as "whiskey"). Any alcoholic beverage can be used in a pinch. For further details, see *Miscellaneous Customs and Liturgical Notes.*

2:8 This was so they could become an "officially registered student organization." The original Constitution had an amusing typographical error: Article VI set the quorum for amendment at "one third of those known to be officers." Since there were only three officers to begin with.....

3:5 "A little hyperbole aside, this is essentially a factual account." –NN. The phrase "and this was taken to be a sign," became more and more popular among the Druids, as more and more unusual events began to happen.

3:11 "One would think they would have been able to take the hint." –IB.

4:3 A ray of sunlight broke through the cloud cover and hit the altar.

4:7 "No liquor was allowed at Carleton. This rule was not enforced in 'the Arb,' and quite a many students wandered home on Saturday Night/Sunday Morning under the influence. In the case of the repeated destruction of the altar, there was a specific (small) group which didn't like us as individuals, and took it out on our altars. I don't remember if we thought they were anti-Druid or just anti-us." –NN

5:9 "Since Neopaganism is often defined as the revival of real or fancied Pagan religions, while deleting or changing 'those things which do bring offense to our senses,' or which are otherwise inappropriate to humane people living in the modern world, it could be argued that this verse shows the incipiant Neopagan nature of the RDNA even at the beginning." –IB.

5:10 The speaker was Jan Johnson. Actually it is not known for sure whether the Original Druids practiced human or animal sacrifice, though the former was the war-atrocity tale told by their enemies, the Romans. But since almost every Paleopagan tribe in Europe practiced the sacrifice of flesh now and then, such sacrifices by the Ancient Druids must remain a possibility. For further details about the Paleopagan Druids, as well as other modern groups, see *The Other Druids*.

5:13 This almost-schism should not be confused with the schism that did take place eleven years later, also (in part) over the question of just how Pagan the Druids were or should be.

5:14 This entire dispute is reflected in the changes made in the Ceremeony for the Consecration of an Altar, which will be found at the beginning of *The Urtext Rituals*. The date for the consecration of the altar was May 18, 1963 c.e. (1 y.r.).

6:1 May 25, 1963 c.e. (1 y.r.).

6:3 After six or seven "regularly organized services of public worship," the Druids filled out "Chapel Slips," listing the Druid services as their church for the week. These slips were handed out at campus services and were available in the dorms for those who had attended services in town.

6:4 The Chapel Slips were rejected by the Dean of Men's office, which had charge of such matters for male students.

6:5-8 Howard Cherniak went to the Dean of Men with a list of various unusual religious organizations (gleaned from the Minneapolis/St. Paul "Yellow Pages"). After it was admitted that most of them would be acceptable, he asked why the RDNA wasn't. The answer boiled down, amounted to "You don't have a faculty advisor."

6:9 The Dean of Women's office accepted the Chapel Slips from the two female members of the RDNA. The twenty male students then in the RDNA never did receive official credit. But then, they never were expelled either.

7:1 The date was June 1, 1963 c.e. (1 y.r.).

7:4 The Reformed Druids were even more outnumbered by their foes than the Original Druids were; a situation which often leads to a choice between declaring public pacifism or being subjected to pacification.

7:5 That is to say, Summer Vacation was coming on.

The Book of the Law:

1 This Book is essentially a paraphrase of the *Constitution* of the Carleton Grove (which will be found in Part Four). See *Early Chronicles 2:8* and attached notes.

3 It is no longer necessary to be a student (at Carleton or anywhere else) in order to join the RDNA (or its offshoots). All may join regardless of race, creed, color, gender or place of cultural origin; provided they agree with the Basic Tenets and partake of the *waters-of-life*. It should be pointed out, however, that some of the offshoots place religious restrictions on the Priesthood.

4-6 These are the rock-bottom beliefs of the Reformed Druid movements in North America.

7 Some offshoots add extra officers. The following verses refer to both sexes as far as eligibility is concerned. See the notes to *Customs 8:1-12* below.

11 If a new Grove is founded at any other time of year, an election takes place immediately. The following *Foghamhar* (Fall) the annual elections commence. This procedure is also followed if an officer leaves office.

12 "...for there is yet more." See *The Records of the Council of Dalon Ap Landu* for further legislation. Also, during and after the Year of Changes (see *The Book of Changes*) a number of additional rules were passed by various offshoots of the RDNA.

"...to bear witness unto it." Though the original text of the Constitution says "one-third," an early correction (made at the same time as the correction of "be" to "the" in the same phrase) says that the quorum is "one-eighth." Nonetheless, most Council letters seem to assume a quorum of one-third.

This verse has subsequently been interpreted to allow business to be done through the mails. In typically Druidic manner, the quorum necessary to enact changes has only rarely been obtainable, since most Druids are too lazy to answer their mail or to send in changes of address. This difficulty in legislative communication (caused, as well, by inactivity on the part of the Archdruids of the Carleton

Grove) is one of the major reasons cited for the events of the Year of Changes, and the forming of the Provisional Council of Archdruids. Although the structure of the national organization of the Reformed Druid movements is still evolving, this Constitution is still the basic form used by most Groves.

The Customs of the Druids:

1:1 Only during the Summer Half of the Year. During the Winter Half, the *waters-of-sleep* are passed instead.

1:8 Note therefore, that there is no special ordination or initiation ceremony for entrance into the First Order.

2:1-3 The words of the Chant were written by Kathie Courtice, now married to Peter Basquin, who wrote the music (to be found in *The Book of Bards*). It was regularly sung as a part of the Services of Worship, usually as the Processional Chant. For further notes, see the appropriate entry below, under *The Book of Bards*.

3:12 This is known as "the Ordeal."

3:13 See also the ordination ceremony for the Second Order.

4:1-7 This chapter is based primarily on David Frangquist's research, though its statements are backed up by other researchers. "He spent quite a bit of time on research, as writing the *Chronicles [of the Foundation]* turned from the frivolity obvious in the first few chapters of *The Early Chronicles* to the serious undertaking evident later on." --NN. For some reason, Frangquist's otherwise fine research missed the early Celtic celebrations of the Spring Equinox and the Fall Equinox, though their celebration is well attested by Celtic scholars. Thus, among orthodox members of the RDNA, these two holidays are not celebrated, since they do not appear in this chapter. Most of the offshoots, however, do celebrate them. For further calendar notes and methods of calculating High Days, see *The Tally of the Years, The Druid Calendars* and the appropriate books in *A Bibliography of Druidism*.

5:1 See note immediately above and *The Epistle to the Myopians*.

5:3 Nonetheless, the night of the full moon seems to be more commonly used for ordination Vigils than that of the new moon.

5:4-10 See the *Orders of Common Worship*.

6:6 An all-night Vigil is one of the requirements (in every Branch of the Reform) before one may be ordained to the Third Order (that of the Priesthood), although there is a rare precedent for *in absentia* ordination of a candidate, conditional upon the Vigil being subsequently performed. This is frowned upon, and normally the service of Ordination is held just after sunrise, the other Third Order Druids and Druidesses in the Grove coming out to join the candidate and conducting him or her to the service. For additional customs that have developed, see *Miscellaneous Customs and Liturgical Notes*.

6:12 This chapter did not originally refer to both genders, though it does now. See the notes to *Customs 8:1-12* below, as well as *The Records of the Council of Dalon Ap Landu* for details. Only an Archdruid or Archdruidess who is the head of a legally constituted Grove may ordain priests and priestesses to the Third Order.

7:1-12 Written by David Fisher and incorporated into *A Special Order of Worship for Samhain*.

8:1-12 This chapter has been greatly edited to remove gender biases. The verse now numbered "13" was originally "16." Three verses (originally numbered "13, 14, 15") were in effect repealed by the Council of Dalon Ap Landu (see *Records*) in 1971 c.e. They originally read as follows (emphasis added for clarification):

"13. But no priestess shall be admitted *into* the councils of the priesthood, but rather she shall be given *unto* one of them as a gift of service to beauty.

"14. For she who is called to be a priestess shall be sealed up *unto* one Order only, and *unto* her shall be given the service of it for all time;

"15. and she shall be called a priestess not *of* the Order, but rather a priestess *unto* the Order."

In order to understand the rather complex reasons for this contorted phraseology and the subsequent legal arguments and rulings by the Council of Dalon Ap Landu for over five years (until the mess was finally straightened out in 1971 c.e.), it is necessary to understand some facts of life at Carleton College. Robert Larson, Founder and Archdruid of the Berkeley Grove, offers the following explanation:

"Recently, increasing numbers of people of both sexes have complained about the 'sexism' found in many parts of *The Druid Chronicles [of the Foundation*, as originally published]. It doesn't really bother me, but many find that any hint of discrimination against women is contradictory to the worship of the Earth-*Mother*. Many of the comments revolve around the Infamous Priestess Issue.

"This issue originally arose because Reformed Druidism came into being at Carleton College. In those dark days, women were under a rule know as 'Women's Hours.' This rule required female students to be in their dorms by a certain time; this time varying with their year in college. But rarely indeed was a woman allowed to stay out all night. The penalties for breaking this rule could be quite severe. Since an all-night Vigil is required for becoming a Third Order Priest, this Women's Hours rule effectively barred a woman from reaching a higher status than the Second Order.

"In order to allow women to aspire to and obtain higher Orders [Fourth and up], they were allowed to be given *unto* a Higher Order, without benefit of Vigil, if the Patriarch of that Order approved. However, since she had not Vigiled, a woman could not be made a priestess *of* the Third Order nor *of* the Higher Orders. The intent was pure, but when the Reform moved into the world, the intent was taken to be the *effect*—which was to bar women from realizing their full Druidhood.

"This has since been changed, by a Resolution submitted to the Council of Dalon Ap Landu by myself, to allow women who have Vigiled and met the other requirements of the Third Order to become full priestesses with all the privileges and restrictions (such as they are) of a male priest.

"Since the ancient Celtic women fought side-by-side with the men, and had equal status with men in pre-Saxon society, it would be ridiculous for any religion claiming the name 'Druid' to discriminate against women. The Mother knows, such was not the intent. Rather, the Founders wished to discriminate *for* women."

Also (notes your Editor) sexism that appeared elsewhere in the previously published editions of what were then called *The Druid Chronicles (Reformed)* must be viewed in terms of the following factors: (1) the innate sexism of the English-American language, which makes it awkward to include both genders when a double-gendered pronoun is needed, but which makes it easy to "assume" that women

are automatically included under male terms; (2) the fact that over 95% of the early members of the RDNA were male and thinking in terms of each other when they wrote; (3) the fact that, until recently, women were simply never thought of (as either co-authors or as potential audiences) in theological or philosophical writings; and (4) the feminist movements had not yet been born, at least as far as Carleton College was concerned, and thus there were no feminists around to encourage the Founders to be more open in their language. Thus, though some of the Founders were (and are) sexists, the overwhelming majority were simply (like most college men in those years) ignorant of the issues.

This edition of *The Druid Chronicles (Evolved)* has been edited from as close to a feminist viewpoint as a male can manage, with the advice and assistance of several feminist Druidesses. Since the Druidesses did not always agree with each other, your Editor decided to err on the side of antisexism whenever he was in doubt about a particular phrasing. Naturally, this is not going to make either the extremist feminists or the male chauvanists happy, but there was nothing to do but to try and produce an edition that could be used by the widest number of people. And 51% of the human race *are* women. For further details, see the section on spelling and word choices in *Miscellaneous Customs and Liturgical Notes.*

8:12 As for the general subject of the Higher Orders, we have the following notes: "The Council of any Order elects the Patriarch [or Matriarch] of the next highest Order, who then ordains those whom he [or she] wishes to honor to that Order, forming its Council, which in turn elects..... The Fourth, Fifth and Sixth Orders all came into being on the same day. Fisher, Frangquist and Nelson were the entire Council of Dalon Ap Landu: we chose Fisher as Patriarch of the Fourth Order and he ordained us to the Fourth Order. As the Council of the Fourth Order [Grannos], we elected me Patriarch of the Fifth Order and I ordained them to that Order. As the Council of the Fifth Order [Braciaca], we elected Frangquist Patriarch of the Sixth Order [Belenos] and he ordained us to the Sixth Order. [See *Latter Chronicles 9:7-18* and the notes for these verses below.] It should be noted that this was prearranged to the extent that we had our services of ordination written ahead of time." –NN. For further details on the Higher Orders, see *Miscellaneous Customs and Liturgical Notes.*

9:1-5 Chapters 9, 10 and 11 are translations of genuine Old Irish poems, which were provided by Dr. John Messenger (see *Latter Chronicles 6:13-14* and attached notes below). Notice the unusual "chain" rhyme-scheme of the chants in 9 and 10; the sound or the idea of the last word in each line is repeated at the beginning of the next. This is found in many preChristian poems in Celtic countries.

"The Milesians were the last invaders of Ireland before the Vikings and the *Sasanaighe* (Saxons/English). This song was sung on their voyage from 'Spain' to Ireland." –RL. Although some of the Irish Celts could have come from the territory of that country now known as Spain, in many old manuscripts, references to "Spain" as their point of origin were used by the Ancient Irish writers to conceal actual beliefs concerning the "Otherworld" as their real homeland.

10:1-5 "This poem was spoken by Amerghin White-Knee, poet of the Milesian invaders, to still a storm which the Druids of the Tuatha De Danaan had raised up against the Milesian fleet to keep it from landing. The poem worked." –RL.

11:1-3 "Also spoken by Amerghin, on landing at *Inber Colptha* with Eremon's half of the Milesian fleet." –RL. A longer and "less mystical version" appears in *The Book of Bards* under the same title, translated by Robert Larson.

"There are several other translated versions of it, all of them somewhat obscure unless you have studied Celtic history and folklore. The Milesians defeated the Tuatha De Danaan in a series of bloody battles, the most important of which were *Sliabh Mis* and *Tailltiu*. According to whom you want to believe—and what!—the Tuatha De Danaan then (1) fled Ireland, probably to the West, (2) took to the hills and bogs with what was left of their forces, or (3) were given the half of Ireland that was underground by Amerghin when he was called upon to divide Ireland between the two peoples.

"Later, the Milesians seemed to have adopted many of the Danaan people (possibly legendary heroes?) as Gods, the most prominent of whom were *Lugh Samildanach* and *Nuadha Airgead-lamh*. [See *A Guide to Gaelic Deities*] This is possibly a case of an invading people adopting their predecessors' religion, or the melding of two mythologies as in the case of the Aesir and the Vanir of North mythology. After the introduction of Christianity, the Tuatha gradually diminished into the *Sidhe* [pronounced "Shee"] and the present "Good Folk" or fairies. The Ancient Irish respected and praised their foes (after they had beaten them of course) but this deification was anathema to the monotheistic Christian church. As a result, most remnents of Pagan Irish religion have a heavy dose of Christianity imposed upon them, which makes it nearly impossible to be sure of any of the details of the old Pagan beliefs." –RL.

The Latter Chronicles:

1:2 School started again on September 23, the first service of the Fall was therefore Saturday, September 28, 1963 c.e. (1 y.r.); which was also the first Saturday after the Fall Equinox

1:9 Jan Johnson lived in Seattle, Washington and did not return for his senior year.

1:10 "...Norman who was Server." was Norman Nelson, now Patriarch of the Fifth Order (of Braciaca).

1:11 This was a private letter, since lost.

2:2 The Archdruid (David Fisher) was wroth because he intended to go "to the Arb" with his girlfriend that night and it was raining—an occurance likely to dampen any outdoor romance.

2:8 "It was actually a greater distance—I gather about 300 yards—but close enough to be *very* startling, he said." –NN.

2:9 "To the best of my knowledge, the 'Druid Curse' was used three times: twice against those who tore down the altar and once as detailed here. Net total was one broken leg, one sprained ankle, and one bolt of lightning. It was later decided that 'the Curse' would never be used again, and that we would not teach it to anyone who did not then know it." –NN. "Finally the Druids were beginning to notice that the Gods are something more than just poetic metaphors." –IB.

3:1 "Two humorous incidents occured, which somehow didn't get into the *Chronicles[of the Foundation]*. At one service, the *waters-of-life* had more life than we really wanted—a grasshopper jumped into the cup as it sat on the altar! It was flicked out again and most of the congregation did not know it had happened. Another time, Howard Cherniak was solemnly intoning the Preceptor's responses [the "Catechism of the Waters"] just before the Consecration, until he was asked: 'Has the Earth-Mother given forth of Her bounty?' He replied, 'Yup.' It was weeks before we could get through a service with straight faces!" –NN.

3:4 The college was determined to harrass the Druids by not granting "chapel credit" and by not recognizing the RDNA as "a real religion." Nonetheless, none of the Druids was ever suspended or expelled for failure to fulfill the religious attendance requirement.

4:1 October 26, 1963 c.e. (1 y r.).

5:4 The *waters-of-sleep* are pure H_2O.

5:7 "The customs repeated in this chapter were based on ancient customs detailed by Dr. John Messenger." —NN.

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5:16 Druids have always been careful about their fires.

6:3 November 22, 1963 c.e. (2 y.r.), in Dallas, Texas.

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6:10 It is also rather cold for people to worship outside during a Minnesota winter. However, the feasts of Midwinter and Oimelc were observed. In later years, various Groves added the Spring Equinox to the observed calendar and came up with a variety of ways to hold regular meetings of a meditative and/or Celtic nature during the Winter Half of the Year.

6:13 Dr. John Messenger, Ph.D. (now in the Department of Anthropology at Ohio State University) came to Carleton that Fall (in September, as he remembers it, not December as implied in this chapter) as a Professor of Anthropology. "At one of the first (weekly and mandatory) convocations he spoke about his research in the Aran Isles (in the mouth of Galway Bay) and mentioned various Druid customs still extant there under a thin veil of Christianity. Before he left the room that night, we had our official faculty advisor!" —NN.

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9:18 See note attached to *Customs 8:12* above. Shortly after this time (the Summer of 2 y.r.) Gary Zempel was elected the Patriarch of Sirona, the Seventh Order. However, before he got around to ordaining any other members of this Order, he sent the following in a letter to the Council of Dalon Ap Landu:

"G. R. Zemple is dead, tho a legal fiction is maintained for purposes of dealing with Selective Service, Social Security, and the 'narcotics' count on the adolescent mental ward I work on! This reflects a vast number of changes, e.g., I resigned from General Electric & [am] employed @ $20/month through the Mission Board of Friends' United Meeting (Quakers). In any case I've been radicalized several times over, & channelled into several new paths, which I don't see including RDNA. You-all can do what you please with my various memberships & offices; if my resignation from them helps count me as resigned, tho I don't feel the need to. Love to all!"

As Richard M. Shelton (then Archdruid "Emeritus" of Carleton) put it to the members of the CoDAL: "The question of whether the 7th Order Patriarchate stands vacant I refer to the Council of Belenos, in whose province it lies." The members of that Council, however, have never taken action on the matter; thus the RDNA has never gotten beyond the Seventh Order, even though there is supposed to be an Eighth, Ninth and Tenth.

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'Arbing' and that we were going to have to dispute them for possession of the Hill. As I reached the Hill, I saw that they were President and Mrs. Nason! He apologized for not having been able to attend the week before and they stayed for the service and partook of the *Waters*.

"I served the *Waters* with my fingers crossed! At a school where possession of liquor could result in a ten day suspension, he literally could have prevented me from graduating. Nothing was ever said about it. I still wonder if I was the only student (until the rule was changed a few years ago) to ever have served liquor to the college President on campus!" —NN.

10:5 The following verses (6-23) were not actually sung at that time. This collection of verses, now known as the "Hymn to the Mother," were written the subsequent Summer by Norman Nelson, one night/morning when he was working on the "Graveyard Shift" at the State Cement Plant, which was his summer employment during school. That September he sent it to Frangquist for inclusion in *The Druid Chronicles[of the Foundation]*.

10:13 This verse has an alternate ending, as follows: ".....and for all that can be sensed do we praise Thee."

10:15 This has an alternate reading, as follows: "For all that we love do we praise Thee: for the love of our parents and for the love of others; for the love of those with whom we live and for the love of lovers; for the act and emotion of love is an act and emotion of praise, and in loving do we praise Thee."

10:17 This has an alternate reading, as follows: "In our meditations and services, and in our counseling and judging, do we praise Thee; in our divinations and prophecies, and in our wizardries and incantations, do we praise and think upon Thy works and Thy power."

10:19 This has an alternate reading, as follows: "In all the whole world do we praise Thee: from the east to the west do we praise Thee, and from the north to the south do we praise Thee, and from the nadir to the zenith do we praise Thee; yea, from the Center of our being do we praise Thee."

10:23 This last verse "sums up the entire chant and reflects what I consider to be the basic idea of Reformed Druidism." —NN Happily enough, Norman was able to dig up the original (Urtext) copy of the chant and to provide your Editor with a photocopy. This original ("written in pencil on the back of a daily shift report form" with corrections in green ink) reads somewhat differently from the version previously published. Indeed, it turns out that some of the alternative readings independantly developed are closer to the original!

Herewith, the Urtext version of the "Hymn to the Mother:"

O Earth-Mother, we praise Thee. (repeat before each X)

X In all that we do, do we praise thee: in our getting up and in our lying down, in our sleeping & in our waking, in our eating and in our drinking; in our working and in our times of leisure;
for we are alive only through thee and in our every act do we praise Thee.

X In all that we see do we praise Thee: in the sky and the sea, the hills and the plains; in the clouds and the stars, the moon and sun; in the birds and the flowers, the butterflies and the myriad-colored fishes. We praise thee with our admiration of the sunset and of the mountains, of the trees and of the streams. For thou hast made all things, and for all we see do we praise thee.

X In all [that we] hear and smell and feel and taste do we praise Thee: in[?] the song of birds and the roar of the sea; in the perfumes of flowers and the freshness of a summer rain; in the softness of a kitten and the coolness of a lake; in the sweetness of honey and the savor of fruits; for all that we h[ear] & s[smell] & f[eel] & t[aste] is of thee, and for all that we can sense *[changed by author to "for all sensible"]* do we praise thee.

X For all that we love do we praise thee: for the love of our parents, (as thy love for us); and for the love of others; for the act & emotion of love is an act & emotion of praise, and in loving do we praise thee.

X In our meditations and services do we praise thee and think upon thy works and thy power.

X In all the whole world do we praise thee: from the north to the south do we p[raise] t[hee], from the east to the west d[o] w[e] p[raise] t[hee], & from the zenith to the nadir d[o] w[e] p[raise] t[hee]. We praise thee in the day, and in the night, in all the seasons of the year, and in the myriad of years. We praise thee knowing and unknowing, believing and of little faith, for thou hast made all & art all, and we can praise and admire nothing without praising and admiring Thee.

O E[arth]-M[other], w[e] p[raise] t[hee]. Peace ///

The Book of Meditations:

1:1-16 This is David Frangquist's description of his Third Order Vigil. See notes to *Customs 6:6 & Latter Chronicles 7:19* above.

2:5-6 This is the Scriptural sanction for the sacrificing of plants rather than animals in Reformed Druid rituals.

3:3 Note that in Reformed Druid thought the Earth-Mother is more than "Mother Nature" or the Biosphere of planet Earth, although to many Druids (just as with many Wiccans) this may be the primary emphasis in worship. For as it says in verse 6 of this chapter, the Earth-Mother is *all* that is manifested to human senses. There does seem to be some overlap with the Wiccan concept of a Star Goddess who is beyond Earth, yet intimately involved with it; however, absolutely none of the Founders knew anything about Neopagan Witchcraft, and certainly had no intentions of being connected with it. See *The Second Epistle of Isaac* for comments on the concept of Supreme Being(s) in Neopagan Theilogy and possible correlations that could be drawn (though only by those desiring to) between them and Reformed Druidism.

3:9 This has an alternate reading, as follows: "She is Weakness—Strong."

4:9 See last note to *Meditations 3:3* above.

5:9 This of course is the mystical explanation for tree worship in general. Perhaps this is why those Druids living on the West Coast often prefer Giant Sequioas to the California Live Oaks.

6:1-11 Two notes are appropriate for this chapter. Firstly, that it has been greatly edited to remove unintentional gender biases. Secondly, that these eleven verses probably sum up better than any others published the basic attitudes of the Founders of the RDNA and the majority of those who have belonged to the Reformed Druid movements.

7:11 This is the Scriptural sanction for the creation of new traditions and liturgies, for we are not required to *duplicate* Paleo-pagan Druidism, but rather to use it as a source of inspiration for guiding the development of modern Druidism.

PART TWO: THE BOOKS OF THE APOCRYPHA

The Book of Faith:

1 David Fisher, DAL, P.Gr., Br., Be., Founder of the RDNA, Patriarch of the Fourth Order (retired) and a somewhat horrified and embarrassed Instructor in Christian Theology at a Southern University. He is now an ordained Anglican Priest and would really rather everybody forgot about the Reformed Druids.

5 Many Druids, indeed at this point perhaps the majority, now consider Druidism to be a religion (or several religions) after all. This is the official position of several of the offshoots, although none have become dogmatic.

8 As mentioned in the Introduction to Part Two, none of these Books have been edited to remove sexism.

9 "Every form of religious ritual *is* magical." —IB.

10 Others do, however.

The Epistle of David the Chronicler:

1:1 To Norman Nelson from David Frangquist; written originally in August of 1964 c.e.

1:5 Nelson was in what was then known as the "missionary quandry:" if all three officers were needed to consecrate the *Waters*, and if consecrated *Waters* are necessary to create First and Second Order members, how could a single Third Order Druid/ess *start* a Grove? This was later solved by a vote of the Council of Dalon Ap Landu (see *Records*). "I held my own services during the Summer of 1964 at our cabin in the Black Hills of South Dakota. My sister acted as Preceptor in an abbreviated Grove." —NN.

1:7 The Episcopal Bishop of South Dakota, who was staying in an adjacent cabin.

1:8 As David Fisher mentions in *The Book of Faith*, "none of us at first thought that RDNA would continue; it had started simply as a joke to protest the religious requirement, which was now accomplished. Given the perspective of ten more years, I know we created far more than we suspected. The 'self-mocking' ritual to which David Frangquist refers [in Chapter Three below] was what led to my comments about play-acting." —NN.

2:1 A Scout camp in northern Wisconsin.

2:8 "The Grove there died out after two years when Hirsch and Heldingmoved out of the area and lost touch." —Frangquist.

2:10 "In the Fall of 1964, I started a Grove at Vermillion, South Dakota (where I was in Graduate School) and found much the same results as described in this chapter." —NN.

3:1 "Another way in which this is frequently stated is that a religion is a combination of a magical system and a philosophical system, although there is usually a mention of an orientation towards Higher Beings." —IB.

3:3 See note to *The Book of Faith 8* above.

3:7 There is a great deal of disagreement among Druids concerning this and the subsequent references to the negative aspects of rituals. For a totally opposite opinion, see *The Second Epistle of Isaac.*

3:11 This can prove difficult, as we know very little about the Ancient Druids (see *The Other Druids* for a rundown of what is known). Some Reformed Druids now hold that any Paleopagan religion may serve as proper inspirition for new rituals.

The Outline of the Foundation of Fundementals:

Written by David Frangquist in 1970 c.e. The note to *The Book of Faith 8* above applies here as well. "This particular Book can be said to represent the original philosophy behind the founding of the RDNA (insofar as any one person's opinion can) better than any other Book currently in the *Apocrypha.* Which may go a long way towards explaining why so many of the older members of the RDNA were so upset at the ideas that later led to the forming of the various offshoots." —IB.

The Book of Changes:

1:6 For an explanation of all these terms, see *The First Epistle of Isaac.*

1:11 "At the time of the writing of this letter, I knew of only the Berkeley and the Twin Cities Groves as still active. I later found out that the Chicago and the Stanford Groves were also still alive (the first vigorously and the second barely)." —IB. It now turns out that the Ann Arbor Grove was also in existence at this time, however, their Archdruids did not disseminate this news widely. It is also claimed that the Carleton Grove was also active (see notes to 1:13, below).

1:12 Although it is confusing to monotheistic theologians, Neopagans apparently suffer no difficulties in being clergy in several religions at the same time. It should be noted, however, that at least one Archdruid of the RDNA has emphatically stated his belief that being a priest/ess in a Neopagan religion does not constitute a vocation or qualification to be a Third Order Druid/ess in the RDNA.

1:13 It certainly seemed to be defunct at the time, however, your Editor is now told that it actually was not officially defunct at all, merely less active than in the past (there seems to be some disagreement among Druids as to what constitutes an "active" Grove). One ex-Archdruid of Carleton has offered this explanation for his position that the Carleton Grove has never actually been defunct: The Grove has seen several lean years, he says, but with one exception, its continuity has never been broken. This exception was the Great Interim in 1968 c.e., which lasted only a few months but caused multiple difficulties. Archdruid Thomas Carlisle left Carleton during the Winter, leaving behind an active Grove with no one to lead it. David Frangquist helped start it up again the next Spring, "but much tradition and lore had been lost and it took us nearly two years to recover them," through much correspondance with Frangquist and Norman Nelson (most of which is now in the Carleton Grove Archives). Since then, personal friendships and a concern for the Grove's continuity has led to deliberate efforts to keep continuity going, which have been, for the most part, successful.

He notes that, officially, the Grove still exists during the Summer Vacation, and that (even if there are no meetings) the Archdruid/ess still gets much work done. The "chaos of the last two years" was caused by all but one of the Third Order Druids deciding to take a year off and go abroad at the same time, so that interest on campus lagged. But "the tradition at Carleton is" that anyone elected Archdruid/ess stays as such until a new one is elected, so the Grove continued to officially exist as an "active Grove."

Don Morrison, the new Archdruid of Carleton, is making active efforts to see that the Grove stays healthy and keeps in regular contact with the Council of Dalon Ap Landu. Stimulated by the operations of the Provisional Council of Archdruids, and the advice of several older members of the RDNA, Don has issued several letters catching up on CoDAL business and it looks as if things will work more or less as they are supposed to, at least until Don graduates or is replaced.

In any event, at the time this letter was composed, the author had received a written note from Carleton indicating the demise of that Grove ("The Druids are dead, long live the Druids!").

1:18 As this verse obviously shows, this letter was *not* edited at all, except to correct spelling and punctuation. It was felt that historical accuracy was of more importance than felicitous phrasing in this Book.

1:27 It is important to note that verses 2-27 of this chapter were written before *The First Epistle of Isaac,* but that Chapters 2-4 were written shortly afterwards (and were meant to go out with it). As explained in Chapter 5, things didn't work out quite as expected.

2:8 The Berkeley, Chicago and Stanford Groves wanted a *coup* while the Twin Cities Grove wanted to schis.

3:8 A matter insisted upon by the Archdruid of Chicago, as necessary to further the existence of Reformed Druidism.

4:4 At least one Bardic Order has been founded since then, the Order of Oberon, by Br. David Geller. A Healing Order called the Order of Diancecht is being started by Sr. Joan Carruth and an Order for the practice of Pagan Ceremonial Magick, called the Order of Merddyn, by Adr. Isaac Bonewits.

4:6 Actually, the only drastic removal of material done by the Editor was the removal of *Customs 8:13-15* (see attached notes above). The other editing was primarily the altering of sexist phraseology.

5:11 "It is a remarkable tribute to the basically antipolitical character of Reformed Druidism that even we revolutionaries tend to be incompetant at politics." —IB.

5:12 This was founded by Isaac Bonewits, who stopped in route from his previous position as Archdruid of the Twin Cities to his subsequent position as Archdruid of the Mother Grove. Sr. Vicki Rhodes is the new Archdruidess and is a member of the PCoADs. Hasidic Druidism is a Branch of the Reform out of the SDNA, consisting of Neopagans of even greater piety (see Part Five for details). The name of the "Arch Grove" was chosen because (a) they did not want to name their Grove after a Christian Saint, and (b) because of the magnificient 630 foot arch that is the symbol of the City of St. Louis. The HDNA has agreed to continue to use the same ordination ceremonies as those of the other Branches of the Reform (with its own additions), so as to maintain the Apostolic Succession; and to encourage those who are interested in Reformed Druidism, but not Hasidic style, to get in touch with the other Branches.

5:15 The Editor was notified, just before this edition of *The Druid Chronicles (Evolved)* went to the printers, that Richard Shelton, DAL, had founded a Grove in Ann Arbor, Michigan during the summer of 1973 c.e.

Also in Spring of 1976 c.e., a new Grove, probably RDNA, was founded in New York City by Br. Steve Corey. And in August, the Stanford Grove (RDNA & NRDNA both) changed its name to the "Southern Shores Grove."

5:16 The PCoADs does not as yet (*Lughnasadh 14 y.r.*) include Archdruids Shelton (Ann Arbor), Morrison (Carleton) or Corey (New York 2). Therefore these have *not* approved of this Book nor of this edition of *The Druid Chronicles (Evolved)*, although Shelton and Morrison did provide prepublication feedback.

PART THREE: THE LITURGY OF THE DRUIDS

The Order of Common Worship for Geimredh & Earrach:

This is the weekly service for the Winter Half of the Year. Since Winter meetings did not become common until the period in which David Frangquist was Archdruid of Carleton, this rite was probably written by him, in 1964 or 1965 c.e. This version was taken from *The Order of Worship*, printed in 1966 c.e.

The Order of Common Worship for Samradh & Foghamhar:

This is the weekly service for the Summer Half of the Year. It was written mostly by David Fisher, in Spring of 1963 c.e. and revised by Frangquist, Nelson, *et al*. before printing in *The Order of Worship*, from which it is taken.

The Ordination to the Second Order:

Obviously written before 1966 c.e., since it appears in *The Order of Worship*, from which this version is taken, however, the author is unknown to this Editor.

The Ordination to the Third Order:

Probably written by David Fisher, in 1963 c.e., with assistance and revision by the other Founders. The interpolation was written by Isaac Bonewits in 1974 c.e. and is used *only* by some of the offshoots.

Some Special Orders of Worship for the High Days:

Most of these were written by Robert Larson, with occasional revision by Isaac Bonewits and by members of the Berkeley and the Twin Cities Groves. It should be emphasised once again that the use of these rituals is entirely optional. The following specific notes may prove of interest:

Samhain: The Chant was written by David Fisher, in 1963 c.e., and appears both in the *Chronicles[of the Foundation]* and in *The Order of Worship*. The custom of repeating the Sacrifice and the Reply was started by Robert Larson. Numerous poems and songs suitable for this holiday may be found in *The Book of Bards.*

Winter Solstice: Larson notes that he usually uses special "sun waters" for this rite: mead, whiskey, Irish Mist, etc. The last part of the Chant may be sung by the entire Grove, to the tune of "O Tannenbaum" with the final line as an "Amen."

Oimelc: There is a special Communion Hymn written for this service by Robert Larson, which can be found in *The Book of Bards.*

Spring Equinox: This holiday is not celebrated by some orthodox members of the RDNA. Larson uses special "sun waters" here as well.

Beltane: Numerous songs and poems for this holiday will be found in *The Book of Bards.*

Summer Solstice: The suggestion of the use of mistletoe as the sacrifice may be startling to those who do not realize that Midsummer, like Midwinter, was considered one of the best days of the year to gather mistletoe, because it was sacred to the Sun-Fire-Storm Gods. The use of "sun waters" is also appropriate to this holiday.

Lughnasadh: Larson wishes to point out that the Chant, which gives so much emphasis to the Sun God, was written that way for two major reasons: firstly, because Lugh is a Sun God and secondly, because Larson is a member of the Order of Belenos. He suggests that other Druids may wish to add or change verses to fit their personal preferences in deities. The fact that Larson is a Sun Priest may explain one reason why he wrote the ceremonies for the Solstices & Equinoxes.

Fall Equinox: This holiday is not celebrated by some orthodox members of the RDNA. The "sun waters" may be used. Some Groves may wish to add an additional Chant to the Gods of the Hunt and the Harvest.

Some Rituals for Weddings and Handfastings:

These are also entirely optional and may be changed to suit anyone's fancy. Druids should note, however, that unless they have registered with their State and/or County authorities as a minister of a legal church, weddings performed by them may not be legal.

The Gaelic Rituals:

The first set of translations for the basic rites was produced by Robert Larson, into the Irish tongue. They include the Orders of Common Worship for both Halves of the Year, and the 2nd and 3rd Order Ordinations. The last item will be distributed only to members of the Council of Dalon Ap Landu. The two poems that appear at the end of the 2nd Order rite are taken from *Ancient Irish Tales,* edited by T. P. Cross and C. H. Slover, Copyright 1936, published by Henry Holt & Co. The poem for May Day was supposedly written by Finn Mac Cumhaill in order to prove his poetic ability and makes a good reading for *Beltane.* The other poem is a spell-poem and makes a good reading for *Samhain.*

For celtophiles of other national persuasions, a Welsh translation is being worked on currently and should appear in the next edition. Translations into other Celtic tongues would be appreciated.

The Urtext Rituals:

Bibliographical notes on these will be found in the Introduction to Part Three. It should be emphasised that every effort was made to make these as historically accurate as possible.

The "Druid sign" or "Druid seal" is the same thing as the Druid Sigil, and is usually typed in manuscript form as a letter O with two slash marks through it. For details, see the first entry in *Miscellaneous Customs and Liturgical Notes.*

PART FOUR: FURTHER LAWS, CUSTOMS AND ORDINANCES

The Constitutions:

Carleton: ARTICLE IV: this phrase originally read "He shall preside over all services and meetings." ARTICLE V: this phrase originally read "in September." ARTICLE VI: this phrase originally read, by typographical errors, "A quorum, which shall be one-third of those members known to be officers....."

Other: This is a blank Constitution form of the sort used in the SDNA and the HDNA, but can be adapted for use by any group. The blanks should merely be filled in with the appropriate data:

TITLE: The reference to North America is obviously not essential; groups starting in other countries should write the name of their own nation or continent instead.

VICINITY: the name of a city or metropolitan area, or rural county should go in here.

BRANCH: one would put in "Schismatic," "Hasidic," "New Reformed," "Zen," etc. here.

SELF-DEFINITIONS: Each Branch of the Reform founded in recent years has offered a self-definition in order to help interested parties decide upon their favorite flavor of Druidism:

The Schismatic Druids of North America define themselves as follows: "The SDNA is a Branch of Reformed Druidism, emphasizing its own nature as an Eclectic Reconstructionist Neopagan Priestcraft, based primarily upon Gaulish and Celtic sources, but open to ideas, deities and rituals from many other Neopagan belief systems. We worship the Earth-Mother as the feminine personification of Manifestation, Be'al as the masculine personification of Essence, and numerous Gods and Goddesses as personifications of various aspects of our experience. We offer no dogmas or final answers but only continual questions. Our goal is increased awareness and harmony within ourselves and all of Nature. We are willing to interact philosophically and ritually with members of all other belief systems, including all other Branches of the Reform, that are compatable with our own approach and Nature. We accept our duty to assist Evolution, on all levels, and to work for the survival of our Holy Mother the Earth."

The Hasidic Druids of North America are still working out their self-definition. However, the following has been suggested for their temporary use: "The HDNA is a Branch of Reformed Druidism, emphasising its own nature as an Eclectic Reconstructionist Neopagan Lifestyle, based primarily upon Gaulish, Celtic, Yiddish and Hebrew Paleopagan sources, but open to ideas, deities and rituals from many other Neopagan belief systems....." [the rest of the definition follows that of the SDNA]

The Records of the Council of Dalon Ap Landu:

This contains all of the legal matters passed by the Council. The reason that the entries end in 1971 c.e. is because the Council hasn't *done* anything since then.

The Names of the Druids:

Those members of the Council of Dalon Ap Landu who requested that their addresses be withheld can be written to via the Provisional Council of Archdruids (c/o Adr. Robert Larson). Those Druids whom we were unable to contact for overt permission also had their addresses withheld, in the interests of paranoia.

The Tally of the Years:

It should be pointed out that the Spring Equinox and the Fall Equinox are not celebrated by some orthodox members of the RDNA, since references to these two holidays do not appear in the original scriptures.

PART FIVE: THE GREAT DRUISH BOOKS

The Te-Mara: Commentaries on the Mishmash:

The paging used for this Book is in direct reference to the Chapters and Verses of the *Mishmash.* Since additional entries may be discovered and circulated from time to time, it is advisable for readers to check the very back of the *Te-Mara* for new entries printed apart from the others.

PART SIX: THE DRUID MISCELLANY

The Pronunciation of Gaelic Terms:

Written by Adr. Robert Larson. Articles of a similar nature based on Welsh, Manx, Cornish or other Gaelic tongues would be welcome for the next edition.

A Guide to Gaelic Deities:

Originally written by Michael Nichols for a class he was giving on Neopagan Witchcraft, this article has been edited for the benefit of Reformed Druids. Comments in brackets are those of the Editor.

The Book of Bards:

We include at the very beginning of this Book two versions of the "Processional Chant" which is otherwise known as *Customs 2:1-3.* The single-line notation was printed in *The Order of Worship*. while the standard-notation version was provided by the composer, Peter Basquin (a Second Order Druid). The following letter concerning this work will be of interest to Druid musicians:

"At the time, I wanted to express through the notation as well as through the rhythm and melody the kinship I felt it should bear to the musical systems of earlier peoples. True, a single-line notation was not even invented until the last thousand years or so, but it seemed somehow more fitting than the modern staff and clef.

"At all events, I enclose here the melody as it would read in modern notation, albeit chant-notation. The rhythmic values are to be read as in modern notation generally, but with a somewhat flexible flow, as in most chant. The bar-lines represent pauses--ends of phrases, breath-marks—of shorter or longer length according to the time and the inspiration of the group singing.

"The melody is a four-note chant, akin to the Medieval *Hypomixolydian* mode (8th mode). The note written on the line ("G" in the modern notation) is the recitation-tone of the chant (the "tonic"). The step below it should certainly not be raised to the leading tone—on the contrary, it would be better sung slightly flatter than the modern notation suggests, so the two lower notes stand nearly in the ratio of 6 to 7 in the overtone series.

"You may be interested to know that the author of the poem is now my wife—the Earth-Mother has blessed us with a very happy and companionate marriage. She would prefer to be credited with her then (maiden) name, Kathie Courtice, and I, simply as Peter Basquin."

The other songs and poems in this Book are by a variety of authors and composers, living and dead. The degree of seriousness with which any are regarded varies from Druid to Druid. Many are suitable for singing at drunken Bardic revels, some for use in rituals, and a few for both.

Pagan Musings:

This has been reprinted a number of times by various Neopagan organizations and is in the Public Domain. The organization started in America by the author and his friends, The Pagan Way, has many rituals and concepts that will prove of interest to most Reformed Druids. Their ritual book ("Pagan Way Rituals") can be purchased through most occult shops, and is also in the Public Domain. This lack of Copyright on their part is deliberate. Many members can be contacted through the letters column of *Green Egg* (see the section on Periodicals in *A Bibliography of Druidism*).

A Basic Wiccan Rite:

This item is printed in order to give Reformed Druids of all Branches a clearer idea of just what Neopagan Witchcraft is all about. The similarities and differences between Wiccan worship and Druid worship should be both obvious and instructive. Further material on the psychic technology of these and other rituals will be found in *The Second Epistle of Isaac.*

The Book of Footnotes:

This Book has been primarily written by your Editor, Adr. Isaac Bonewits, based on information received in answer to his requests. Comments of a strictly personal nature have been, for the greater part, placed within quotes and ascribed with initials to one of the persons mentioned in the subtitle. All errors of historical fact or interpretation should, however, be laid at the feet of your exhausted, harried, confused but enthusiastic Editor.

A Bibliography of Druidism:

This item consists of only a partial listing of available materials. Several times as many titles could have been added. Those who are interested in further study may wish to write to the Berkeley Grove, which has a large microfilm library of Celtic materials.

LAST MINUTE FOOTNOTES OF VARIED NATURE:

The Active Groves:

Grove	*Location*	*Founder*	*Year of Founding*	*Current AD*	*Population*	*Frequency of Meetings*
Ann Arbor	Ann Arbor, MI	Conway	1973 c.e. (11 y.r.)	Shelton	5-10	unknown
Arch	St. Louis, MO	Bonewits	1976 c.e. (14 y.r.)	Rhodes	10-12	biweekly
Berkeley	Berkeley, CA	Larson	1968 c.e. (6 y.r.)	Larson	5-10	biweekly
Carleton	Northfield, MN	Fisher	1963 c.e. (1 y.r.)	Morrison	5-10	weekly in school year
Chicago	Chicago, IL	McDavid	1970 c.e. (8 y.r.)	Bradley	10-15	High Days only
Mother	Berkeley, CA	Bonewits	1976 c.e. (14 y.r.)	Bonewits	3-5	biweekly, with Berkeley
New York 2	New York, NY	Corey	1976 c.e. (14 y.r.)	Corey	3-5	unknown
Southern Shores	Palo Alto, CA	Savitzky	1970 c.e. (8 y.r.)	Uggla	3-5	High Days only
Twin Cities	Minneapolis, MN	Bonewits	1974 c.e. (12 y.r.)	Auvinen	5-15	biweekly

Note: Attendance is liable to double or triple on High Days.

FOOTNOTES

EC2:8 Mrs. Penick, the Carleton College Archivist, has asked Br. Shelton to convey the data to your Editor that the RDNA never *did* attain full legal status as an official student organization. The Editor has in his possession copies, sent by Mrs. Penick, of "Student Organization Reports" for '64 and '65 for the RDNA, and it was these which led him to assume that the RDNA became official. It seems that the college's Executive Committee needed to approve the group, and they never did.

Law 12: It is the opinion of some Druids that this book refers only to Carleton Grove affairs and not to proceedings of the CoDAL. An early (1965 c.e.) source in the Carleton Grove archives (by Fisher) requires a ¾ majority for the adoption of any measure by the Council and for a quorum requires the entire CoDAL. This was later seemingly abandoned for the current practice of consensus voting and all resolutions passed to date by the CoDAL have been adopted by consensus. Thus, it can be interpreted that the provisions of *The Book of the Law* were not meant to be taken as precedents for actions of the CoDAL. There have been a couple of resolutions concerning voting methods over the last few years, but all have died for lack of interest. It could be argued therefore that there are currently *no* rules for legal voting on Council matters.

Tally: The original practice for the dating of years (and that still used by some members of the RDNA) is "that although the Druid Year (or Religious Year) begins with *Samhain*, the Year of Worship (YoW) or Year of the Reform (YR) (or Civil Year, used for dating) begins with *Beltane*. Thus the first YoW ran from *Beltane* 1963 to *Beltane* 1964. This practice is well attested in the Archives (cf. the date on Fisher's "Imprimatur"), and those of us still using it intend to stick to it. A pleasant piece of anarchy no? (Similarly, among some Jews, the liturgical year begins with *Nisan*, the civil year with *Tishri*.) —Adr. Richard Shelton.

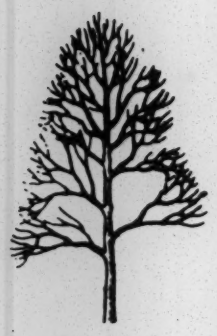
On the subject of Copyrights, David Frangquist, author of most of the *Chronicles of the Foundation*, writes: "As the author of the first (only?) five books of the *Chronicles*, and therefore the only one elegible to claim a copyright on them, I would appreciate it if you included a clear statement that they, as well as any other things I may have written, are in the Public Domain and may be copied by anyone, anytime, for any purpose including profit (they should be so lucky)."

Other items in this edition of *The Druid Chronicles (Evolved)* are however still Copyrighted material, if labled as such on the Credits page.

Historical note to future archeologists: A copy of the original edition of *The Druid Chronicles (Reformed)* is buried beneath the altar stone on the top of the Hill of the Three Oaks. Should we put one of this edition there too?

Herewith, the original "Imprimatur" written by David Fisher as introduction to *The Black Book* of liturgy at Carleton:

Praise to the Mother! This book contains the weekly Order of Worship of the Earthmother, the Orders of Worship for the Greater and Lesser Festivals of the Druid year, and the Orders for the Consecration of the Altar, and for the sealing and consecration of Second and Third Order Druids.



No part of this book is to be kept secret from any other member of the secular association of the Reformed Druids, nor from any called to be Druids, but it is not to be kept in the hands of any but a Third Order Druid.

Further, all these Orders are to be celebrated only by a Third Order Druid called to be an Arch-Druid of the Carleton Chapter, or designated by the Arch-Druid of the Chapter specifically to conduct the service.

All of these Orders are the work of Arch-Druid David Fisher, Second Order Druids Howard Cherniack, Norman E. Nelson and David A. Frangquist and Second Order Druid Peter Basquin. Until such time as a Council of the Priests of Dalon Ap Landu shall so affirm, these shall be the sole Orders valid for Reformed Druid worship at Carleton.



Declared by Arch-Druid David H. Fisher, on the 91st Day of Geimredh, in the First Year of the Worship of the Mother.

a Bibliography of Druidism

The following books and periodicals should start any aspiring Schismatic or Hasidic Druid/ess on his or her way. They include writings on the subjects of Archeology, Anthropology, Celtic Folklore & Mythology, Celtic and nonceltic Paleopaganism, Psychology, the history of early Christianity in Europe, Mysticism, Philosophy, Ritual Magic and ESP.

Those titles with stars (*) attached are highly recommended and those with daggers (†) attached are to be read very carefully as they may contain materials which are speculative, unscholarly or sometimes just plain nonsense.

BOOKS:

Arbman, Holger: THE VIKINGS
Bardon, Franz: INITIATION INTO HERMETICS
Bonewits, P. E. I.: REAL MAGIC*
Bord, Janet & Colin: MYSTERIOUS BRITAIN
Bowen, John T. & Rhys Jones, T. J.: WELSH (Teach Yourself Books)*
Brennan, J. H.: EXPERIMENTAL MAGIC
Brothwell, Don & Patricia: FOOD IN ANTIQUITY
Brown, J. A. C.: TECHNIQUES OF PERSUASION
Buckland, Raymond: WITCHCRAFT ANCIENT AND MODERN
Buckland, Raymond: THE TREE*
Butler, W. E.: APPRENTICED TO MAGIC
Campbell, Joseph: THE MASKS OF GOD (4 volumns)**
Campbell, Joseph: HERO WITH A THOUSAND FACES
Carney, James: STUDIES IN IRISH LITERATURE AND HISTORY
Carus, Paul: THE HISTORY OF THE DEVIL AND THE IDEA OF EVIL*†
Chadwick, Nora K.: CELTIC BRITAIN
Chadwick, Nora K.: THE CELTS
Clark, Grahame & Piggott, Stuart: PREHISTORIC SOCIETIES*
Cohen, Daniel: THE NEW BELIEVERS †
Cole, Sonia: THE NEOLITHIC REVOLUTION
Cole, Sonia: THE RACES OF MAN
Collis, J. S.: THE TRIUMPH OF THE TREE
Colum, Padraig: A TREASURY OF IRISH FOLKLORE
Conway, David: MAGIC: AN OCCULT PRIMER
Cottrell, Leonard: THE GREAT INVASION—HOW THE ROMANS CONQUERED BRITAIN
Cross, T. P. & Slover, C. H.: ANCIENT IRISH TALES
Daly, Mary: BEYOND GOD THE FATHER*
Daniel, Glyn: THE MEGALITH BUILDERS OF WESTERN EUROPE
Daraul, Arkon: A HISTORY OF SECRET SOCIETIES* †
D'Arbois de Jubainville, H.: THE IRISH MYTHOLOGICAL CYCLE
Davidson, H. R. Ellis: PAGAN SCANDINAVIA
De Bell, Garrett: THE ENVIRONMENTAL HANDBOOK
De Laet, S. J.: THE LOW COUNTRIES*
Deren, Maya: THE DIVINE HORSEMEN
Dillon, Myles (editor): EARLY IRISH SOCIETY*
Dillon, Myles & Chadwick, Nora: THE CELTIC REALMS*
Dillon, Myles & O'Croinin, Donncha: IRISH (Teach Yourself Books)*
Douglas, Mona: THIS IS ELLAN VANNIN AGAIN: FOLKLORE
Dubos, Rene: THE GOD WITHIN
Durant, G. M.: BRITAIN—ROME'S MOST NORTHERLY PROVINCE
Edwards, Owen D. (et al): CELTIC NATIONALISM
Eliade, Mircea: SHAMANISM: ARCHAIC TECHNIQUES OF ECSTACY
Eliade, Mircea: YOGA, IMMORTALITY AND FREEDOM
Eliade, Mircea: THE TWO AND THE ONE
Ellwood, Robert: RELIGIOUS AND SPIRITUAL GROUPS IN MODERN AMERICA †
Every, George: CHRISTIAN MYTHOLOGY
Farb, Peter: ECOLOGY
Feng, Gia-Fu & English, Jane (translator): TAO TE CHING*
Feng, Gia-Fu & Kirk, Jerome: TAI CHI—A WAY OF CENTERING & I CHING
Filip, Jan: CELTIC CIVILIZATION AND ITS HERITAGE
Fox, Aileen: SOUTHWEST ENGLAND*
Frazer, James & Gaster, Theodore: THE NEW GOLDEN BOUGH*
Freitag, Anton: TWENTIETH CENTURY ATLAS OF THE CHRISTIAN WORLD* ††
Frost, Gavin & Yvonne: THE WITCHES BIBLE*
Gaskell, G. A.: DICTIONARY OF ALL SCRIPTURES AND MYTHS
Gimbutas, Marija: THE GODS AND GODDESSES OF OLD EUROPE*
Gosinny & Uderzo (Cartoonists): ASTERIX THE GAUL (entire series)**
Graves, Robert: THE WHITE GODDESS*††
Gray, William: SEASONAL OCCULT RITUALS
Gray, William: INNER TRADITIONS OF MAGIC
Grimm, Jacob: TEUTONIC MYTHOLOGY (4 volumns)*
Hadingham, Evan: CIRCLES AND STANDING STONES
van Hamel, A. G.: ASPECTS OF CELTIC MYTHOLOGY
Hawkes, Jacquetta: ATLAS OF ANCIENT ARCHEOLOGY
Hawkins, Gerald & White, J. B.: STONEHENGE DECODED
Hodges, Figgis & Co.: CELTIC STUDIES (Catalogue 23, New Series)
Hodges, M.: THE OTHER WORLD
Hoffer, Eric: THE TRUE BELIEVER
Hone, Margaret E.: THE MODERN TEXTBOOK OF ASTROLOGY
Howe, E. Graham: THE MIND OF THE DRUID*
Huson, Paul: MASTERING HERBOLOGY*
Huson, Paul: MASTERING WITCHCRAFT* †
Huxley, Francis: THE WAY OF THE SACRED
Huxley, Julian: RELIGION WITHOUT REVELATION
James, William: VARIETIES OF RELIGIOUS EXPERIENCE

Jones, Gwyn & Thomas: THE MABINOGIAN*
Jones, Marc Edmund: HORARY ASTROLOGY
Josephy, Alvin: THE INDIAN HERITAGE OF AMERICA
Joyce, James: FINNEGAN'S WAKE*
Joyce, P. W.: A SOCIAL HISTORY OF ANCIENT IRELAND (2 volumns)
Kendrick, T. D.: THE DRUIDS
Kopp, Sheldon B.: GURU
Kors, Alan C. & Peters, Edward: WITCHCRAFT IN EUROPE
Leek, Sybil: DIARY OF A WITCH*
Leek, Sybil: COMPLETE ART OF WITCHCRAFT*
LeShan, Lawrence: THE MEDIUM, THE MYSTIC AND THE PHYSICIST
Lewis, Diehl & Loh, May: PATTERNLESS FASHIONS
MacCana, Proisias: CELTIC MYTHOLOGY*
MacCulloch, John Arnott: THE RELIGION OF THE ANCIENT CELTS
MacCulloch, John Arnott: CELTIC MYTHOLOGY*
MacNeill, Maire: THE FESTIVAL OF LUGHNASA*
Mair, Lucy: PRIMITIVE GOVERNMENT
Marshack, Alexander: THE ROOTS OF CIVILIZATION
Mattingly, H. (translator): TACITUS ON BRITAIN AND GERMANY*
McBaine, A.: MYTHOLOGY AND RELIGION
McGarey, William A.: ACUPUNCTURE AND BODY ENERGIES
McKenna, P.: CELTIC MYTH
Mead, G. R. S.: PISTIS SOPHIA: FRAGMENTS OF A FAITH FORGOTTEN
Mercier, Vivian: THE IRISH COMIC TRADITION
Meyer, Kuno (translator): ANECDOTA OXONIENSIA, CAIN ADAMNAIN
Meyer, Kuno & Nutt, Alfred: THE VOYAGE OF BRAN
Miller, Perry (editor): THE AMERICAN TRANCENDENTALISTS
Murphy, Gerard: SAGA AND MYTH IN ANCIENT IRELAND
Neumann, Erich: THE GREAT MOTHER*
Newall, R. S.: STONEHENGE GUIDEBOOK
Nicholson, E. W. B.: KELTIC RESEARCHES
Niel, Fernand: MYSTERIES OF STONEHENGE**
Norton-Taylor, Duncan: THE CELTS
O'Brien, Elmer: VARIETIES OF MYSTIC EXPERIENCE
O'Rahilly, Thomas: EARLY IRISH HISTORY AND MYTHOLOGY
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de Paor, Maire & Liam: EARLY CHRISTIAN IRELAND*
Parry, Thomas: A HISTORY OF WELSH LITERATURE
Peate, Iowerthe C.: TRADITION AND FOLK LIFE, A WELSH VIEW*
Perry, John Weir: THE LORD OF THE FOUR QUARTERS
Piggott, Stuart: THE DRUIDS**
Piggott, Stuart (editor): THE DAWN OF CIVILIZATION*
Powell, T. G. E.: THE CELTS
Priestley, J. B.: MAN AND TIME
Raferty, Joseph (editor): THE CELTS
Rees, Alwyn & Brinley: CELTIC HERITAGE*
Reich, Wilhelm: SELECTED WRITINGS—AN INTRODUCTION TO ORGONOMY*
Reik, Theodor: PAGAN RITES IN JUDAISM*
Rhys, John: CELTIC FOLKLORE, WELSH AND MANX
Richmond, I. A.: ROMAN BRITAIN
Robbins, Rossell Hope: ENCYCLOPAEDIA OF WITCHCRAFT & DEMONOLOGY**†
Rogo, D. Scott: PARAPSYCHOLOGY: A CENTURY OF INQUIRY
Ross, Anne: EVERYDAY LIFE OF THE PAGAN CELTS*
Ross, Anne: PAGAN CELTIC BRITAIN*

Rothenberg, Jerome (editor): TECHNICIANS OF THE SACRED
Schonfield, Hugh J.: THOSE INCREDIBLE CHRISTIANS
Shepard, Paul: THE TENDER CARNIVORE AND THE SACRED GAME
Sherman, Harold: HOW TO MAKE E.S.P. WORK FOR YOU
Shipley, Joseph T.: DICTIONARY OF EARLY ENGLISH*
Silver, Abba Hillel: WHERE JUDAISM DIFFERED
Sjoestedt, Marie-Louise: GODS AND HEROES OF THE CELTS
Sloane, Eric: AMERICAN TREES**
Sloane, Eric: THE SEASONS OF AMERICA'S PAST*
Smith, Morton: THE SECRET GOSPEL
Spence, Lewis: MAGIC ARTS IN CELTIC BRITAIN ††
Spence, Lewis: MYSTERIES OF BRITAIN ††
Squire, Charles: CELTIC MYTH AND LEGEND, ROMANCE AND POETRY*†
Standen, Anthony: SCIENCE IS A SACRED COW*
Stewart, David & Mikunas, Algis (editors): EXPLORING PHENOMENOLOGY
Stone, J. F.: WESSEX BEFORE THE CELTS*
Sullivan, J. W. N.: THE LIMITATIONS OF SCIENCE*
Symonds, George W.: TREE IDENTIFICATION BOOK
Teilhard de Chardin, Pierre: PHENOMENON OF MAN*†
Teilhard de Chardin, Pierre: FUTURE OF MAN*†
Thom, A.: MEGALITHIC SITES IN BRITAIN
Thomas, Lewis: THE LIVES OF A CELL*
Tompkins, Peter & Bird: SECRET LIFE OF PLANTS
Toynbee, Arnold (editor): CRUCIBLE OF CHRISTIANITY
Treharne, R. F.: GLASTENBURY LEGENDS
Valiente, Doreen: WHERE WITCHCRAFT LIVES
de Vries, Jan: KELTISCHE RELIGION
Walton, Evangeline: PRINCE OF ANNWN (First Branch of the Mabinogion)*
Walton, Evangeline: CHILDREN OF LLYR (2nd)*
Walton , Evangeline: SONG OF RHIANNON (3rd)*
Walton, Evangeline: ISLAND OF THE MIGHTY (4th)*
Waters, Frank: THE BOOK OF THE HOPI
Watts, Alan: THE LEFT HAND OF GOD*
Watts, Alan: PSYCHOTHERAPY, EAST AND WEST*
Wells, Calvin: BONES, BODIES AND DISEASE
Wilders, N. M.: AN INTRODUCTION TO TEILHARD DE CHARDIN
Williams, Mary (editor): GLASTONBURY: A STUDY IN PATTERNS
Wilson, D. M.: THE ANGLO-SAXONS*
Wilson, Robert Anton: SEX & DRUGS—A JOURNEY BEYOND LIMITS*
Wilson, Robert Anton & Shea, Robert: ILLUMINATUS! (3 volumns)**
Wood, Eric S.: COLLINS' FIELD GUIDE TO ARCHEOLOGY IN ENGLAND
Yeats, William Butler: MYTHOLOGIES
Zimmer, Heinrich: THE KING AND THE CORPSE*

PERIODICALS:

Green Egg is by far the most important journal dedicated to the Neopagan movements. It contains articles by and about the different movements as well as materials concerning ceremonial magic, ecology action, futuristics and feminism. Its "Forum" (about 50%+ of each issue) contains letters, completely uncensored, from members and leaders of all the abovementioned movements discussing and debating (sometimes quite violently) with each other and themselves. It is published eight times a year. Subscriptions cost $7.00 per year and are well worth it. Sample issues are $1.00. Send your money to: Church of All Worlds, Box 2953, St. Louis, MO 63130.

The Witches' Trine, published by the New Reformed Orthodox Order of the Golden Dawn, advertises itself as "A Literate Journal of the Craft" and is just that. One of the best of the Neopagan Witchcraft publications, it comes out eight times a year and costs $3.50 per year to subscribe to. Sample issues are 50 cents. Ask about the facsimile edition reprints of their early issues. Box 23243, Oakland, CA 94623.

The Crystal Well is the oldest Neopagan Witchcraft publication in America and remains one of the best. It comes out about eight times a year (less if donations are slim) and offers subscriptions on a donation basis. $5.00 or so per year is appropriate. Box 18351, Philadelphia, PA 19120.

Stonehenge Viewpoint is published by Annular Publications and, like the books published by that company, contains a great deal of fascinating data about megalithic monuments and Paleopaganism and its survivals in the "British" Isles. Subscription rates for this quarterly appear to be $2.00 per year, with back issues (many quite valuable) going at 50 cents each. Ask for a copy of their book catalog. 1421 State Street, Suite 35, Santa Barbara, CA 93101.

AADL News is the official publication of the Aquarian Anti-Defamation League, Inc. It comes out irregularly, trying for 8-10 times per year, and contains news about civil libertarian activities by and in behalf of minority belief movements in the United States and Canada. The subscription cost is $5.00 per year, which can be included in an Associate Membership ($7.50 per year) and is highly recommended. Box 3720, Minneapolis, MN 55403.

The Nemeton Directory will be published some time in late 1976 c.e. In conjunction with *The Pagan Yellow Pages* (published yearly in *Green Egg*) this directory will list addresses and information about all the public Neopagan movements in America. The price has not been set yet, but it would be well worth writing to them for details.

In the meantime, you might want to get a copy of *Songs for the Old Religion,* which is both a book ($2.00) and a record ($6.45 + 39 cents if you live in California). These songs are highly useful in Neopagan rituals (though one sometimes has to change a word or two here and there to fit one's own system of mythology) and will be especially appreciated by those who are fond of Robert Graves' mythological system. A few musicologists have claimed that most of the music is very old Celtic traditional tunes, and not actually original, but even if this is true, it is rather irrelevant, since there is hardly a Celtic tune of the last 300 years that *is* completely original. Several of the songs work well with Reformed Druid rituals, so that is all most of us are concerned about.

To obtain any of these items, write to: Nemeton, Box 13037, Oakland, CA 94661.

Parabola: Myth and the Quest for Meaning is a new publication dealing with mythology, ritual and folk religions. It is published quarterly at a subscription rate of $12.00 per year, which is expensive, but it looks as if it is going to be an important and valuable journal to Neopagans. Published by Tamarack Press, 166 East 61st Street, New York, NY 10021.

NOTE: When writing to any of the above mentioned organizations, it is uncouth not to include a stamped, self-addressed envelope with your query.

RECORDINGS:

The following records and tapes may be of use in rites as well as in rewrites. They are divided roughly into these catagories: Folk, Ethnic, Classical, Popular and Other. Naturally, many other titles could be added.

Folk:

ROGER NICHOLSON: "Nonesuch for Dulcimer."
BUFFY SAINT MARIE: most of her albums.
FOLK LEGACY RECORDS: "Golden Ring"

Ethnic:

THE IRISH ROVERS: all.
THE DUBLINERS: all.
THE CLANCEY BROTHERS: all.
OSCAR BRAND: all.
THE CHIEFTAINS: all.
URUBAMBA: all.
EVEREST RECORDS: "Authentic Music of the American Indian."
FOLKWAYS RECORDS: "Healing Songs of the American Indian" (Album 4251).
DR. JOHN THE NIGHT-TRIPPER: all.
NONESUCH RECORDS: "In Praise of Oxala and Other Black Gods."
COLUMBIA RECORDS: "Medicine, Mind & Music."

Classical:

PROKOFIEV: "Alexander Nevsky."
OFFENBACH: "Tales of Hoffman."
WAGNER: "The Ring Cycle."
MENDLESONN: "Walpurgis Nacht."
VISTA RECORDS: "Fantasia" (number STER4031).



Popular:

PENTANGLE: most.
TRAFFIC: "John Barleycorn."
INCREDIBLE STRING BAND: most early stuff.
MOODY BLUES: "Search for the Lost Chord."
GRAHAM BOND: "We Put Our Magic on You."
DONAVAN: some early stuff.

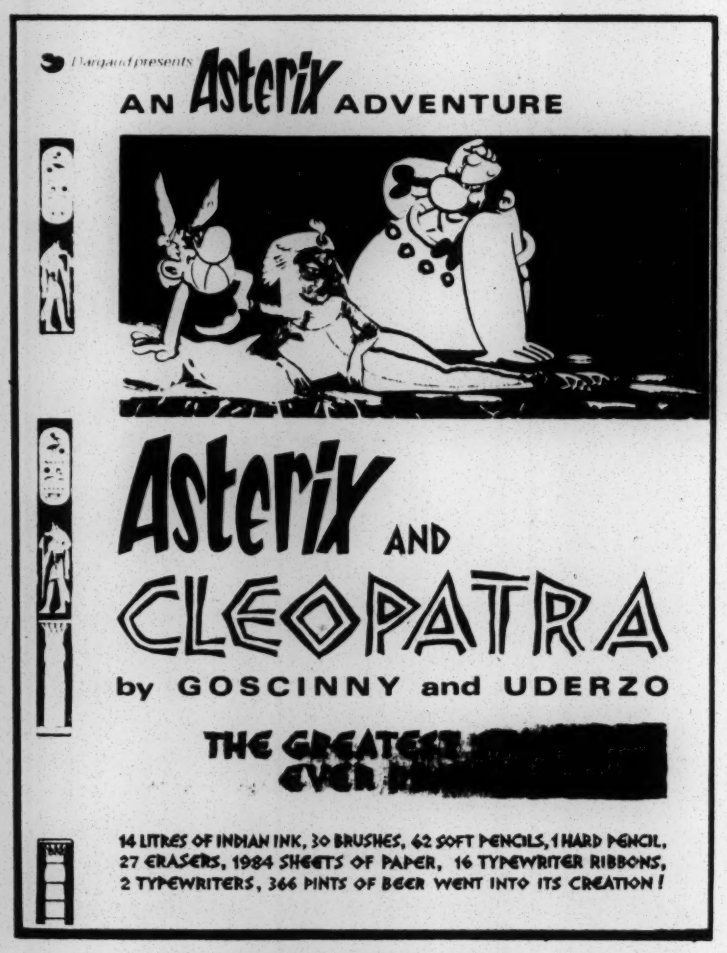
Other:

NEMETON: "Songs for the Old Religion." Order from: Nemeton, Box 13037, Oakland, CA 94661. $5.95 plus tax.

WILBURN BURCHETTE: "Guitar Grimoire" and "Wilburn Burchette Opens the Sevens Gates of Transcendental Consciousness." Order from: W.B., Box 1367, Spring Valley, CA 92077. $5.95 plus tax?

ENVIRONMENTS: all of the albums are useful.

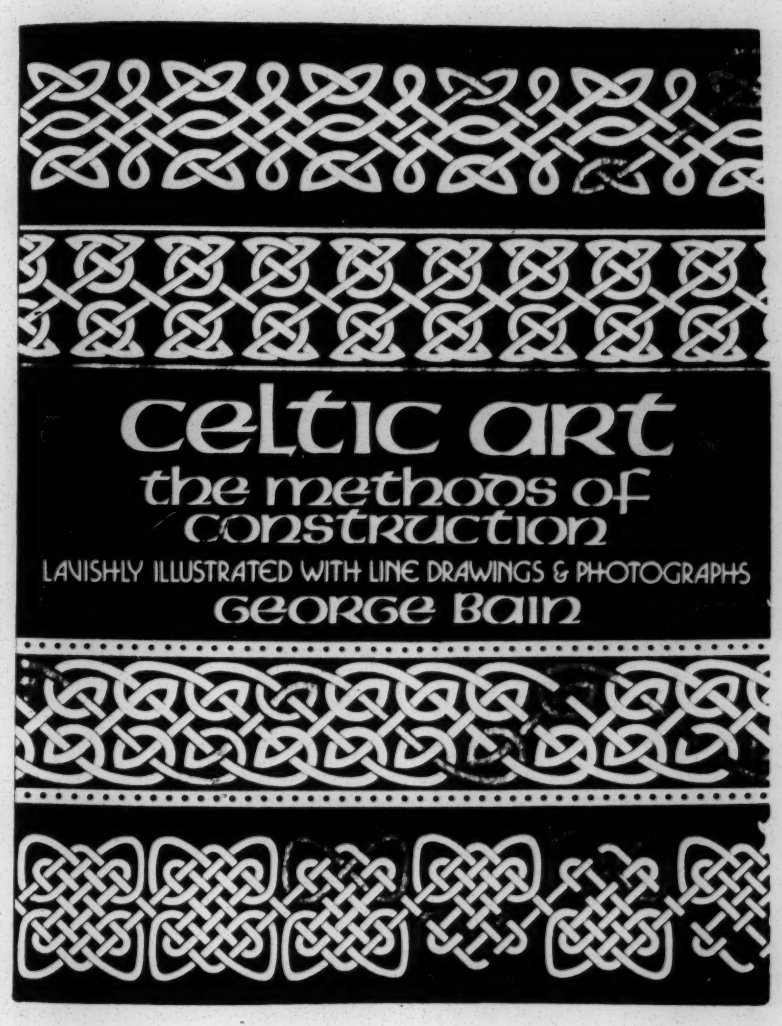
Please note: all of the above material has been typed from memory at the last moment, so please excuse any errors of spelling or data. —Ed.



ASTERIX THE GAUL
Text by Goscinny, Drawings by Urderzo.

Asterix the Gaul
Asterix and Cleopatra
Asterix the Gladiator
Asterix in Britain
Asterix the Legionary
Asterix and the Big Fight
Asterix in Spain
Asterix at the Olympic Games
Asterix and the Roman Agent
Asterix in Switzerland
The Mansions of the Gods
Asterix and the Goths
Asterix and the Laurel Wreath

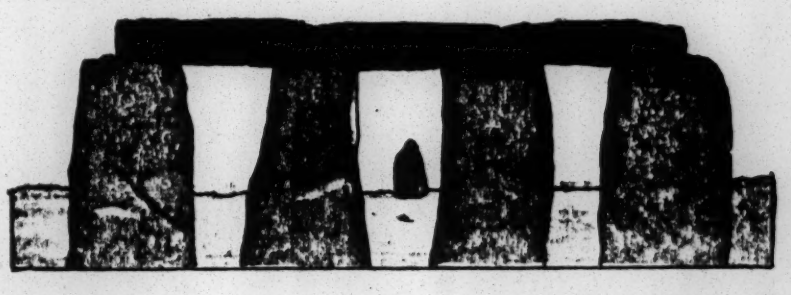
& more to come!



A highly recommended book for all Druidic artists, "Celtic Art: the Methods of Construction" contains instructions on how to actually reproduce complex Celtic lacework panels, borders, spirals, calligraphy, etc.



GETAFIX THE DRUID
from the "Asterix the Gaul" series
(c) Dargaud Editeur Paris – Goscinny Uderzo



Credits

Introduction by Isaac Bonewits, based upon his earlier rewriting (1974 c.e.) of *What is Reformed Druidism*, by David Frangquist, first written and published in 1964 c.e., revised by him in 1965 c.e. and published in several printings since.

PART ONE: THE CHRONICLES OF THE FOUNDATION

Published originally under the title *The Druid Chronicles (Reformed),* by the Carleton Drynemetum Press, in 1964, 1965, 1966, 1969 and 1970 c.e. Most material is by David Frangquist, with some by David Fisher, Norman Nelson, Kathie Courtice and others. Translations from the Gaelic provided by John Messenger.

PART TWO: THE BOOKS OF THE APOCRYPHA

The Book of Faith by David Fisher, 1964 c.e.
The Epistle of David the Chronicler by David Frangquist, 1964 c.e.
The Outline of the Foundation of Fundamentals by David Frangquist, 1970 c.e.
Leabhar Toirdhealbhaigh by Robert Larson, 1974 c.e. NBP.
The First Epistle of Isaac by Isaac Bonewits, 1974 c.e. NBP.
The Book of Changes by the Provisional Council of Archdruids, 1974 & 1976 c.e. NBP.
The Epistle to the Myopians by Joan Carruth, 1976 c.e. NBP.
The Second Epistle of Isaac by Isaac Bonewits, 1976 c.e. NBP.

PART THREE: THE LITURGY OF THE DRUIDS

The Order of Common Worship for Geimredh & Earrach by David Frangquist and others, probably in 1964 or 1965 c e. Published previously in *The Order of Worship* in 1966 c.e.

The Order of Common Worship for Samradh & Foghamhar by David Fisher and others, 1963 c.e. Published previously in *The Order of Worship.*

The Ordination to the Second Order by David Fisher(?) and others, sometime between 1963-1966 c.e. Published previously in *The Order of Worship.*

The Ordination to the Third Order by David Fisher and others. Date unknown. Circulated in current text (minus interpolation) as early as 1968 c.e. Interpolation by Isaac Bonewits, 1974 c.e. Published privately for members of the Priesthood.

Some Special Orders of Worship for the High Days by Robert Larson, 1968-1976 c.e., with materials from David Fisher, Isaac Bonewits and others. NBP.

Some Rituals for Weddings and Handfastings by Robert Larson ("A King's Wedding") and Isaac Bonewits, Tim & Morning Glory Zell, Arlynda De Kittin and others (all on "An OLD Fashioned Wedding") in 1973 c.e. and 1974 respectively. "King's Wedding" NBP. "OLD Fashioned Wedding" published in part in *Green Egg* and *Gnostica* in 1974 c.e.

Suggestions for a Druid Funeral by Isaac Bonewits, 1976 c.e. NBP.

The Gaelic Rituals translated into Irish by Robert Larson, 1974-1976 c.e. NBP.

The Urtext Rituals by a variety of authors, 1963-1966 c.e. See *Introduction* to Part Three for details.

PART FOUR: FURTHER LAWS, CUSTOMS AND ORDINANCES

The Constitutions: Carleton Grove one written by Carleton Grove, 1963 c.e. and revised in 1971 c.e. The all-purpose one by SDNA & HDNA, 1974-1976 c.e. NBP.

The Records of the Council of Dalon Ap Landu by the members of the CoDAL, 1963-1971 c.e. Distributed only among members of the CoDAL previously.

The Names of the Druids accumulated by the Editor.

Miscellaneous Customs and Liturgical Notes by Isaac Bonewits, with materials from Robert Larson, Norman Nelson and others. 1974-1976 c.e., NBP.

The Tally of the Years by Robert Larson, with materials from Isaac Bonewits and others. 1974-1976 c e. NBP.

The Druid Calendars by David Fisher (*et al*), Isaac Bonewits, Robert Larson and others. Urtext Calendar provided by Norman Nelson. Urtext, 1963-1965 c.e. SDNA, 1974-1976 c.e., earlier edition published in *The Llewellyn Astro-Calendar for 1975*. Berkeley Grove, 1975 c.e., published by author in that year.

PART FIVE: THE GREAT DRUISH BOOKS

These Books are all ancient beyond estimation. However, they are all NBP.

PART SIX: THE DRUID MISCELLANY

The Pronunciation of Gaelic Terms by Robert Larson, 1974 c.e. NBP.

A Guide to Gaelic Deities by Michael Nichols, 1974 c.e.(?). Previously distributed as a course supplement.

The Book of Bards contains materials by Robert Larson, Mary Seigle, David T. Geller, Isaac Bonewits and many unknowns. Modern materials date from 1968-1976 c.e. and have been (especially the songs) for the most part published in handouts or in *Green Egg*.

The Other Druids by Isaac Bonewits, 1976 c.e. NBP.

Pagan Musings by Tony Kelly, 1970 c.e. Published in a variety of places ever since and now deliberately in the Public Domain.

A Basic Wiccan Rite outlined by Isaac Bonewits, 1975 c.e., based on materials supplied by a California Neopagan Witchcraft organization. NBP.

The Book of Footnotes by Isaac Bonewits, Norman Nelson and Robert Larson with materials supplied by Dr. John Messenger, Peter Basquin, Richard Shelton and numerous Celtic scholars. Written from 1974-1976 c.e. NBP.

A Bibliography of Druidism by Isaac Bonewits, with materials supplied by Dr. John Messenger, Robert Larson, Stephen MacCalley, and numerous Celtic scholars. 1976 c.e. NBP.

GRAPHICS:

Photos of Druid services at Carleton, circa 1963-1964 c.e., by John Messenger. NBP.

Photos of Stonehenge by Victoria Johnson and Gavin Frost, 1968-1972 c.e. NBP.

Photos of The Hill of the Three Oaks and Monument Hill by Isaac Bonewits, 1975 c.e. NBP.

Celtic Interlaced Borders and Panels by Isaac Bonewits, 1976 c.e. NBP.

Portraits of the Gods by David Johnson, 1976 c.e. NBP.

Stonehenge Guide by Gahan Wilson, taken from "I Only Paint What I See," Copyright 1971 c.e. Reprinted by permission of the artist.

Getafix the Druid from the "Asterix the Gaul series. Drawing by Uderzo. Copyright by Dargaud Editeur Paris – Goscinny Uderzo. Reprinted by permission of the publisher.

Large Line Drawings by Joan Carruth, 1975-1976 c.e. NBP.

Pagan Altar Posters by Tim Zell. These are the full page pictures of the Gods with code numbers in the lower left hand corners. PP1 is Cernunnos, the Horned God and Lord of the Animal Kingdom. PP2 is Habondia, the Kore and Lady of the Plant Kingdom. These two are depicted as the archetypes of Neopagan Celtic Witchcraft (and appear in a smaller version at the end of *A Basic Wiccan Rite*). PP3 is Diana, Goddess of the Moon and Lady of Wild Creatures. She is depicted with Her traditional Familiars. (A new one, PP4, is currently being printed of Isis, the Mother Goddess of the Egyptians.) Each of these is available as an 11½" by 16½" poster on heavy "sheepskin" parchment paper at a cost of $1.25 each. Price includes postage and handling. Please specify the amounts of each poster wanted *and the code numbers* and make checks or money orders out to: PAGAN PRODUCTS, Church of All Worlds, Box 2953, St. Louis, MO 63130.

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reports	25+
travel	25+
photo work	20
misc. materials	50+
total:	$625+


GUIDE
HISTORY OF STORYTELLING
5/6
Oahan Wilson